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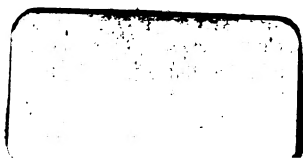


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**HOMER'S ILIAD,**

**BOOKS I.—IV.**

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**WITH A**

**CRITICAL INTRODUCTION,**

**AND COPIOUS**

**ENGLISH NOTES,**

**BY THE REV.**

**THOMAS KERCHEVER ARNOLD, M.A.**

**LATE RECTOR OF LYNDON,**

**AND FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.**

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**Second Edition.**

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**LONDON:**

**RIVINGTONS, WATERLOO PLACE.**

**1856.**

*Alfred*

THE HISTORY OF  
GILBERT  
AND RIVINGTON A. C. GILBERT  
LONDON

LONDON:  
GILBERT AND RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.

## P R E F A C E.

THE following Work is intended, not for the mere beginner, but for the pupil of more advanced age, who is fitted, by his general knowledge of the laws of Greek construction, to commence the critical study of Homer. It is probable that, from the early age at which the Homeric poems are usually read in schools, there are but few students who acquire the same degree of critical acquaintance with these great works, that they afterwards acquire with the style of the tragic poets and great prose writers.

The object of the Work is, therefore, to assist the more advanced students in our schools and colleges to acquire a critical knowledge of Homer. The text of the four first books of the *Iliad* is followed by an *Abridgement* of Thiersch's treatise on the language of Homer (with some Tables and other Additions from Lucas's *Ionische Formenlehre*, &c.). The Notes are accompanied with references to this Introduction: those on Books I. and II. are chiefly from Nägelsbach and Freytag (whose works are confined to these books); those on Books III. and IV. almost exclusively from Crusius.—The text and Introduction were printed off five or six years ago; otherwise they would have contained references to *Krüger's* recent work on the Dialects.

T. K. A.

Lyndon, July 12, 1850.

#### EXPLANATION OF MARKS.

<i>F.</i> = Freytag.	<i>Sp.</i> = Spitzner.
<i>N.</i> = Nägelsbach.	<i>W.</i> = Wolf.
<i>T.</i> = Thiersch.	<i>V.</i> = Voss.
<i>C.</i> = Crusius.	<i>H.</i> = Hermann.
<i>Kl.</i> = Klotz.	<i>Dö.</i> = Dübner.
<i>S.</i> = Stadelmann	

Numerical references that are unaccompanied by any addition, refer to the corresponding paragraphs of the Introduction; those preceded by *Gr.* to the corresponding paragraphs of the Author's larger Greek Grammar; those preceded by §, to the corresponding sections of *Jeif's Kühner*.

## ΤΗΣ ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

### A.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
οὐλομένην, ἣ μυρ' Ἀχαιοῖς ἄλγε' ἔθηκεν,  
πολλὰς δ' ἰφθίμους ψυχὰς Ἀῖδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
οἴωνοῖσι τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —, 5  
ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
'Ατρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς. "

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;  
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθείς  
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
οὖνεκα τὸν Χρῦσῃν ἠτίμησ' ἀρητῆρα  
'Ατρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
στέμματα ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,  
'Ατρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 16

" Ἀτρεΐδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,  
ὕμῃν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες  
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι  
παῖδα δ' ἐμοὶ λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι 20  
ἄζόμενοι Διὸς νῖδ' ἐκηβόλον Ἀπόλλωνα. "

ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·  
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
“μή σε, γέρον, κολήσιν ἐγὼ παρὰ νηυσὶ κιχέω  
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,  
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν  
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης,  
ἰστὸν ἐποιχομένην καὶ ἑμὸν λέχος ἀντιόωσαν.  
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σωώτερος ὥς κε νέηαι.”

ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπέθετο μύθῳ,  
βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.  
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾷθ' ὁ γεραίος  
Ἀπόλλωνι ἄνακτι, τὸν ἠὔκομος τέκε Δητῷ.  
“κλυθὶ μεν, ἀργυρότοξ', δεῖ Χρύσην ἀμφιβέβηκας  
Κίλλαν τε Ζαθῆν, Τενέδοιό τε Ἴφι ἀνάσσεις,  
Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
ἢ εἰ δὴ ποτέ τοι κατὰ πτόνα μηρὶ ἔκηα  
ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·  
τίσειαν Δαναοὶ ἑμὰ δάκρυα σοῖσι βέλεσσιν.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλ  
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,  
τόξ' ὥμοισιν ἔχων ἀμφορεφέα τε φαρέτρην.  
ἐκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,  
αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ ἐοικώς.  
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰδὼν ἔηκεν·  
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.  
οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,  
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις  
βάλλ'. αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμναί.

ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,  
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·



τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55  
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.  
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “Ἀτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας δῖω  
 ἄψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60  
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιούς.  
 ἀλλ' ἄγε δὴ τίνα μάντιν ἐρείομεν ἢ ἱερῆα  
 ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν —,  
 ὅς κ' εἴποι δ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
 εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65  
 αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

ἦτοι δ' ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Κάλχας Θεστοριδῆς, οἰωνοπόλων ὄχ' ἄριστος,  
 ὅς ῥ' ἔδῃ τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70  
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω  
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν  
 “ὦ Ἀχιλεῦ, κέλεαί με, δῖε φίλε, μυθήσασθαι  
 μῆνιν Ἀπόλλωνος ἐκατηβέλταο ἄνακτος. 75  
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον  
 ἢ μὲν μοι πρόφρων ἐπεσὶν καὶ χερσὶν ἀρήξειν.  
 ἢ γὰρ ὀϊόμαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.  
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80  
 εἰ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,  
 ἐν στήθεσσιν ἑοῖσι. σὺ δὲ φράσαι εἰ με σώωσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “θαρσῆσας μάλα εἰπὲ θεοπρόπιον ὃ τι οἶσθα· 85  
 οὐ μὰ γὰρ Ἀπόλλωνα δῖφιλον, ᾧ τε σύ, Κάλχαν,  
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμὲ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο  
 σοὶ κολῆς παρὰ νηυσὶ βαρείας χεῖρας ἐποίησε  
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπης,  
 δς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.”

καὶ τότε δὴ θάρσησε καὶ ἠῦδα μάντις ἀμύμων  
 “οὔτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,  
 ἀλλ' ἔνεκ' ἀρητῆρος, δν ἡτίμησ' Ἀγαμέμνων  
 οὐδ' ἀπέλυσε θυγάτρα καὶ οὐκ ἀπεδέξατ' ἄποινα,  
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει.  
 οὐδ' ὁ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπόσει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην  
 ἐς Χρῦσσην. τότε κέν μιν ἱλασσάμενοι πεπείθοιμεν.”

ἦτοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 ἦρωες Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἀχρύνεμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκην.  
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσεείπεν.  
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυον εἶπας.  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις  
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει,  
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλαῖ ἄποινα  
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν  
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβου.  
 κουριδῆς ἀλόχου, ἐπεὶ οὐ ἔθελ' ἐσσι χερσίων,  
 οὐδέμας οὐδὲ φυὴν, οὔτ' ἄρ' φρένας οὔτε τι ἔργα.  
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
 βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι.  
 αὐτὰρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσας, ὄφρα μὴ οἶος  
 Ἀργεῖων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.  
 λεύσσετε γὰρ τὸ γε πάντες, ὁ μοι γέρας ἔρχεται ἄλ.

τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης διος Ἀχιλλεύς  
 “ Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,  
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;  
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά,  
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125  
 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγείρειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοὶ  
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.” 129

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
 “ μὴ δ' οὕτως, ἀγαθός περ ἑὼν, θεοείκελ' Ἀχιλλεῦ,  
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις.  
 ἣ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως  
 ἥσθαι δευόμενον, κέλει δέ με τήνδ' ἀποδοῦναι ;  
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἣ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἣ Ὀδυσῆος  
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.  
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,  
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην  
 θέιομεν, ἂν δ' αὐτὴν Χρυσσηίδα καλλιπάρηρον  
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,  
 ἣ Αἴας ἣ Ἰδομενεὺς ἣ διος Ὀδυσσεύς 145  
 ἥε σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ρέξας.” [λεύς

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη Πύδας ὠκύς Ἀχιλ-  
 “ ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,  
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150  
 ἣ ὁδὸν ἐλθέμεναι ἣ ἀνδράσιν Ἴφι μάχεσθαι ;  
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοὶ εἰσιν·

οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,  
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 1  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ  
 οὐρεά τε σκιόεντα θάλασσά τε ἠχήεσσα·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃ  
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,  
 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 1  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,  
 ᾗ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·  
 ἀλλὰ τὸ μὲν πλεῖον πολυαΐκος πολέμοιο  
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἴκηται,  
 σοὶ τὸ γέρας πολλὸν μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολλὸν φέρτερόν ἐστιν  
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἶτω  
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."  
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων  
 "φεύγε μάλ', εἰ τοι θυμὸς ἐπέσσυται. οὐδὲ σ' ἔγωγε  
 λίσσομαι εἵνεκ' ἐμείο μένειν· παρ' ἔμοιγε καὶ ἄλλοι  
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς.  
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν.  
 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,  
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὦδε.  
 ὥς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηρον  
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας, ὄφρ' εὖ εἰδῆς  
 ὅσσον φέρτερός εἰμι σέθεν, στυγὴρ δὲ καὶ ἄλλος

ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

ὥς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ  
στήθεσσι λασίοισι διάνδιχα μερμήριξεν,  
ἦ δ' γε φάσανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190  
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,  
ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

ἕως ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,  
οἷον φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.  
θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω  
Παλλὰδ' Ἀθηναίην· δεινὸν δέ οἱ ὕσσε φάανθεν. 200  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

"τίπτ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;  
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;  
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὁτῶ·  
ἦς ὑπεροπλήσι τάχ' ἂν ποτε θυμὸν ὀλέσση." 205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,  
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

ἀλλ' ἄγε λῆγ' ἐριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210  
ἀλλ' ἦτοι ἔπεις μὲν ὀνειδίσον ὥς ἔσεται περ.

ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
καὶ ποτέ τοι τρις τόσσα παρέσσεται ἀγλαὰ δῶρα  
ὑβριος εἵνεκα τῆσδε. σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν."

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὥκους Ἀχιλλεύς  
"χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι, 216  
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.

ὅς κε θεοῖς ἐπιτείθεται, μάλα τ' ἔκλυνον αὐτοῦ."

ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί  
 αἰδεῖσθαι θ' ἱεῖρα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25  
 “μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω  
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὐτὶς ἰόντα,  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30  
 ἰσθὺν ἐποιοχόμενῃν καὶ ἐμὸν λέχος ἀντιώωσαν.  
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι.”  
 ὣς ἔφατ', ἔδδεισεν δ' ὁ γέρον καὶ ἐπέθετο μύθῳ,  
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης.  
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος 35  
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ.  
 “κλυθὶ μευ, ἀργυρότοξ', δς Χρῦσῃν ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,  
 Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρὶ ἔκηα 40  
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνην ἔελδωρ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”  
 ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,  
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45  
 ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιοι,  
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἑοικώς.  
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν·  
 δεινὴ δὲ κλαγγὴ γένηετ' ἀργυρέοιο βιοῖο.  
 οὐρῆας μὲν πρῶτον ἐπ' ὤχετο καὶ κύνας ἀργούς, 50  
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχευεκὲς ἐφίεις  
 βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.  
 ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο,  
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55  
 κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.  
 οἱ δ' ἐπεὶ οὖν ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
 “ Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω 60  
 ἅψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,  
 εἰ δὴ ὁμοῦ πόλεμός τε δαμῇ καὶ λοιμὸς Ἀχαιοὺς.  
 ἀλλ' ἄγε δὴ τίνα μάντιν ἐρείοιμεν ἢ ἱερῶα  
 ἢ καὶ ὄνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν —,  
 ὅς κ' εἴποι δ' τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,  
 εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἑκατόμβης, 65  
 αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων  
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

ἦτοι δ' ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,  
 ὅς ῥ' ἔδῃ τά τ' ἔοντα τά τ' ἐσόμενα πρό τ' ἔοντα, 70  
 καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἰσω  
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.  
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν  
 “ ὦ Ἀχιλεῦ, κέλεαί με, δῖίφιλε, μυθήσασθαι  
 μῆνιν Ἀπόλλωνος ἑκατηβέλεταο ἄνακτος. 75  
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὄμοσσον  
 ἢ μὲν μοι πρόφρων ἔπεις καὶ χερσὶν ἀρήξειν.  
 ἢ γὰρ ὀϊόμαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.  
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη· 80  
 εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,  
 ἐν στήθεσσιν ἑοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς  
 “ θαρσύνεις μάλα εἰπὲ θεοπρόπιον ὃ τι οἶσθα· 85  
 οὐ μὰ γὰρ Ἀπόλλωνα δῖίφιλον, ᾧ τε σύ, Κάλχαν,  
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,



οὐ τις ἐμὲν ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο  
 σοὶ κούρης παρὰ νηυσὶ βαρείας χεῖρας ἐποίησε  
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἴπρης, 90  
 δς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσθησε καὶ ἠῦδα μάντις ἀμύμων  
 “οὐτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,  
 ἀλλ' ἔνεκ' ἀρητῆρος, δν ἠτίμησ' Ἀγαμέμνων  
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95  
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει.  
 οὐδ' ὁ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην ἀνάποιον, ἄγειν θ' ἱερὴν ἐκατόμβην  
 ἐς Χρῦσσην. τότε κέν μιν ἱλασσάμενοι πεπιθόιμεν.” 100

ἦτοι ὁ γ' ὧς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἄχυνμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιnai  
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.  
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν. 105  
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυον εἶπας.  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.  
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις  
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110  
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα  
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν  
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
 κούριδ' ἁλόχου, ἐπεὶ οὐ ἔθελον ἐσθλὴν χερσίν,  
 οὐδέ μιν οὐδὲ φνὴν, οὔτ' ἄρ' ἐθένας οὔτε τι ἔργα. 115  
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·  
 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.  
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὕφρα μὴ οἶος  
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν. 119  
 λεύσετε γὰρ τὸ γε πάντες, ὁ μοι γέρας ἔρχεται ἄλλῃ.”

τὸν δ' ἡμίβητ' ἔπειτα ποδάρκης διος Ἀχιλλεύς  
 “ Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων,  
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;  
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά,  
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125  
 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταῦτ' ἐπαγείρειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοί  
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.” 129

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
 “ μὴ δ' οὕτως, ἀγαθός περ ἰών, θεοείκελ' Ἀχιλλεῦ,  
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.  
 ἢ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτως  
 ἥσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;  
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135  
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος  
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.  
 ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα διάν,  
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην  
 θείομεν, ἃν δ' αὐτὴν Χρῡσηΐδα καλλιπάρῃον  
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,  
 ἢ Αἴας ἢ Ἰδομενεὺς ἢ διος Ὀδυσσεύς 145  
 ἢ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ῥέξας.” [λεύς

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πύδας ὤκως Ἀχιλ-  
 “ ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,  
 πῶς τίς τοι πρόφρων ἔπεισιν πείθεται Ἀχαιῶν 150  
 ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι ;  
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἵτιοί εἰσιν·

οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,  
 οὐδὲ ποτ' ἐν Φθίγ' ἐριβώλακι βωτιανείρῃ 155  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ  
 οὔρεά τε σκιδόντα θάλασσά τε ἠχέεσσα·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,  
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,  
 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ὦ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·  
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165  
 χεῖρες ἐμαὶ διέπουσ'. ἀτὰρ ἦν ποτε δασμὸς Ἰκηται,  
 σοὶ τὸ γέρας πολλὸν μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.  
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολλὸν φέρτερόν ἐστιν  
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἴω 170  
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."  
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων  
 "φεῦγε μάλ', εἰ τοι θυμὸς ἐπέσσυται. οὐδέ σ' ἔγωγε  
 λίσσομαι εἶνεκ' ἐμεῖο μένειν· πᾶρ' ἐμοίγε καὶ ἄλλοι  
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175  
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.  
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν.  
 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε.  
 ὥς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος Ἀπόλλων,  
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 πέμπω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηρον  
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας, ὄφρ' εὖ εἰδῆς 185  
 ὅσσον φέρτερός εἰμι σέθεν, στυγὴ δὲ καὶ ἄλλος

ἴσον ἔμοι φᾶσθαι καὶ ὁμοιωθήμεναι ἄντην.”

ὥς φάτο· Πηλείωνι δ' ἄχος γένητ', ἐν δέ οἱ ἦτορ  
στήθεσσιν λαίοισι διάνδιχα μερμήριξεν,  
ἦ δ' γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190  
τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,  
ἥε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

ἕως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

στῇ δ' ὀπίθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,  
οἷῳ φαινομένη· τῶν δ' ἄλλων οὐ τις ὄρατο.  
θάμβησεν δ' Ἀχιλλεύς, μετὰ δ' ἐγράπετ', αὐτίκα δ' ἔγνω  
Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν. 200  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“τίπτ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;  
ἦ ἴνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;  
ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὅτῳ  
ῆς ὑπεροπλήρσι τάχ' ἂν ποτε θυμὸν ὀλέσῃ.” 205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
“ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,  
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

ἀλλ' ἄγε λῆγ' ἐριδος, μηδὲ ξίφος ἔλκεο χειρί· 210  
ἀλλ' ἦτοι ἔπεσιν μὲν ὀνειδίσον ὥς ἔσεται περ.  
ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
καί ποτέ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα  
ὑβριος εἵνεκα τῆσδε. σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς  
“χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσσεσθαι, 216  
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.  
ὃς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυνον αὐτοῦ.”

ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,

ἂψ δ' ἐς κουλεὸν ὥς· μέγα ξίφος, οὐδ' ἀπίθην 220  
 μύθῳ Ἀθηναίης. ἥ δ' Οὐλυμπόνδε βεβήκει  
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν  
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο.  
 “οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,  
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι 226  
 οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν  
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

ἦ πολὺ λωΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
 δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ. 230  
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανούσιν ἀνάσσεις·  
 ἦ γὰρ ἂν, Ἀτρεΐδην, νῦν ὕστατα λωβήσαιο.  
 ἀλλ' ἐκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.  
 ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους  
 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235  
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν  
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν  
 ἐν παλάμῃς φερέουσι δικασπόλοι, οἳ τε θέμιστας  
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος.  
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240  
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ  
 χραισμεῖν, εὔτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο  
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις  
 χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

ὥς φάτο Πηλείδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245  
 χρυσεοῖς ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·  
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ  
 ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,  
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.  
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250  
 ἐφθιάθ', οἳ οἳ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο  
 ἐν Πύλῳ ἠγαθήν, μετὰ δὲ τοιτάτοισιν ἄνασσαν.

ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.  
 ἦ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες, 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοϊιν,  
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.  
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.  
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν 260  
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν  
 Καινεά τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.  
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν 266  
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
 φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.  
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,  
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270  
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις  
 τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.  
 καὶ μὲν μεν βουλέων ξύνειν, πείθοντό τε μύθῳ.  
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.  
 μήτε σὺν τόνδ' ἀγαθός περ ἐὼν ἀποαίρεο κούρην, 275  
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν  
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ  
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.  
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280  
 ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.  
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε  
 λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.”

265 Θησία τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες. 286  
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,  
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὄτω.

εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν εὐντες, 290  
 τοῦνεκά οἱ προθέουσιν ὄνειδεα μυθήσασθαι ;”

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς  
 “ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην.  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι, ὅ ττι κεν εἴπῃς.  
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε. 295  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.

χερσὶ μὲν οὐ τοι ἔγωγε μαχήσομαι εἵνεκα κόβρης,  
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 τῶν δ' ἄλλων ἃ μοι ἔστι θεῶν παρὰ νηϊ μελαίνῃ, 300  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.  
 εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαινὸν ἐρωήσῃ περὶ δουρί.”

ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν  
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας  
 ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·  
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
 ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἑκατόμβην  
 βῆσε θεῶν, ἀνὰ δὲ Χρῡσηΐδα καλλιπάρῃον 310  
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρά κέλευθα,  
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,  
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 315  
 ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἄλδος ἀτρυγέτοιο·

206 σῆμαιν'· οὐ γὰρ ἔγωγ' ἐτι σοὶ πείσεσθαι ὄτω.



κνίσῃ δ' οὐρανὸν ἵκεν ἑλισσομένη περὶ καπνῷ.

ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων  
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ,  
 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320  
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρυνῶ θεράποντε.

“ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος·  
 χειρὸς ἑλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον.  
 εἰ δέ κε μὴ δώρῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἑλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ὥς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλδς ἀτρυγέτοιο,  
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱέεσθην.  
 τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηϊ μελαίνῃ  
 ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330

τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα  
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·  
 αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε  
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν.  
 ἄσπον ἵτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,  
 δ' σφῶϊ προΐει Βρισηίδος εἵνεκα κούρης. 336

ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην  
 καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων  
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340  
 χρεῖω ἐμείο γένηται ἀεικέα λογῶν ἀμύναι  
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοῖῃσι φρεσὶ θύει,  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχέοιντο Ἀχαιοί.”

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθειθ' ἐταίρῳ, 345  
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,  
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·  
 ἠ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς  
 δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθείς,

θιν' ἔφ' ἄλδς πολιῆς, ὀρόων ἐπ' ἀπείρονα πόντον· 35c  
 πολλά δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς.  
 “μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔόντα,  
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,  
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.  
 ἦ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων 355  
 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ὥς φάτο δακρυχέων, τοῦ δ' ἔκλυε πύτνια μήτηρ  
 ἡμένη ἐν βένθεσσιν ἄλδς παρὰ πατρὶ γέροντι.  
 καρπαλίμως δ' ἀνέδνυ πολιῆς ὑλὸς ἧτ' ὁμίχλη,  
 καὶ ῥα πάροιθ' αὐτοῖο καθίζετο δακρυχέοντος, 360  
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.  
 “τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;  
 ἔξαύδα, μὴ κεῦθε νόψω, ἵνα εἶδομεν ἄμφω.”

τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς  
 “οἶσθα· τίη τοι ταῦτα ἰδυῖν πάντ' ἀγορεύω; 365  
 ψυχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.  
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱές Ἀχαιῶν,  
 ἐκ δ' ἔλον Ἀτρείδῃ Χρυσήϊδα καλλιπάρῃον.  
 Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370  
 ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων  
 λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματα ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος  
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν. 375  
 ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ  
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 χυόμενος δ' ὁ γέρων πάλιν ᾤχετο. τοῖο δ' Ἀπόλλων  
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν, 381  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νῦν λαοὶ

Θνησκον ἐπασσύτεροι, τὰ δ' ἐπ' ἤχετο κῆλα θεοῖο  
πάντῃ ἀνὰ στρωτὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις  
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385

αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·  
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστάς  
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.  
τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοί  
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390

τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες  
κούρην Βρισηῖος, τὴν μοι δόσαν νῆες Ἀχαιῶν.  
ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·  
ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι  
ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργῳ. 395

πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα  
εὐχομένης, ὅτ' ἔφησθα κελαϊνεφεῖ Κρονίωνι  
οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,  
ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
ἥρῃ τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400

ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαι δεσμῶν,  
ὥχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,  
δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
Αἰγαίων· ὃ γὰρ αὐτε βίη οὐ πατὴρ ἀμείνων·  
ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων. 405

τὸν καὶ ὑπέδδισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.  
τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,  
αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς  
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

τὸν δ' ἡμίβετ' ἔπειτα θέτις κατὰ δάκρυ χέουσα  
"ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;  
αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415

ἔσθαι, ἐπεὶ νύ τοι αἶσα μένουσθ' ἑπερ, οὐ τι μάλα δὴν  
 νῦν δ' ἄμα τ' ὑκέτορος καὶ οὐζυρὸς περὶ πάντων  
 ἔπλεο· τῇ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι ἱέουσ' ἔπος Διὶ τερπικρατέην  
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγένητον, αἶ κε τίθεται. 420  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὑκνύροισιν  
 μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύο πάμπαν·  
 Ζεὺς γάρ ἐς Ὀκεανὸν μετ' ἀρόμονας Αἰθιοπῆας  
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο·  
 δωδεκάτῃ δέ τοι αὐτίς ἐλεύσεται Οὐλυμπόνδε, 425  
 καὶ τότε ἔπειτά τοι εἴη Διὸς ποτὶ χαλκοβατὲς δῶ,  
 καὶ μιν γονύσσουμαι, καὶ μιν τέτσεσθαι οἴω."

ὥς ἄρα φωνήσας ἀπεβήσεται, τὸν δ' ἔλειπ' αὐτοῦ  
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικὸς,  
 τήν ῥα βίη ἀέκοντος ἀπῆρυν. αὐτὰρ Ὀδυσσεύς 430  
 ἐς Χρύσην ἵκανε ν ἄγων ἱερὴν ἑκατόμβην.  
 οἱ δ' ὅτε δὴ λυμένος πολυβενθέος ἐντὸς ἵκοντο,  
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,  
 ἱστὸν δ' ἱστοδόκῃ πελασαν προτόνοισιν ὑφέντες  
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρεμνοῖς. 435  
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·  
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,  
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῃ Ἀπόλλωνι·  
 ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς  
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσείπεν 441  
 "ὦ Χρῦση, πρό μ' ἐπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
 παῖδά τε σοὶ ἀγέμεν, Φοῖβ' ἦν ἱερὴν ἑκατόμβην  
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,  
 ὃς νῦν Ἀργείοισι πολύστονα κῆδε' ἐφῆκεν." 445

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων  
 παῖδα φίλῃν. τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην  
 ἐξείης ἔστησαν ἐϋδμητον περὶ βωμόν,

χερνίβαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών. 450  
 “ κλυθί μιν, ἀργυρότοξ', δε Χρύσῃν ἀμφιβέβηκας  
 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις.  
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν  
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐλδῶρ. 455  
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρουσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίῃ δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 465  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκυτό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470  
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,  
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,  
 καλὸν αἰείδοντες παίηονα, κοῦροι Ἀχαιῶν,  
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.  
 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475  
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἔκμενον οὖρον ἴει ἐκάεργος Ἀπόλλων.  
 οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασαν· 480  
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα

στεῖρην πορφύρεον μεγάλη' ἴαχε νηὸς ἰούσης  
 ἡ δ' ἔθεεν κατὰ κῆμα διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 488  
 ἠΐρου ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μήνι νηυσὶ παρήμενος ὠκυπόροισιν,  
 διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς.  
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490  
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
 αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,  
 καὶ τότε δὴ πρός Ὀλυμπον ἴσαν θεοὶ αἰὲν ἰόντες  
 πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων  
 παιδὸς ἐοῦ, ἀλλ' ἡ γ' ἀνεδύσετο κῆμα θαλάσσης, 496  
 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε.  
 εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων  
 ἀκροτάτῃ κορυφῇ πολυδεδράδος Οὐλύμποιο.  
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500  
 σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθρεῶνος ἑλοῦσα  
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα.

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
 ἡ ἔπει ἡ ἔργω, τόδε μοι κρήνον ἐέλδωρ.  
 τίμησόν μοι υἱόν, δὲ ὠκυμορώτατος ἄλλων 505  
 ἔπλετ'· ἀτὰρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
 ἀλλὰ σύ περ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ,  
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ  
 υἱὸν ἑμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.” 510

ὧς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,  
 ἀλλ' ἀκέων δὴν ἤστο. Θέτις δ' ὧς ἤψατο γούνων,  
 ὧς ἔχετ' ἐμπεφυῖα, καὶ εἶρετο δεῦτερον αὐτῆς.  
 “νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,

ἦ ἀπόμεπ', ἐπεὶ οὐ τοι ἐπὶ δέος, ὄφρ' εὖ εἰδῶ 515  
ὕσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς  
"ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις  
Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.

ἦ δὲ καὶ αὐτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520  
νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρίργειν.

ἀλλὰ σὺ μὲν νῦν αὐτὶς ἀπόστιχε, μή τι νοήσῃ  
Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.

εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθὺς  
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525  
τέκμωρ'· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλόν  
οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω."

ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίω·  
ἀμβρόσσιοι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου. 530

τῷ γ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα  
εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,  
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν  
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἕστησαν ἅπαντες. 535

ὥς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρῃ  
ἠγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσαστο βουλάς  
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.  
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα.

"τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσαστο βουλάς;  
αἰεὶ τοι φίλον ἐστὶν ἐμεῦ ἀπονόσφιν ἰόντα, 541  
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
πρόφρων τέτληκας εἰπεῖν ἔπος ὃ ττι νοήσῃς."

τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε  
"Ἥρῃ, μὴ δὴ πάντας ἐμοὺς ἐπὶ ἐλπεο μύθους 545  
εἰδήσειν· χαλεποὶ τοι ἔσονται ἀλόχῳ περ ἑούσῃ.  
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα



οὔτε θεῶν πρότερος τόν γ' εἴσεται οὐτ' ἀνθρώπων·  
 δν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
 μή τι σὺν ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.” 550

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη  
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον εἵπες.  
 καὶ λῖν σε πάρος γ' οὐτ' εἶρομαι οὔτε μεταλλῶ,  
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσπ' ἐθέλῃσθα.  
 νῦν δ' αἰνῶς δαίδοικα κατὰ φρένα μή σε παρείπῃ 555  
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλλίοιο γέροντος·  
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.  
 τῇ σ' οἴω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα  
 τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς  
 “δαίμονίη, αἰεὶ μὲν οἶται, οὐδέ σε λήθω, 561  
 πρῆξαι δ' ἔμπης οὗ τι δυνήσῃαι, ἀλλ' ἀπὸ θυμοῦ  
 μάλλον ἐμοὶ ἔσται· τὸ δέ τοι καὶ ρίγιον ἔσται.  
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 ἀλλ' ἀκούσα κάθησο, ἐμῷ δ' ἐπιπέιθεο μύθῳ, 565  
 μή νύ τοι οὐ χραίσμωσιν ὄσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ  
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”

ὥς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,  
 καὶ ῥ' ἀκούσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·  
 ὠχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες. 570  
 τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
 μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῃ Ἥρῃ.  
 “ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,  
 εἰ δὴ σφῶν ἔνεκα θνητῶν ἐριδαίνετον ὦδε,  
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτός 575  
 ἐσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερείονα νικᾷ.  
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
 πατρὶ φίλῃ ἐπὶ ἥρα φέρειν Δίε, ὅφρα μὴ αὐτε  
 νεικέησι πατὴρ, σὺν δ' ἡμῖν δαῖτα τάραξῃ.  
 εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητής 580

ἔξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.  
ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν  
αὐτίκ' ἐπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμιν.”

ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον  
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν 585  
“ τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
μή σε φίλῃν περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι  
θεινομένην. τότε δ' οὐ τι δυνήσομαι ἀχυνόμενός περ  
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590  
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.  
πᾶν δ' ἡμᾶρ φερόμην, ἅμα δ' ἥελίῳ καταδύντι  
κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·  
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

ὥς φάτο, μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρη, 595  
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.  
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
οἶνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.  
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,  
ὥς ἴδον Ἥφαιστον διὰ δῶματα ποιπνύοντα. 600

ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδύντα  
δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἵσης,  
οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,  
μουσάων θ', αἱ αἶιδον ἀμειβόμεναι ὀπλὶ καλῇ.  
αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἥελιοιο, 605  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
ἦχι ἐκάστῳ δῶμα περικλυτὸς ἀμφιγυῆις  
Ἥφαιστος ποίησεν ἰδυῖνρι πραπίδεςσιν,  
Ζεὺς δὲ πρὸς δυν λέχος ἦν Ὀλύμπιος ἀστεροπητής,  
ἐνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι. 610  
ἐνθα καθεῦδ' ἀναβᾶς, παρὰ δὲ χρυσόθρονος Ἥρη.

## ΙΛΙΑΔΟΣ Β.

ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ  
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,  
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὥς 'Αχιλῆα  
 τιμήσει', ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν 'Αχαιῶν.  
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5  
 πέμψαι ἐπ' 'Ατρεΐδῃ 'Αγαμέμνονι οὐλον ὄνειρον.  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.  
 "βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας 'Αχαιῶν"  
 ἔλθων ἐς κλισίην 'Αγαμέμνωνος 'Ατρεΐδαο 10  
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω.  
 θωρήξαι ἔκλευε κερηκομόωντας 'Αχαιοὺς  
 πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύαγγιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς 'Ολύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας 15  
 "Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται."  
 ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.  
 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας 'Αχαιῶν,  
 βῆ δ' ἄρ' ἐπ' 'Ατρεΐδην 'Αγαμέμνονα· τὸν δ' ἐκίχανεν  
 εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.  
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊΐφ νῆϊ ἐοικώς, 20  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' 'Αγαμέμνων.  
 τῷ μιν ἐεισάμενος προσεφώνεε θεῖος ὄνειρος  
 "εὔδεις, 'Ατρεὺς νιὲ δαΐφρονος ἵπποδάμοιο"  
 οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτεράφεται καὶ τόσσα μέμηλεν. 25  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 δς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.  
 θωρήξαι σε κέλευσε κερηκομόωντας 'Αχαιοὺς

πανσυδὴρ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται  
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδὲ σε λήθη  
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ."

ὥς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ 35  
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.

φῆ γὰρ δ' γ' αἰρήσειν Πριάμου πόλιν ἥματι κείνῃ,  
 νήπιος, οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μήδετο ἔργα·  
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἀλγέα τε στοναχάς τε  
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40

ἔγρετο δ' ἐξ ὕπνου, θεῖη δέ μιν ἀμφέχυντ' ὁμφῇ.  
 ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,  
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον, 45  
 εἴλετο δὲ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

ἡὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον  
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50  
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

βουλὴν δὲ πρῶτον μεγαθύμων Ἴξε γερόντων  
 Νεστορέη παρὰ νηϊ. Πυλοιογενέος βασιλῆος.  
 τοὺς δ' γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν. 55

“κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος  
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δῖῳ  
 εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐψέει.  
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν.  
 ‘εὐδεις, Ἀτρεΐος υἱὲ δαΐφρονος ἵπποδάμοιο· 60  
 οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,

ὧ λαοί τ' ἐπιτεράφεται καὶ τόσσα μέμλεν.  
 νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,  
 δς σεῦ ἀνενθεν ἰὼν μέγα κήδεται ἡδ' ἐλεαίρει.  
 θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιούς 65  
 πανσυδὲρ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπὶ γναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν· ὥς ὁ μὲν εἰπὼν  
 ὥχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν. 71  
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.  
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,  
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75  
 ἦτοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Νέστωρ, δς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
 ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν  
 "ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80  
 ψευδός κεν φαίμεν καὶ νοσφίζοίμεθα μᾶλλον·  
 νῦν δ' ἴδεν δς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.  
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν."  
 ὥς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι,  
 οἱ δ' ἐπ' ἀνέστησαν πείθοντό τε ποιμένι λαῶν, 85  
 σκηπτουῶχοι βασιλῆες· ἐπισσεύοντο δὲ λαοί.  
 ἦν τε ἔθνεα εἰσι μελίσσάνων ἀδινάων,  
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·  
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·  
 αἱ μὲν τ' ἐνθα ἄλῃς πεποτήγεται, αἱ δὲ τε ἐνθα· 90  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 ἡϊόνος προπάροιθε βαθείης ἐστιχώοντο  
 ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφισιν ὄσσα δεδήκει  
 ὀτρύνουσ' ἵεναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.

τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95  
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δὲ σφεας  
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς  
 σχοίατ', ἀκούσειαν δὲ διοτρεφῶν βασιλῆων.  
 σπουδῇ δ' ἔζητο λαός, ἐρήτυθεν δὲ καθ' ἕδρας  
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100  
 ἔστη σκῆπτρόν ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.  
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἀνακτι,  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργειφόντῃ·  
 Ἑρμείας δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ,  
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεΐ ποιμένι λαῶν 105  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,  
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.  
 τῷ ὃ γ' ἐρεϊσάμενος ἔπε' Ἀργείοισι μετηύδα.  
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρης, 110  
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρεῖν,  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115  
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολλὸν ὤλεσα λαόν.  
 οὕτω που Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,  
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα  
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,  
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
 ἄπρηκτον πόλεμον πολεμίζειν ἧδὲ μάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.  
 εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἅμφω,  
 Τρῶας μὲν λέξασθαι ἐφέστιοι θῆσοι ἕασιν, 125  
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν,

πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν  
 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι 130  
 πολλέων ἐκ πολλῶν ἐγχείσπαλοι ἄνδρες ἔασιν,  
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλίου ἐκπέρσαι εὐναιούμενον πτολλίεθρον.  
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,  
 καὶ δὴ δούρα σέσσηπε νεῶν καὶ σπάρτα λέλυνται, 135  
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὐ εἴνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.  
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν· 140  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.”  
 ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρinen  
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.  
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,  
 πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145  
 ὥρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.  
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,  
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύε ἀσταχύεσσιν,  
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ  
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150  
 ἴστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον  
 ἄπτεσθαι νηῶν ἢδ' ἐλκόμεν εἰς ἅλα διαν,  
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν  
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.  
 ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155  
 εἰ μὴ Ἀθηναῖν Ἥρῃ πρὸς μῦθον ἔειπεν.  
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυνώνη,  
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
 Ἀργεῖοι φεύξονται ἐπ' ἐβρέα νῶτα θαλάσσης,  
 καδὲ κεν εὐχολὴν Πριάμφῃ καὶ Τρωσὶ λίποιεν 160

Ἄργειν Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἶης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,  
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.  
 εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον  
 ἑσταότ'· οὐδ' ὃ γε νηὸς εὐσέλμοιο μελαίνης 170  
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.  
 ἀγχοῦ δ' ἵσταμένη προσέφη γλαυκῶπις Ἀθήνη  
 “ διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
 φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες, 175  
 καὶ δέ κεν εὐχολῇν Πριάμω καὶ Τρωσὶ λίποιτε  
 Ἄργειν Ἑλένην, ἥς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἶης.  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,  
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180  
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.”

ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης  
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν  
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.  
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίοq ἐλθὼν 185  
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

ὃν τινα μὲν βασιλῆα καὶ ἑξοχὸν ἄνδρα κιχείη,  
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.  
 “ δαιμόνι, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190  
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαούς.  
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·  
 νῦν μὲν πειρᾶται, τάχα δ' ἵψεται υἷας Ἀχαιῶν.



ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.  
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195  
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,  
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μῆτιετα Ζεύς."  
 δν δ' αὖ δήμου τ' ἀνδρα ἴδοι βοόωντά τ' ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ.  
 "δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200  
 οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.  
 οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.  
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,  
 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω." 205  
 ὥς δ' γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε  
 αὐτὶς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων  
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης  
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210  
 ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἕδρας·  
 Θεοσίτης δ' ἔτι μοῦνος ἀμετροεπῆς ἐκολώσα,  
 ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ᾔδη,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,  
 ἀλλ' ὃ τί οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215  
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν.  
 φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ  
 κυρτώ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεῖν  
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.  
 ἔχθιστος δ' Ἀχιλλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ. 220  
 τῷ γὰρ νεικείεσκε. τότε αὐτ' Ἀγαμέμνονι δίῳ  
 ὀξέα κεκληγῶς λέγ' ὄνειδεα. τῷ δ' ἄρ' Ἀχαιοί  
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.  
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·  
 "Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπίμειψαι ἡδὲ χατίζεις; 225

206 σκῆπτρόν τ' ἡδὲ θίμοντας, ἵνα σφίσι βασιλεύῃ.

πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναιῖκες  
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ὥς τοι Ἀχαιοὶ  
 πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.  
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, δν ἐέ τις οἴσει  
 Τρώων ἱπποδάμων ἐξ Ἴλιου υἱὸς ἄποινα, 230  
 δν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,  
 ἢ ἐ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,  
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει; αὐ μὲν ἔοικεν  
 ἀρχὸν ἐόντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.  
 ὦ πέπονεις, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235  
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἔωμεν  
 αὐτοῦ ἐνὶ Τροίῃ γέρα πειστέμεν, ὄφρα ἴδῃται  
 ἦ ῥά τί οἱ χήμεις προσαμύνομεν ἦε καὶ οὐκί.  
 δς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων  
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."  
 ὥς φάτο νεκείων Ἀγαμέμνονα ποιμένα λαῶν  
 Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,  
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ. 245  
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
 ἴσχεο, μηδ' ἔθειλ' οἶος ἐριζέμεναι βασιλεῦσιν.  
 οὐ γὰρ ἐγὼ σέο φημὶ χειρότερον βροτὸν ἄλλον  
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.  
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις, 250  
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.  
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,  
 ἦ εὖ ἦε κακῶς νοστήσομεν υἱέες Ἀχαιῶν.  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται· 257  
 εἴ κ' ἔτι σ' ἀφραίνοντα κινήσομαι ὥς νύ περ ὦδε,

254 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν  
 ἥρωες Δαναοί· σὸ δὲ κερτομίων ἀγορεύεις.

μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέειπε,  
 μηδ' ἔτι Τηλεμάχιο πατὴρ κεκλημένος εἶπεν, 260  
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,  
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
 πεπληγῶς ἀγορῆθεν ἀεκέσσι πληγῆσιν."

ὣς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265  
 πλῆξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἐκφυγε δάκρυ,  
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη  
 σκῆπτρου ὑπο χρυσεῖον. ὁ δ' ἄρ' ἔζετο τάρβησέν τε,  
 ἀλγῆσας δ' ἄχρεϊον ἰδὼν, ἀπομύρξατο δάκρυ.  
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν. 270  
 ὧδε δέ τις εἶπесκεν ἰδὼν ἐς πλησίον ἄλλον.

"ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·  
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
 δς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275  
 οὐ θὴν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνωρ  
 νεικεῖν βασιλῆας ὀνειδείους ἐπέεσσιν."

ὣς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς  
 ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη,  
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνῶγει, 280  
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν  
 μῦθον ἀκούσειαν καὶ ἐπιφρασσάατο βουλήν.

ὁ σφιν εὐφρονέων ἀγορήσειτο καὶ μετέειπεν  
 "Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285  
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν  
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναικες  
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290  
 ἡ μὴν καὶ πόνος ἐστὶν ἀνιθέντα νέεσθαι.

καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάει σὺν νηὶ πολυζύγῳ, οὐν περ ἄελλαι  
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·  
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός 295  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.  
 τλήτε, φίλοι, καὶ μέιναι' ἐπὶ χρόνον, ὄφρα δαῶμεν  
 ἢ ἔτεδν Κάλχας μαντεύεται ἧε καὶ οὐκί. 300  
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι.  
 χθιζὰ τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρῳσὶ φέρουσαι·  
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμούς 305  
 ἔρδομεν ἀθανάτοισι τελέεσσας ἐκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·  
 ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφοινός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,  
 βωμοῦ ὑπαΐξας πρὸς ῥα πλατανίστον ὄρουσεν. 310  
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.  
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.  
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρόμενη φίλα τέκνα· 315  
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνεν·  
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320  
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπίων ἀγόρευεν.  
 'τίπτ' ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;  
 ἡμῖν μὲν τὸδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,

ὄψιμον ὀφειλέστον, οὐ κλέος οὐ ποτ' ὀλείται. 325  
 ὥς οὔτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὐθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.  
 κείνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330  
 ἀλλ' ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."  
 ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν αὐσάντων ὑπ' Ἀχαιῶν —  
 μῦθον ἐπαινήσαντες Ὀδυσσεὺς θεῖοιο. 335  
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ  
 "ὦ πόποι, ἥ δὴ παισὶν εἰκότες ἀγοράασθε  
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.  
 πῇ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμιν;  
 ἐν πυρὶ δὴ βουλαὶ τε γενοίατο μήδεά τ' ἀνδρῶν 340  
 σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.  
 αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολλὸν χρόνον ἐνθάδ' ἰόντες.  
 Ἀτρεΐδῃ, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστεμφέα βουλήν  
 ἄρχειν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας, 345  
 τοῖσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοὶ κεν Ἀχαιῶν  
 νύσφιν βουλεύωσ' — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —  
 πρὶν Ἀργοσὶ ἵεναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνῶμεναι ἥ τε ψεῦδος ὑπόσχεσις ἦε καὶ οὐκί.  
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350  
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον  
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπιδέξι', ἐναΐσιμα σήματα φαίνων.  
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,  
 πρὶν τίνα παρ Τρώων ἀλόχῃ κατακοιμήθηναι, 355  
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχὰς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἀπτίεσθω ἥς νηὶς εὖσσέλωμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 ἀλλὰ ἄναξ αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλω· 360  
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὃ γτί κεν εἶπω.  
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,  
 γνῶσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365  
 ἦδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·  
 γνῶσσαι δ' ἦ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις  
 ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
 "ἦ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375  
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης  
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·  
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα  
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380  
 νῦν δ' ἔρχεσθ' ἐπὶ δαίπνον, ἵνα ξυνάγωμεν Ἀρηα.  
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
 εὖ δέ τις ἵπποισιν δαίπνον δότω ὠκυπόδεσσιν,  
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,  
 ὥς κε πανημέριοι στυγερεῶ κρινώμεθ' Ἀρηϊ. 385  
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,  
 εἰ μὴ νυξ ἑλθοῦσα διακρινέει μένος ἀνδρῶν.  
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσιν  
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' ἡ χεῖρα καμῖται·  
 ἰδρώσει δέ τευ ἵππος ἐὺξοον ἄρμα τιταίνων. 390

δὴν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα  
ἄρκιον ἐσσεῖται φυγέειν κύνας ἢδ' οἰωνούς."

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς δτε κῦμα  
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395  
προβλήτῃ σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει  
παντοίων ἀνέμων, δτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.  
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,  
κάπνισσάν τε κατὰ κλισίας, καὶ δέπνον ἔλοντο.  
ἄλλος δ' ἄλλῳ ἔριζε θεῶν αἰειγενετάων, 400  
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.  
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,  
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405  
αὐτὰρ ἔπειτ' Αἴαντε δῶυ καὶ Τυδέος υἱόν,  
ἔκτον δ' αὐτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.  
αὐτόματος δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος·  
ᾗδее γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.  
βοῦν δὲ περίσθησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410  
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων  
"Ζεῦ κύδιστε μέγιστε, κελαϊνεφές, αἰθέρι ναίων,  
μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,  
πρὶν με κατὰ πρηνές βαλέειν Πριάμοιο μέλαθρον  
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415  
Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐζει  
χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι  
πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοῖατο γαῖαν."

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,  
ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφειλεν.  
αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο, 421  
αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν.

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον, 425  
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνον τετύνκοντό τε δαῖτα, 430  
 δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς εἵσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ.  
 “Ἀτρεΐδη κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,  
 μηκέτι νῦν δῆθ' αὔθι λεγώμεθα, μηδ' ἔτι δηρόν 435  
 ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει·  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,  
 ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρύν Ἀχαιῶν  
 ἵομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἀρηα.” 440  
 ὣς ἔφατ', οὐδ' ἀπίθυσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·  
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.  
 οἱ δ' ἀμφ' Ἀτρείωνα διοτρεφεὲς βασιλῆες 445  
 θύνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη  
 αἰγλὶδ' ἔχουσ' ἐρίτιμον, ἀγήρων ἀθανάτην τε,  
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,  
 πάντες ἐϋπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.  
 σὺν τῇ παῖφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450  
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστῳ  
 καρδίῃ, ἄλληκτον πολεμιζεῖν ἠδὲ μάχεσθαι.  
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι  
 ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.  
 ἥντε πῦρ αἰδηλὸν ἐπιφλέγει ἄσπετον ὕλην 455  
 οὔρεος ἐν κορυφῇ, ἕκαθεν δὲ τε φαίνεται αὐγή,



ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ  
αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκην.

τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,  
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460

Ἄσιψ ἐν λειμῶνι, Καῦστρίου ἀμφι ρέεθρα,  
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,  
κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμῶν,  
ὥς τῶν ἔθνεα πολλά νεῶν ἄπο καὶ κλισιάων  
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν  
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων. 466

ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
μυριοί, ὅσσα τε φύλλα καὶ ἄνθη γίγνεται ὥρη.

ἥύτε μυιάων ἀδινάων ἔθνεα πολλά,  
αἶ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470

ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,  
τόσσοι ἐπὶ Τρώεσσι κερηκομόωντες Ἀχαιοί  
ἐν πεδίῳ ἴσταντο, διαρράϊσαι μεμαῶτες.

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475

ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
ὑσμίνηνδ' ἵεναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,  
Ἄρεϊ δὲ Ζώνην, στέρνον δὲ Ποσειδάωνι.

ἥύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἐπλετο πάντων 480  
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,  
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι, —  
ὤμεις γὰρ θεαὶ ἐστέ, πάρεστέ τε, ἴστα τε πάντα, 485  
ὤμεις δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν —  
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἴεν,

φωνή δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,  
εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο  
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.  
ἄρχονδς αὖ νηῶν ἐρέω νῆας τε προπάσας.

490

Βοιωτῶν μὲν Πηνέλεως καὶ Δῆϊτος ἦρχον  
'Αρκεσφλαός τε Προθοήνωρ τε Κλονίος τε,  
οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν  
Σχοϊνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,  
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,  
οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,  
οἳ τ' Ἐλεῶν εἶχον ἠδ' Ὑλην καὶ Πετεῶνα,

495

500

'Οκαλέην Μεδεῶνά τ', εὐκτίμενον πολλίεθρον,  
Κώπας Εὐτρησίν τε πολυτρήρωνά τε Θίσβην,  
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,  
οἳ τε Πλάταιαν ἔχον ἠδ' οἳ Γλίσαντ' ἐνέμοντο,  
οἳ θ' Ὑποθήβας εἶχον, εὐκτίμενον πολλίεθρον,  
"Ογχηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,  
οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν  
Νίσάν τε Ζαθέην Ἀνθηδόνα τ' ἐσχατώωσαν.  
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἑκάστῃ  
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

505

510

οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινυΐειον,  
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νέες Ἄρῃος,  
οὓς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζείδαο,  
παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,  
Ἄρῃ κρατερῇ· ὃ δέ οἱ παρελέξατο λάθρῃ.

515

τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.  
αὐτὰρ Φωκῶν Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
νέες Ἰφίτου μεγαθύμου Ναυβολίδαο,  
οἳ Κυπάρισσον ἔχον Πυθῶνά τε πετρήεσσαν  
Κρίσάν τε Ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,  
οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,  
οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,

520

οἱ τε Δίλαιαν ἔχον πηγῆς ἐπὶ Κηφισοῖο·  
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
οἱ μὲν Φωκίων στίχας ἴστατον ἀμφιέποντες, 525  
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,  
μείων, οὐ τι τόσος γε ὅσος Τελαμώνιος Αἴας,  
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦεν, λινοθώρηξ,  
ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς· 530  
οἱ Κῦνόν τ' ἐνέμοντ' Ὀπλέοντά τε Καλλιάρων τε  
Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαῖς ἱρατινῆας  
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα.  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο  
Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

οἱ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἀβαντες,  
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαν  
Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,  
οἱ τε Κάρυστον ἔχον ἥδ' οἱ Στύρα ναιετάσκον,  
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ ὄζος Ἀρῆος, 540  
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.  
τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,  
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίσσιν  
θώρηκας ῥήξειν δηῖων ἀμφὶ στήθεσιν.  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,  
δῆμον Ἐρεχθίδος μεγαλήτορος, δν ποτ' Ἀθήνη  
θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,  
καδ δ' ἐν Ἀθήνῃς εἰσεν, ἐφ' ἐνὶ πλόνι νηῶ·  
ἔνθα δέ μιν ταῦροισι καὶ ἄρνειοῖς ἰλάονται 550  
κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν.  
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετῶο Μενεσθεύς.  
τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ  
κοσμηῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.  
Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555

τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυσκαίδεκα νῆας.

οἱ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,  
Ἑρμιόνην Ἀσίνην τε βαθὺν κατὰ κόλπον ἐχούσας, 560  
Τροίζην Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,  
οἱ τ' ἔχον Αἴγιναν Μάσητά τε κούροι Ἀχαιῶν,  
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης  
καὶ Σθένηςλος, Καπανῆος ἀγακλειτοῦ φίλος υἱός.  
τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565  
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.

σμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης.

τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

οἱ δὲ Μυκῆνας εἶχον, ἑκτίμενον πτολίεθρον,  
ἄφνειόν τε Κόρινθον ἑκτιμένας τε Κλεωνάς, 570  
Ὀρυνείας τ' ἐνέμοντο Ἀραιθυρέην τ' ἑρατεινὴν  
καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασιλευεν,  
οἱ θ' Ὑπερσίων τε καὶ αἰπεινὴν Γονόεσσαν  
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο  
Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρεΐαν, 575  
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων  
Ἀτρεΐδης. ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι  
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν  
κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,  
οὐνεκ' ἄριστος ἦεν, πολὺ δὲ πλείστους ἄγε λαούς. 580

οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,  
Φαρίν τε Σπάρτην τε πολυτρήρωνά τε Μίσσην,  
Βρυσείας τ' ἐνέμοντο καὶ Αὐγειαὶ ἑρατεινάς,  
οἱ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον,  
οἱ τε Λάαν εἶχον ἥδ' Οἰτυλον ἀμφενέμοντο, 585  
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,  
ἔξήκοντα νεῶν ἀπάτερθε δὲ θωρήσσοντο.

558 στήσε δ' ἄγων, ἴν' Ἀθηναίων ἴσταντο φάλαγγες.

ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,  
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ  
τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινὴν  
καὶ Θρύον Ἀλφειοῖο πόρον, καὶ εὐκτιρον Αἰπύ,  
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον  
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἐνθα τε μοῦσαι  
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν αἰοιδῆς, 595  
Οἰχαλιῆθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·  
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ  
μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·  
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδῆν  
θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν· 600  
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ,  
τῷ δ' ἐνεθήκοντα γλαφυραὶ νέες ἱστιχόωντο.

οἱ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,  
Αἰπύτιον παρὰ τύμβον, ἴν' ἀνέρες ἀγχιμαχηταί,  
οἱ Φενεὸν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605  
Ῥίπην τε Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,  
καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινὴν,  
Στύμφηλόν τ' εἶχον καὶ Παρῤῥασίην ἐνέμοντο,  
τῶν ἥρχ' Ἀγκαῖοιο πάϊς κρείων Ἀγαπήνωρ  
ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610  
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
νῆας εὖσσελμους περάαν ἐπὶ οἶνοπα πόντον,  
Ἀτρεΐδης, ἐπεὶ οὐ σφὶ θαλάσσια ἔργα μεμῆλει.

οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615  
ὕσσον ἐφ' Ὑρμίνην καὶ Μύρσιον ἐσχατώσα  
πέτρην τ' Ὠλενίην καὶ Ἀλείσιον ἐντὸς ἔργει,  
τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστῳ  
νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620

νῆες ὁ μὲν Κτεάτου ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε  
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης  
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνακτος.

οἱ δ' ἐκ Δουλιχίου Ἐχινῶν θ' ἱεράων  
νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα,  
τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρρή,  
Φυλείδης, ὃν τίκτε δίφιλος ἱππότη Φυλεύς,  
ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς.  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

625

630

αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,  
οἱ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,  
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
οἱ τε Ζάκυνθον ἔχον ἢ δ' οἱ Σάμον ἀμφενέμοντο,  
οἱ τ' ἠπειρον ἔχον ἢ δ' ἀντιπέραι' ἐνέμοντο.  
τῶν μὲν Ὀδυσσεὺς ἦρχε Δῖα μήτιν ἀτάλαντος,  
τῷ δ' ἅμα νῆες ἔποντο δώδεκα μιλοπαῖργοι.

635

Αἰτωλῶν δ' ἡγείτο Θόας Ἀνδραίμονος υἱός,  
οἱ Πλευρῶν' ἐνέμοντο καὶ Ὀλεον ἢ δὲ Πυλὴνν  
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν.  
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,  
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ Ξανθὸς Μελέαγρος,  
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν,  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.

640

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,  
οἱ Κνωσὺν τ' εἶχον Γόρτυνά τε τειχιόεσαν,  
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον  
Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταῦσας,  
ἄλλοι θ' οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.  
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν  
Μηριόνης τ' ἀτάλαντος Ἐνναλίῳ ἀνδρείφοντῳ  
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

645

650

Τληπόλεμος δ' Ἡρακλείδης ἥς τε μέγας τε

ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων,  
 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 653  
 Λίνδον Ἰηλυσόν τε καὶ ἀργινύεντα Κάμειρον.  
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
 θν τέκεν Ἀστυόχεια βίη Ἡρακλεΐη,  
 τὴν ἄγει' ἐξ Ἐφύρης, ποταμοῦ ἀπο Σελλήεντος,  
 πέρασας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660  
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,  
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,  
 ἤδη γηράσκοντα Δικύμνιον, ὄζον Ἄρηος.  
 αἶψα δὲ νῆας ἐπηξε, πολὺν δ' ὃ γε λαὸν ἀγέρας  
 βῆ φεύγων ἐπὶ πόντον· ἀπέλυσαν γάρ οἱ ἄλλοι 665  
 νιῆες νύωνοι τε βίης Ἡρακλεΐης.  
 αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχω.  
 τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν  
 ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,  
 καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670  
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,  
 Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,  
 Νιρεὺς ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἱ εἶπετο λαός. 675  
 οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε  
 καὶ Κῶν Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας,  
 τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφος ἡγησάσθην,  
 Θεσσαλοῦ υἱὲ δῶν Ἡρακλείδαο ἄνακτος.  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680  
 νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
 οἱ τ' Ἄλον οἱ τ' Ἀλόπην οἱ τε Τρηχῖν ἐνέμοντο,  
 οἱ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,  
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,  
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς· 685  
 ἀλλ' οἱ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·

οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο.  
 κείτο γὰρ ἐν νήεσσι ποδάρκης διὸς Ἀχιλλεύς,  
 κούρης χωόμενος Βρισηΐδος ἡυκόμοιο,  
 τὴν ἐκ Λυρνησοῦ ἐξείλετο πολλὰ μογήσας, 690  
 Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,  
 καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,  
 υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος.

τῆς δ' γε κείτ' ἀχέων, τάχα δ' ἀνστήσεινθαι ἔμελλεν.

οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695  
 Δήμητρος τέμενος, Ἴωνά τε μητέρα μήλων,  
 ἀγχιάλόν τ' Ἀντρῶν ἠδὲ Πτελεὸν λεχεποίην,  
 τῶν αὖ Πρωτεσίλαος ἀρήϊος ἡγεμόνευεν  
 ζῶδες ἑών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.

τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλείπετο 700  
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ  
 νηὸς ἀποθρῶσκοντα πολὺν πρώτιστον Ἀχαιῶν.  
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἄρης,  
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705

αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου  
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,  
 ἦρωσ Πρωτεσίλαος ἀρήϊος· οὐδέ τι λαοὶ  
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἑόντα.  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

οἱ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,  
 Βοιβὴν καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν,  
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν,  
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν  
 Ἀλκηστis, Πελῖας θυγατρῶν εἶδος ἀρίστη. 715

οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο  
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν,  
 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,  
 ἐπὶ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα



- ἐμβέβασαν, τόξων εὖ εἰδότες Ἴφι μάχεσθαι. 720  
 ἀλλ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πάσχων,  
 Δήμῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν  
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.  
 ἔνθ' ὁ γε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος. 725  
 οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·  
 ἀλλὰ Μῆδων κόσμησεν, Οἴληος νόθος υἱός,  
 τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Οἴλῃι πτολιπόρθῳ.  
 οἳ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,  
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος, 730  
 τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο πῦδε,  
 ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων.  
 τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο.  
 οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,  
 οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735  
 τῶν ἤρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός,  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 οἳ δ' Ἀργίσσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,  
 Ὀρθὴν Ἠλῶνην τε πόλιν τ' Ὀλοοσσόνα λευκήν, 740  
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,  
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς, —  
 τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια  
 ἥματι τῷ δτε φῆρας ἐτίσατο λαχνήμεναι,  
 τοὺς δ' ἐκ Πηλίου ὥσε καὶ Αἰθίικεσσι πέλασσαν —, 745  
 οὐκ οἶος, ἅμα τῷ γε Λεοντεὺς ὄζος Ἄρῃος,  
 υἱὸς ὑπερθύμιοιο Κορώνου Καινείδαο.  
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 Γουνεὺς δ' ἐκ Κύφου ἦγε δύναι καὶ εἵκοσι νῆας·  
 τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί, 750  
 οἳ περὶ Δωδώνην δυσχείμερον οἶκ' ἔθεντο,  
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,  
 ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ.

οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,  
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡὕτ' ἔλαιον·  
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755  
 Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνοος υἱός,  
 οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνυσίφυλλον  
 ναίεσκον. τῶν μὲν Πρόθοος θεὸς ἡγεμόνευεν,  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
 οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760  
 τίς τ' ἄρ' τῶν ὅχ' ἄριστος ἔην, σὺ μοι ἔννεπε, μοῦσα,  
 αὐτῶν ἡδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.  
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,  
 ὄτρυχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔϊσας· 765  
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,  
 ἅμφω θηλείας, φόβον Ἄρηος φορεούσας.  
 ἀνδρῶν αὖ μέγ' ἄριστός ἔην Τελαμώνιος Αἴας,  
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺν φέρτατος ἦεν,  
 ἵπποι θ' οἱ φορέεσκον ἀμύμονα Πηλείωνα. 770  
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν  
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν,  
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης  
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες  
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775  
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,  
 ἕστασαν· ἄρματα δ' εὖ πεπυκασμένα κείμεν ἀνάκτων  
 ἐν κλισίῃς. οἱ δ' ἀρχὸν ἀρηϊφίλον ποθέοντες  
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.  
 οἱ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθῶν πᾶσα νέμοιτο· 780  
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεράνῃ  
 χωομένῃ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσση  
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς.  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
 ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὤκέα Ἴρις  
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ  
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν  
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.  
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὤκέα Ἴρις 790  
 εἶσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτη,  
 ὃς Τρώων σκοπὸς ἴξε, ποδωκείῃσι πεποιθώς,  
 τύμβῳ ἐπ' ἀκροτάτῳ· Αἰσυήταο γέροντος,  
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.  
 τῷ μιν εἵσαμένη μετέφη πόδας ὤκέα Ἴρις 795  
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἀκριτοὶ εἰσιν,  
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίσστος ὄρωρεν.  
 ἥ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὄπωπα·  
 λίην γὰρ φύλλοισιν ἰοικότες ἢ ψαμάθοισιν 800  
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.  
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.  
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,  
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
 τοῖσιν ἕκαστος ἀνὴρ σημαίνεται οἷσί περ ἄρχει, 805  
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”  
 ὣς ἔφαθ', Ἔκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,  
 αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.  
 πᾶσαι δ' ὠτὶ γυννυτο πύλαι, ἐκ δ' ἔσσυτο λαός,  
 πᾶζοι θ' ἰππῆές τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει. 810  
 ἔστι δὲ τις προπάραιθε πόλιος αἰπεῖα κολώνη,  
 ἐν πεδίῳ ἀπάνευθε, περιδρομος ἔνθα καὶ ἔνθα,  
 τὴν ἦτοι ἄνδρες Βαττίαν κυκλήσκουσιν,  
 ἀθάνατοι δὲ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
 ἔνθα τότε Τρῳᾶς τε διέκριθεν ἡδ' ἐπίκουροι. 815  
 Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαῖολος Ἔκτωρ  
 Πριαμίδης· ἅμα τῷ γε πολὺν πλεῖστοι καὶ ἄριστοι  
 λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.

Δαρδανίων αὐτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαιο  
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 820  
 Ἴδης ἐν κνημοῖσι θεὰ βροτῶ ἐννηθείσα,  
 οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἱε,  
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.  
 οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,  
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825  
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός  
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.  
 οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ  
 καὶ Πιτύειαν ἔχον καὶ Τηρεΐης ὄρος αἰπύ,  
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830  
 υἱε δύω Μέρποπος Περκωσίου, δς περὶ πάντων  
 ᾗδεε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν  
 στείχειν ἐς πόλεμον φθισήνορα. τῷ δέ οἱ οὐ τι  
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.  
 οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο 835  
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,  
 τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,  
 Ἀσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι  
 αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.  
 Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων, 840  
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον.  
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ' ὄζος Ἀρης,  
 υἱε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.  
 αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἦρωες,  
 ὄσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔεργει. 845  
 Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,  
 υἱὸς Τρριζήνοιο διοτρεφέος Κεάδαο.  
 αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους  
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ ἐνρυρέοντος,  
 Ἀξιοῦ οὐ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850  
 Παφλαγόνων δ' ἡγεῖτο Πυλαιάμενος λάσιον κῆρ

ἔξ Ἑνετῶν, δθεν ἡμιόνων γένος ἀγροτεράων,  
οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο  
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,  
Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον  
τηλόθεν ἐξ Ἀλύβης, δθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμης ἦρχε καὶ Ἑννομος οἰωνιστής·  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860  
ἐν ποταμῷ, ὅθι περ Τρῳᾶς κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἤγε καὶ Ἀσκάnios θεοειδής  
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμινι μάχεσθαι.

Μήροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,  
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865  
οἳ καὶ Μήρονας ἦγον ὑπὸ Τμῳλῷ γεγαῶτας.

Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,  
οἳ Μίλητον ἔχον Φθειρῶν τ' ὄρος ἀκριτόφυλλον  
Μαιάνδρου τε ῥοαῖς Μυκάλης τ' αἰπεινὰ κάρηνα.  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην, 870  
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,  
δς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν ἥντε κούρη,  
νῆπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,  
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο

ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

## ΙΛΙΑΔΟΣ Γ.

αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,  
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,  
 ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,  
 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ροάων, 5  
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·  
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·  
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνειόντες Ἀχαιοί,  
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10  
 ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·  
 τόσσον τίς τ' ἐπὶ λεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·  
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὥρνυτ' ἀελλῆς  
 ἐοχομένων· μάλα δ' ὤκα διέπρησσον πεδίοιο.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰδόντες, 15  
 Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
 παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα  
 καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα· χαλκῷ  
 πᾶλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

τὸν δ' ὥς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος  
 ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβάντα,  
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
 εὐρῶν ἢ ἔλαφον κεραδὺν ἢ ἄγριον αἶγα,  
 πεινᾶων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτόν 25  
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηνοί·  
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσισθαι ἀλείτην.

αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε.  
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,  
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.  
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροσος ἀπέστη  
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
 ἅψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς, 35  
 ὥς αὖτις καθ' ὄμιλον ἔδν Τρώων ἀγερώχων  
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδής.  
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν.  
 "Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπερουπευτά,  
 αἵθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40  
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν  
 ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
 ἢ που καγχαλώωσι καρηκομόωντες Ἀχαιοὶ  
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν  
 εἶδος ἔπ'. ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή. 45  
 ἢ τοιούσδε ἔων ἐν ποντοπόροισι νέεσσιν  
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,  
 μιχθεὶς ἄλλοδαποῖσι γυναῖκ' εὐεῖδ' ἀνήγες  
 ἐξ ἀπίης γαίης, νυνὼν ἀνδρῶν αἰχμητῶν,  
 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δῆμῳ, 50  
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;  
 οὐκ ἂν δὴ μείνειας ἀρήϊφίλον Μενέλαον;  
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,  
 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης. 55  
 ἀλλὰ μάλα Τρώες δειδήμονες· ἢ τέ κεν ἦδη  
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας."  
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής  
 "Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνέικεσας οὐδ' ὑπὲρ αἶσαν,  
 αἶετ' οἱ κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60  
 ὅς τ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη

νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἱρωήν·  
 ὥς σοι ἐνὶ στήθεσσι νόος ἑστίν.  
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·  
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65  
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.  
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον  
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70  
 ὑπότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμύοντες  
 ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νέεσθων  
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75  
 ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,  
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,  
 μέσσου δουρὸς ἑλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.  
 τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοί,  
 ἰοῖσιν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον. 80  
 αὐτὰρ ὁ μακρὸν αὔσε ἀναξ ἀνδρῶν Ἀγαμέμνων  
 "ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·  
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ."  
 ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνευ τ' ἐγένοντο  
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85  
 "κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,  
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νέϊκος ὄρωρεν.  
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς  
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,  
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον 90  
 οἷους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
 ὑπότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
 κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ τάμωμεν."



ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95  
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος  
 "κέκλυτε νῦν καὶ ἐμείο· μάλιστα γὰρ ἄλγος ἰκάνει  
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη  
 Ἄργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε  
 εἶνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100  
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.  
 οἴσετε δ' ἄρν', ἕτερον λευκὸν ἐτέρῃν δὲ μέλαιναν,  
 γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.  
 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὕρκια τάμνη 105  
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
 μή τις ὑπερβασίῃ Διὸς ὕρκια δηλήσῃται.  
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἠερίθονται·  
 οἷς δ' ὁ γέρον μετέρσιν, ἅμα πρόσσω καὶ ὀπίσσω  
 λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."  
 ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε, 111  
 ἐλπόμενοι παύσεσθαι διζυροῦ πολέμοιο.  
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,  
 τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ  
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115  
 ἔκτωρ δὲ προτὶ ἄστυ δύο κήρυκας ἔπεμπε  
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.  
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων  
 νῆας ἐπὶ γλαφυράς ἰέναι, ἥδ' ἄρν' ἐκέλευεν  
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθῃσ' Ἀγαμέμνονι δίψ. 120  
 Ἴρις δ' αὖθ' Ἑλένη λευκωλένῃ ἄγγελος ἦλθεν,  
 εἰδομένη γαλόψ, Ἀντηνορίδαο δάμαρτι,  
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,  
 Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινεν, 125  
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀίθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οὓς ἐθεν εἶνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.  
 ἄγχου δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις  
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.  
 οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρῃα  
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,  
 οἳ δὴ νῦν ἕεται σιγῇ — πόλεμος δὲ πέπανται —  
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος  
 μακρῆς ἐγχείρσι μαχήσονται περὶ σείο·  
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”  
 ὧς εἰπούσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ  
 ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140  
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν  
 ὠρμαῖ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἴη· ἅμα τῇ γε καὶ ἀμφίπολοι δύο' ἔποντο,  
 Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.  
 αἶψα δ' ἔπειθ' ἱκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145  
 οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην  
 Δάμπων τε Κλυτίον θ' Ἰκεάονά τ' ὄζον Ἄρηος,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,  
 γῆραι δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταί 150  
 ἐσθλοί, τεττίγεσσι ἐοικότες, οἳ τε καθ' ὕλην  
 δενδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·  
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.  
 οἳ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,  
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον. 155  
 “οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιδῶς  
 τοιγῷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·  
 αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν.  
 ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,  
 μηδ' ἡμῖν τεκέεσσι τ' ὀπίσσω πῆμα λίποιτο.” 160

ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ.  
 “δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,  
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε.  
 οὐ τί μοι αἰτία ἐσσί· θεοί νύ μοι αἴτιοί εἰσιν,  
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν, 165  
 ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,  
 ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.  
 ἦτοι μὲν κεφαλῇ καὶ μέζονες ἄλλοι ἔασιν·  
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,  
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.” 170  
 τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν,  
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·  
 ὧς ὄφελεν θάνατός μοι ἄδειν κακός, ὅππότε δεῦρο  
 νείει σῶ ἐπόμην, θάλαμον γνωτούς τε λιποῦσα 175  
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.  
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτῃκα.  
 τοῦτο δέ τοι ἔρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλάξ.  
 οὗτός γ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,  
 ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.  
 δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180  
 ὧς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε  
 “ὦ μάκαρ Ἀτρείδη, μοιρηγενές, ὀλβιόδαιμον,  
 ἦ ρά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.  
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,  
 ἔνθα ἴδον πλείστους Φρύγας, ἀνέρας αἰολοπώλους, 185  
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,  
 οἳ ρά τότ' ἐστρατόωντο παρ' ὄχθας Σαγαγαρίοιο·  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην  
 ἥματι τῷ ὅτεϙ ἦλθον Ἀμαζόνες ἀντιάνειραι·  
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190  
 δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἔρέειν ὁ γεραίός  
 “εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστὶν  
 μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρείδαο,

εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.  
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195  
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν.  
 ἄρνειῷ μιν ἔγωγε ἔϊσκω πηγεσιμάλλῃ,  
 ὅς τ' οἴων μέγα πῶῷ διέρχεται ἀργεννάων."  
 τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα  
 "οὔτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200  
 ὅς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης  
 εἰδῶς παντοίους τε δόλους καὶ μήδεα πυκνά."  
 τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦῤῥα  
 "ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·  
 ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε διὸς Ὀδυσσεύς, 205  
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·  
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210  
 ἄμφω δ' ἐζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,  
 ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος 215  
 οὐδ' ἀφαμαρτοεπής, ἥ καὶ γένει ὕστερος ἦεν.  
 ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,  
 στάσκεν, ὑπαὶ δὲ ἶδεσκε κατὰ χθονὸς ὄμματα πῆξας,  
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἰοικῶς·  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220  
 ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἔει  
 καὶ ἔπεα νιφάδεσσιν ἰοικότα χειμερίησιν,  
 οὐκ ἂν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος.  
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."  
 τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραίος 225  
 "τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,

ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὄμους·”  
 τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν,  
 “οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.  
 Ἴδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230  
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.  
 πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος  
 οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.  
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,  
 οὓς κεν ἐὺ γνοίην καὶ τ' οὖνομα μυθησαίμην· 235  
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
 Κάστορά θ' ἱππόδαμον καὶ πῦξ ἀγαθὸν Πολυδεύκεα,  
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.  
 ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς,  
 ἦ δεῦρ' αὖ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240  
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
 αἰσχεα δειδιότες καὶ ὀνείδεα πόλλ' ἅ μοι ἐστίν.”  
 ὧς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα  
 ἐν Λακεδαίμονι αὐθι, φίλῃ ἐν πατρίδι γαίῃ.  
 κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245  
 ἄρνε δύω καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,  
 ἀσκῶ ἐν αἰγείῳ. φέρε δὲ κρητῆρα φαεινόν  
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·  
 ὠτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν.  
 “ὕρσοο, Λαομεδοντιάδη. καλέουσιν ἄριστοι 250  
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
 εἰς πεδίον καταβῆναι, ἴν' ὄρκια πιστὰ τάμητε.  
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος  
 μακρῆς ἐγχείρσι μαχήσονται ἀμφὶ γυναικί·  
 τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο· 255  
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες  
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται  
 Ἀργεὺς εἰς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.”  
 ὧς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίρους

ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260  
 ἂν δ' ἄρ' ἔβη Πριάμος, κατὰ δ' ἥνία τείνεν ὀπίσσω·  
 πᾶρ δέ οἱ Ἀντήνωρ περικαλλέα βήσεται δίφρον.  
 τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκείας ἵππους.  
 ἀλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,  
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πολυβότειραν 265  
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.  
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 ἂν δ' Ὀδυσσεὺς πολὺμῃτις· ἀτὰρ κήρυκες ἀγανοὶ  
 δρῖα πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270  
 Ἀτρείδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἥ οἱ πᾶρ ξίφους μέγα κουλεῶν αἰὲν ἄωρτο,  
 ἄρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.  
 τοῖσιν δ' Ἀτρείδης μεγάλ' εὐχέτο, χεῖρας ἀνασχών. 275  
 “Ζεῦ πάτερ, Ἰδὲθεν μεδέων, κύδιστε μέγιστε,  
 ἡελιός θ' ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὃ τίς κ' ἐπίορκον ὁμόσση,  
 ὑμεῖς μάρτυροί ἐστε, φυλάσσετε δ' ὀρῖα πιστά. 280  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νήεσσι νέωμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν,  
 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες  
 γίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχίσσομαι εἵνεκα ποινῆς 290  
 αὐτῇ μένων, εἰως κε τέλος πολέμοιο κιχέω.”  
 ἦ, καὶ ἀπὸ στομάχους ἄρνῶν τάμε νηλεῖ χαλκῷ.

καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·  
οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295  
ἔκχεον, ἥδ' εὐχοντο θεοῖς αἰειγενέτησιν.

ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.  
“Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,  
ὦδὲ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὕδὲ οἶνος, 300  
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”

ὥς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.  
τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπεν.

“κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί.  
ἦτοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν 305  
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι  
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·  
Ζεὺς μὲν πον τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310  
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·  
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.

τὼ μὲν ἄρ' ἄψορρόι προτὶ Ἴλιον ἀπονέοντο·  
Ἔκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεύς  
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,  
ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.

λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
ὦδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε.  
“Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε, 320  
ὀππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,  
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἶσω,  
ἡμῖν δ' αὖ φιλότῃτα καὶ ὄρκια πιστὰ γενέσθαι.”

ὥς ἄρ' ἔφαν, πάλλιν δὲ μέγας κορυθαίολος Ἔκτωρ  
ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἥχι ἐκάστου  
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·  
αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά  
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὔκομοιο.  
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330  
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·  
δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν  
οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.  
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον  
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε. 335  
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,  
ἵππουριν· δεινὸν δὲ λόφος καθύπέρθην ἔνευεν.  
εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.  
ὥς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.  
οἱ δ' ἐπεί οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340  
ἐς μέσσον Τρῶων καὶ Ἀχαιῶν ἐστιχόωντο  
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας  
Τρῳάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.  
καὶ ῥ' ἐγγυὲς στήτην διαμετρητῷ ἐνὶ χώρῳ  
σεῖοντ' ἔγχειας, ἀλλήλοισιν κοτέοντε. 345  
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,  
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἵσῃν·  
οὐδ' ἐρρήξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ  
ἀσπίδ' ἐνὶ κρατερῇ. ὃ δὲ δεύτερος ὤρνυτο χαλκῷ  
Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί. 350  
“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργεν,  
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,  
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων  
ξεινოდόκον κακὰ ῥέξαι, ὃ κεν φιλότῃτα παράσχω.”  
ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355  
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἵσῃν.  
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
καὶ διὰ θώρηκος πολυδαϊδάλου ἠρήρειστο·



ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα  
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360  
 Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
 πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῶ  
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπесε χεῖρός.  
 Ἀτρείδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν.  
 “Ζεῦ πάτερ, οὐ τις σείο θεῶν ὀλοώτερος ἄλλος. 365  
 ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·  
 νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος  
 ἦτ' ἔχθη παλάμῃφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”  
 ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,  
 ἔλκε δ' ἐπιστρέψας μετ' εὐκνήμιδας Ἀχαιοὺς 370  
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρῆν,  
 ὅς οἱ ὑπ' ἀνθερεώνοσ' ὄχευς τέτατο τρυφαλείης.  
 καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,  
 εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
 ἦ οἱ ῥῆξεν ἱμάντα βοδὸς Ἰφι κταμένοιο· 375  
 κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.  
 τὴν μὲν ἔπειθ' ἦρωσ μετ' εὐκνήμιδας Ἀχαιοὺς  
 ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἐγαῖροι·  
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων  
 ἔγχεϊ χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380  
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἥερι πολλῷ,  
 καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κήωντι.  
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἱε. τὴν δ' ἐκίχανεν  
 πύργῳ ἐφ' ὕψηλῳ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.  
 χειρὶ δὲ νεκταρέου ἱανοῦ ἐτίναξε λαβοῦσα, 385  
 γρητὶ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,  
 εἰροκόμῳ, ἦ οἱ Λακεδαιμόνι ναιεταῶσρ  
 ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκεν.  
 τῇ μιν εἰσαμένην προσεφώνεε δι' Ἀφροδίτη.  
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390  
 κείνος δ' γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης  
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε  
 ἔρχεσθ' ἢ ἐχοροῖο νέον λήγοντα καθίζειν."

ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν 395  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.

“δαίμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;  
 ἢ πῇ με προτέρω πολλῶν εὐναιομενῶν 400

ἄξις ἢ Φρυγίης ἢ Μηρονίης ἑρατεινῆς,  
 εἴ τίς τοι καὶ κῆθι φίλος μερόπων ἀνθρώπων;  
 οὐνεκα δὴ νῦν διὸν Ἀλέξανδρον Μενέλαος  
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἶκαδ' ἄγεσθαι,  
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης; 405

ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,  
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κείνον ὀΐζυε καὶ ἐφύλασσε,  
 εἰς δ' κε σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.  
 κείσε δ' ἐγὼν οὐκ εἴμι — νεμεσσητὸν δέ κεν εἶη — 410  
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὑπίσσω  
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ."

τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη  
 “μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
 τὼς δέ σ' ἀπεχθήρω ὥς νῦν ἔκπαγλ' ἐφίλησα, 415  
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι."

ὥς ἔφατ', ἔδδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,  
 βῇ δὲ κατασχομένη ἑανῷ ἀργῇ φαιινῷ,  
 σιγῇ, πάσας δὲ Τρῳᾶς λάθην· ἦρχε δὲ δαίμων. 420

αἱ δ' οὗτ' Ἀλεξάνδροιο δόμον περικαλλὲς ἱκόντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
 ἢ δ' εἰς ὑφόροφον θάλαμον κίε διὰ γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη

ἀντὶ Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425  
 ἔνθα καθίζ᾽ Ἑλένη κούρη Διδὸς αἰγιόχοιο,  
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.  
 “ἦλυθες ἐκ πολέμου· ὥς ὠφέλες αὐτόθ' ὀλέσθαι,  
 ἀνδρὶ δαμείς κρατερῷ, δὲ ἐμὸς πρότερος πόσις ἦεν.  
 ἦ μὲν δὴ πρὶν γ' εὐχέ' ἀρηϊφίλου Μενελάου 430  
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἑφ' ἑτέρου εἶναι  
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλου Μενέλαον  
 ἑξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἔγωγε  
 παύεσθαι κέλομαι, μὴδὲ ξανθῷ Μενελάῳ  
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435  
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.”  
 τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν  
 “μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε.  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,  
 κείνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440  
 ἀλλ' ἄγε δὴ φιλότῃ τραπειομεν εὐνηθέντε·  
 οὐ γάρ πώ ποτέ μ' ὥδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,  
 οὐδ' ὅτε σε πρῶτον Λακεδαιμόνιος ἐξ ἑρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροις νέεσσιν,  
 νήσῳ δ' ἐν Κρανᾷ ἐμίγην φιλότῃ καὶ εὐνῇ, 445  
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”  
 ἦ ῥα, καὶ ἦρχε λέχουσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.  
 τὼ μὲν ἄρ' ἐν τρήτοισι κατεύνασθον λεχέεσσιν,  
 Ἀτρείδης δ' ἀν' ὀμίλον ἐφοῖτα θηρὶ ἐοικώς,  
 εἴ που ἰσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450  
 ἀλλ' οὐ τις δύνάτο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ.  
 οὐ μὲν γὰρ φιλότῃ γ' ἐκέυθανον, εἴ τις ἴδοιτο·  
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.  
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455  
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι.  
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου·

ὕμεις δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' εἰκεν,  
ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460  
ὥς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

## ΙΛΙΑΔΟΣ Δ.

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο  
 χρυσέῳ ἐν δαπέδῳ, μετὰ δὲ σφισι πότνια Ἥβη  
 νέκταρ ἐφνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν  
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.  
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθίζμεν Ἥρην 3  
 κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων.  
 “δοιαί μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,  
 Ἥρην τ' Ἀργεῖν καὶ Ἀλαλκομενῆς Ἀθήνην.  
 ἀλλ' ἦτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτη 10  
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,  
 καὶ νῦν ἐξεσάωσεν διόμενον θανέεσθαι.  
 ἀλλ' ἦτοι νίκη μὲν ἀρηϊφίλου Μενελάου·  
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,  
 ἥ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15  
 ὄρσομεν, ἥ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.  
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,  
 ἦτοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,  
 αὖτις δ' Ἀργεῖν Ἑλένην Μενέλαος ἄγοιτο.”  
 ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρην. 20  
 πλησίσαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέεσθην.  
 ἦτοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,  
 σκυζομένη Διὶ πατρί, χόλος δὲ μιν ἄγριος ἦρει·  
 Ἥρην δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα  
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25  
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,  
 ἰδρῶ θ' ὃν ἰδρῶσα μόγῳ, καμέτην δέ μοι ἵπποι

λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῖό τ'ε παῖσιν.  
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."  
 τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς 30  
 "δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες  
 τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχὲς μενεαίνεις  
 Ἴλιου ἐξαλαπάξαι ἐυκτίμενον πτολίεθρον;  
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ  
 ὤμῶν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας 35  
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.  
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω  
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.  
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40  
 τὴν ἐθέλω ὄθι τοι φίλοι ἄνδρες ἐγγεγάασιν,  
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.  
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ.  
 αἶ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι  
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45  
 τάων μοι περὶ κῆρι τίσκετο Ἴλιος ἱρή  
 καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.  
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,  
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."  
 τὸν δ' ἡμείβετ' ἔπειτα θεῶπις πότνια Ἥρη 50  
 "ἦτοι ἐμοὶ τρεῖς μὲν πολὺ φίλτατα εἰσι πόλῃες,  
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·  
 τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι  
 τάων οὐ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.  
 εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55  
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερός ἐσσι.  
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·  
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δ' ἐμοὶ ἔνθεν ὄθεν σοί,  
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,  
 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60

κέκλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.  
 ἀλλ' ἦτοι μὲν ταῦθ' ὑποείχομεν ἀλλήλοισιν,  
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι  
 ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτείλαι  
 ἔλθειν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνὴν, 65  
 πειρᾶν δ' ὧς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὧς ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε.  
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.  
 “αἴψα μάλ' ἐς στρατὸν ἔλθε μετὰ Τρῶας καὶ Ἀχαιοὺς,  
 πειρᾶν δ' ὧς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς 71  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὧς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.  
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75  
 ἢ ναύτρησι τέρας ἢ ἐστρατῶ εὐρέϊ λαῶν,  
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἵενται·  
 τῷ εἰκυῖ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,  
 καδ δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόωντας  
 Τρῳάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιοὺς. 80  
 ὣδε δὲ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον.

“ἦ ρ' αὐτίς πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ  
 ἔσσεται, ἢ φιλότῃ μετ' ἀμφοτέροισι τίθησιν  
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

ὧς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85  
 ἦ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὁμιλον,  
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,  
 Πάνδαρον ἀντίθεον διζήμενη, εἴ που ἐφεύροι.  
 εὔρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε  
 ἑσταότ'· ἀμφὶ δέ μιν κρατερὰὶ στίχες ἀσπιστῶν 90  
 λαῶν, οἳ οἳ ἔποντο ἀπ' Αἰσῆιοιο ροάων.

ἀγχού δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα.  
 “ἦ ρά νύ μοι τι πίθοιο, Λυκάονος νιὲ δαΐφρον·

τλαίης κεν Μενελάω ἐπιπροέμεν ταχὺν ἰόν,  
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95  
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.  
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,  
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον Ἀτρεὺς υἷόν  
 σὺ βέλει δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.  
 ἀλλ' ἄγ' ὅστις τενσον Μενελάου κυδαλίμοιο, 100  
 εὖχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ,  
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης."  
 ὣς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθεν.  
 αὐτίκ' ἐσὺλα τόξον εὖξοον ἰξάλου αἰγός 105  
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας  
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,  
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρη.  
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·  
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110  
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.  
 καὶ τὸ μὲν εὖ κατέθηκε ταυνσσάμενος, ποτὶ γαίῃ  
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,  
 μὴ πρὶν ἀναΐξειαν ἀρήϊοι νῆες Ἀχαιῶν,  
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον Ἀτρεὺς υἷόν. 115  
 αὐτὰρ ὁ σὺλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν  
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·  
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστόν,  
 εὖχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ  
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120  
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.  
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·  
 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.  
 αὐτὰρ ἐπεὶ δὴ κυκλοτερές μέγα τόξον ἔτεινεν,  
 λίγξε βιός, νευρὴ δὲ μέγ' ἵαχεν, ἄλτο δ' οἷστός 125  
 ὄξυβελής, καθ' ὁμλον ἐπιπτέσθαι μενεαίνων.



οὐδὲ σέθεν, Μενέλαε, θεὺ μάκαρες λελάθοντο  
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἄγγελίη,  
 ἥ τοι πρόσθε στάσα βέλος ἐχευεκὲς ἄμυνεν.  
 ἥ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130  
 παιδὸς ἔργῃ μνίαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·  
 αὐτὴ δ' αὐτ' ἵθυνεν ὄθι ζωστήρος ὀχῆς  
 χρύσειοι σύνεχον καὶ διπλὸς ἦντετο θώρηξ.  
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός·  
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλίοιο, 135  
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο  
 μήτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,  
 ἥ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἶσατο καὶ τῆς.  
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροά φωτός·  
 αὐτίκα δ' ἔρρεεν αἷμα κελαϊνεφές ἐξ ὠτειλῆς. 140  
 ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μῆνῃ  
 Μηρονὶς ἢ Κάειρα, παρήϊον ἔμμεναι Ἰππῶν  
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο  
 ἱππῆες φορέειν· βασιλῆϊ δὲ κείται ἄγαλμα,  
 ἀμφότερον, κόσμος θ' Ἰππῳ ἐλατῆρί τε κῦδος· 145  
 τοῖοί τοι, Μενέλαε, μίανθην αἵματι μηροὶ  
 εὐφύες κυῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.  
 ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς.  
 ῥίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος· 150  
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,  
 ἄψορόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.  
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,  
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι.  
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155  
 οἷον προσθήσας πρὸ Ἀχαιῶν Τρῳσὶ μάχεσθαι·  
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.  
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἵμά τε ἀρνῶν  
 σπονδαὶ τ' ἄκρητοι καὶ δεξιάι, ἧς ἐπέπιθμεν.

εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, 160  
 ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,  
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.  
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' Ὀλώλῃ Ἴλιος ἱρή 165  
 καὶ Πριάμος καὶ λαὸς ἑυμμελίῳ Πριάμοιο,  
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,  
 αὐτὸς ἐπισσεύσιν ἱρεμνὴν αἰγίδα πᾶσιν  
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·  
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,  
 αἶ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο. 170  
 καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·  
 αὐτίκα γὰρ μῆσονται Ἀχαιοὶ πατρίδος αἷης·  
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίπομεν  
 Ἀργείην Ἑλένην. σέο δ' ὅστέα πύσει ἄρουρα  
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175  
 καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερνηορέοντων  
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο  
 'αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,  
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,  
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν 180  
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·  
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."  
 τὸν δ' ἐπιθαρσύνων προσέφη Ξανθὸς Μενέλαος  
 "θάρσει, μηδέ τί πω δειδίσσειο λαὸν Ἀχαιῶν.  
 οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν 185  
 εἰρύσατο ζωστήρ τε παναῖολος ἥδ' ὑπένερθεν  
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες."  
 τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
 "αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε.  
 ἔλκος δ' ἱγῆρ ἐπιμάσσεται, ἥδ' ἐπιθήσει 190  
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων."  
 ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα

“Ταλθύβι’, ὅττι τάχιστα Μαχάονα δεῦρο κάλειςσον,  
 φῶτ’ Ἀσκληπιοῦ νιδὸν ἀμύμονος ἱητῆρος,  
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον ἀρχὸν Ἀχαιῶν, 195  
 ὃν τις οἴστευσας ἔβαλεν, τόξων εὖ εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”  
 ὥς ἔφατ’, οὐδ’ ἄρα οἱ κῆρυξ ἀπῆθυσεν ἀκούσας,  
 βῆ δ’ ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
 παπταίνων ἥρωα Μαχάονα. τὸν δ’ ἐνόησεν 200  
 ἑσταότ’· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων  
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.  
 ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα.  
 “ὄρσ’, Ἀσκληπιάδη. καλέει κρείων Ἀγαμέμνων,  
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον ἀρχὸν Ἀχαιῶν, 205  
 ὃν τις οἴστευσας ἔβαλεν, τόξων εὖ εἰδώς,  
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.”  
 ὥς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·  
 βᾶν δ’ ἰέναι καθ’ ὁμιλον ἀνὰ στρατὸν εὐρύν Ἀχαιῶν.  
 ἀλλ’ ὅτε δὴ ῥ’ ἴκανον ὁθι ξανθὸς Μενέλαος 210  
 βλήμενος ἦν, περὶ δ’ αὐτὸν ἀγῆγεραι ὅσσοι ἄριστοι  
 κυκλός, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,  
 αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·  
 τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.  
 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ’ ὑπένερθεν 215  
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.  
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ’ ἔμπεσε πικρὸς οἰστός,  
 αἶμ’ ἐκμυζήσας ἐπ’ ἄρ’ ἥπια φάρμακα εἰδώς  
 πάσσε, τά οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.  
 ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον, 220  
 τόφρα δ’ ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·  
 οἳ δ’ αὖτις κατὰ τεύχε’ ἔδυν, μνήσαντο δὲ χάρις.  
 ἐνθ’ οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,  
 οὐδὲ καταπτώσσοντ’, οὐδ’ οὐκ ἐθέλοντα μάχεσθαι,  
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῶ·  
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιῶντας  
Εὐρυμέδων, υἱὸς Πτόλεμαίου Πειραῖδαο,  
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν  
γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230  
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.  
καὶ ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,  
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν.  
“ Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·  
οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός,  
ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,  
τῶν ἦτοι αὐτῶν τέρενα χρῶα γῦπες ἔδονται,  
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα  
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”  
οὗς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240  
τοὺς μάλα νεικέεσκε χολωτοῖσιν ἐπέεσσιν.  
“ Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε ;  
τίφθ' οὕτως ἔστητε τεθηπότες ἤύτε νεβροί,  
αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,  
ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή. 245  
ὣς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.  
ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες  
εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,  
ὄφρα ἴδῃτ' αἶ κ' ὕμιν ὑπέρσχη χεῖρα Κρονίων ;”  
ὥς δ' γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250  
ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.  
οἱ δ' ἀμφ' Ἰδομενεῖα δαΐφρονα θωρήσσοντο·  
Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτὶ εἵκελος ἀλκὴν,  
Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.  
τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255  
αὐτίκα δ' Ἰδομενεῖα προσήδα μελιχίοισιν.  
“ Ἰδομενεῦ, περὶ μὲν σε τῶ Δαναῶν ταχυπώλων  
ἡμῖν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ

ἡδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἶθοπα οἶνον  
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260  
 εἰ περ γάρ τ' ἄλλοι γε κερηκομόωντες Ἀχαιοί  
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ  
 ἔστηχ' ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγοι.  
 ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὐχεται εἶναι."  
 τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἦϋδα 265  
 "Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήρος ἐταῖρος  
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·  
 ἀλλ' ἄλλους ὄτρυνε κερηκομόωντας Ἀχαιοῦς,  
 ὅφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν  
 Τρῶες. τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270  
 ἔσσειε', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο."  
 ὥς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.  
 ἦλθε δ' ἐπ' Αἰάντεσσι κίων ἀνὰ οὐλαμὸν ἀνδρῶν·  
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.  
 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπύλοιο ἀνὴρ 275  
 ἐρχόμενον κατὰ πόντον· ὑπὸ Ζεφύροιο ἰωῆς·  
 τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον, ἥντε πίσσα,  
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·  
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·  
 τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280  
 δῆϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες  
 κυάνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.  
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.  
 "Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285  
 σφῶϊ μὲν — οὐ γὰρ ἔοικ' ὄτρυνέμεν — οὐ τι κελεύω·  
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.  
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλόν,  
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·  
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290  
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
 ἔνθ' ὃ γε Νέστορ' ἔετμε, λιγὺν Πυλίων ἀγορητὴν,  
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,  
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295  
 Αἰμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.  
 ἵππηας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,  
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,  
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,  
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300  
 ἵππευσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει  
 σφοδρὸς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ.  
 “μηδὲ τις ἵπποσύνη τε καὶ ἡνορέηφι πεποιθὼς  
 οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,  
 μῆδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305  
 ὃς δὲ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἱκνται,  
 ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτως.  
 ὣδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,  
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”  
 ὥς ὁ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς. 310  
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.  
 “ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,  
 ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.  
 ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315  
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”  
 τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ  
 “Ἀτρεΐδη, μάλα μὲν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς  
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.  
 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320  
 εἰ τότε κοῦρος ἔα, νῦν αὐτὲ με γῆρας ὀπάζει.  
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω  
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.  
 αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμείο

ὀπλότεροι γεγάασι πεποιθασίν τε βίηφιν." 325  
 ὧς ἔφατ', Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.  
 εὖρ' υἷον Πετewῶ Μενεσθῆα πλήξιππον  
 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς.  
 αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεύς,  
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί 330  
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,  
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες  
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες  
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν  
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335  
 τοὺς δὲ ἰδὼν νείκεσσαν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.  
 "ὦ νιῆ Πετewῶ διοτρεφέος βασιλῆος,  
 καὶ σύ, κακοῖσι δόλοισι κεκασμένη, κερδαλεόφρον,  
 τίπτε καταπτώσσοντες ἀφέστατε, μέμνετε δ' ἄλλους ; 340  
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρώτοισιν ἑόντας  
 ἑστάμεν ἠδὲ μάχης καυστειρῆς ἀντιβολῆσαι·  
 πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,  
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.  
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα 345  
 οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·  
 νῦν δὲ φίλως χ' ὕρώπτε καὶ εἰ δέκα πύργοι Ἀχαιῶν  
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ."  
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς  
 "Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350  
 πῶς δὴ φῆς πολέμοιο μεθίμεν ; ὅππότ' Ἀχαιοί  
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα,  
 ὄψαι, ἦν ἐθέλῃσθα καὶ αἷ κέν τοι τὰ μεμήλῃ,  
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα  
 Τρώων ἵπποδάμων. σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις." 355  
 τὸν δ' ἐπιμειδῆσας προσέφη κρείων Ἀγαμέμνων,  
 ὧς γυνὴ χωμένοιο· πάλιν δ' ὁ γε λάζετο μῦθον.

“διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,  
οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·  
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360  
ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ’ ἐγὼ περ.  
ἀλλ’ ἴθι, ταῦτα δ’ ὀπισθεν ἀρεσσόμεθ’, εἴ τι κακὸν νῦν  
εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.”

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ’ ἄλλους.  
εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα 365

ἑσταότ’ ἐν θ’ ἵπποισι καὶ ἄρμασι κολλητοῖσιν·  
πὰρ δέ οἱ ἐσθήκει Σθένελος Καπανήϊος υἱός.  
καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.  
“ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370

τί πτώσσεις, τί δ’ ὀπιπεύεις πολέμοιο γεφύρας;  
οὐ μὲν Τυδεῖ γ’ ὥδε φίλον πτωσκαζέμεν ἦεν,  
ἀλλὰ πολὺν πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι,  
ὥς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε  
ἦντησ’ οὐδὲ ἴδον· περὶ δ’ ἄλλων φασὶ γενέσθαι. 375

ἦτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας  
ξεῖνος ἅμ’ ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων,  
οἳ ῥα τότε ἑστρατόωνθ’ ἱερὰ πρὸς τείχεα Θήβης·  
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.  
οἳ δ’ ἔθελον δόμεναι καὶ ἐπῆνεον, ὥς ἐκέλευον· 380

ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.  
οἳ δ’ ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,  
Ἄσσωπὸν δ’ ἴκοντο βαθύσχοινον λεχεποίην,  
ἐνθ’ αὐτ’ ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.  
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385

δαινυμένους κατὰ δῶμα βίης Ἐτεοκλήϊης.  
ἐνθ’ οὐδὲ ξεῖνός περ ἰὼν ἵππηλάτα Τυδεύς  
τάρβει, μῶνος ἰὼν πολέσιν μετὰ Καδμείοισιν,  
ἀλλ’ ὁ γ’ ἀεθλεύειν προκαλίζετο, πάντα δ’ ἐνῖκα  
ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθοις ἦεν Ἀθήνη. 390



οἱ δὲ χολωσάμενοι Καδμείοι, κέντορες ἵππων,  
 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,  
 κούρους πεντήκοντα· δῶ δ' ἡγήτορες ἦσαν,  
 Μαίων Αἰμουίδης ἐπιείκελος ἀθανάτοισιν,  
 υἱὸς τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης. 395  
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·  
 πάντας ἔπεφν', ἓνα δ' οἷον ἱεὶ οἰκόνδε νέεσθαι·  
 Μαίου' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.  
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν  
 γείνατο εἰο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω." 400

ὣς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,  
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.

τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο  
 "Ἄτρείδῃ, μὴ ψεύδῃ ἐπιστάμενος σάφα εἰπῆιν.  
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405  
 ἡμεῖς καὶ Θήβης ἔδος εἰλομεν ἑπταπύλοιο,  
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,  
 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·  
 κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.  
 τῷ μὴ μοι πατέρας ποθ' ὁμολῇ ἔνθεο τιμῇ." 410

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης  
 "τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.  
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν  
 ὀτρύνοντι μάχεσθαι εὐκνήμιδας Ἀχαιοὺς·  
 τοῦτ' μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοί 415  
 Τρῶας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,  
 τοῦτ' δ' αὖ μέγα πένθος Ἀχαιῶν δῆρωθέντων.  
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."

ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·  
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420  
 ὀρνυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.  
 ὣς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης  
 ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·

πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425  
 κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλός ἄχνην·  
 ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες  
 νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος  
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν — οὐδέ κε φαίης  
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν — 430  
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν  
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.<sup>1</sup>  
 Τρώες δ', ὥς τ' ὅιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ  
 μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,  
 ἄζηχες μεμακῦiai, ἀκούουσαι ὅπα ἀρνῶν, 435  
 ὥς Τρώων ἀλαλήτος ἀνὰ στρατὸν εὐρὺν ὀρώρει  
 οὐ γὰρ πάντων ἦεν ὁμὺς θρόος οὐδ' ἴα γῆρυς,  
 ἀλλὰ γλώσσ' ἐμέμκτο, πολὺκλήτοι δ' ἔσαν ἄνδρες.  
 ὥρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη  
 δαίμων τ' ἠδὲ φόβος καὶ ἔρις ἄμοτον μεμανία, 440  
 Ἄρεος ἀνδροφόνιοιο κασιγνήτη ἐτάρη τε,  
 ἥ τ' ὀλίγῃ μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.  
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω  
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445  
 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο,  
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν  
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι  
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.  
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450  
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.  
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες  
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ  
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·  
 τῶν δέ τε τηλόσε δοῦπον ἐν οὐρεσιν ἔκλυε ποιμήν· 455  
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κυρυστήν  
 ἐσθλὸν ἐνὶ προμάχοισι, θαλυσιάδην Ἐχέπωλον·  
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱππαδασείης,  
 ἐν δὲ μετώπῳ πῆξε, πέρνησε δ' ἄρ' ὁστέον εἰσω 460  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,  
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.  
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ  
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,  
 ἔλκε δ' ὑπὲκ βελέων, λελιμένος ὄφρα τάχιστα 465  
 τεύχεα συλῆσαι· μίνυνθα δὲ οἱ γένεθ' ὀρμή.  
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ  
 πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,  
 οὔτῃσθε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα.  
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470  
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς  
 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.  
 ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,  
 ἡΐθευν θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ  
 Ἰδῆθεν κατιούσα παρ' ὄχθῃσιν Σιμόεντος 475  
 γείνατ', ἐπεὶ ῥά τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι.  
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν  
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δὲ οἱ αἰὼν  
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.  
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζόν 480  
 δεξιόν· ἀντίκρυν δὲ δι' ὤμου χάλκεον ἔγχος  
 ἤλθεν. ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἵγειρος ὥς,  
 ἧ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη  
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·  
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485  
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·  
 ἧ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθα·  
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν  
 Αἴας διογενής. τοῦ δ' Ἀντιφός αἰολοθώρηξ

Πριαμίδης καθ' ὄμιλον ἀκόντισεν ὀξείῳ δουρί. 490  
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσεὺς ἐσθλὸν ἐταῖρον  
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·  
 ἦριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.  
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495  
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ  
 ἀμφὶ ἔπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο  
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἤκεν,  
 ἀλλ' υἷδν Πριάμοιο νόθον βάλε Δημοκώοντα,  
 ὃς οἱ Ἀβυδύθεν ἦλθε, παρ' ἵππων ὤκειάων. 500  
 τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρὶ  
 κόρσῃν· ἡ δ' ἐτέροιο διὰ κροτάφοιο πέρσῃν  
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,  
 δοῦπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.  
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505  
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,  
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσῃσιν δ' Ἀπόλλων  
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας  
 “ὄρνυσθ', ἐππόδαμοι Τρῶες, μῆδ' εἴκετε χάρμης  
 Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510  
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.  
 οὐ μὰν οὐδ' Ἀχελεὺς Θέτιδος παῖς ἠυκόμοιο  
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”  
 ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς  
 ὦρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515  
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἵδοιτο.  
 ἐνθ' Ἀμαρυγκείδην Διῶρεα μοῖρ' ἐπέδῃσεν.  
 χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίοντι  
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,  
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520  
 ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδῆς  
 ἄχρῃς ἀπηλόησεν· ὁ δ' ὕπτιος ἐν κόνιρσιν

κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,  
 θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,  
 Πείροος, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι  
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν. 526  
 τὸν δὲ Θόας Αἰτωλὸς ἀπεισσύμενον βάλε δουρί  
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.  
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος  
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530  
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.  
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι  
 Θρηϊκές ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,  
 οἳ ἔμεγαν περ ἰόντα καὶ ἴφθιμον καὶ ἀγαυόν  
 ὦσαν ἀπὸ σφείων. ὁ δὲ χασσάμενος πελεμίσθη. 535  
 ὥς τώ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,  
 ἦτοι ὁ μὲν Θρηκῶν ὁ δ' Ἐπειῶν χαλκοχιτώνων  
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.  
 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιο μετελθών,  
 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεῖ χαλκῷ 540  
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη  
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·  
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῃ  
 πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

# INTRODUCTION

TO

## THE STUDY OF HOMER.

### SOME REMARKS ON PROSODY AND VERSIFICATION.

#### *Position—Hiatus.*

1. THE combination of a mute with the liquid ρ or λ, produces for the most part a long syllable of no great force<sup>1</sup>; yet, in the collocation of several words, this position generally *lengthens* a short vowel, and rejects even the support of the paragogic N.

Νέκτα δι' ὀφθαλμῶν, ὅτε θ' εὐδονσι | βροτοὶ ἄλλοι.

So ἀγε τρεῖς, Il. β, 671; ἤρχε Πρῶθοος, Il. β, 657, &c., according to the authority of the old grammarians, whom Wolf follows, but Hermann and Bekker oppose.

2. The poet, however, may neglect the position before a *mutæ cum liquidd* when he pleases:

τύπτετε κληίδεσσιν ἐφήμενοι. (Od. μ, 215.)

This licence is naturally used without hesitation, if the beginning of the word which commences with ρ or λ after a mute, be *iambic* (˘-), so that, without the rejection of position, it could not come into epic verse: as, οἱ δὲ Πλάταιαν, &c.

3. A vowel is, however, never found short before βλ, γλ, φλ, θλ, nor before any combination of which the liquid is ν<sup>2</sup>.

4. The law of position is violated also, in several words, especially in proper names, before Ζ (= ΣΔ), and ΣΚ: Οἳ τὲ Ζάκυνθον ἔχον. Οἳ δὲ Ζέλειαν. Ἄστυ Ζελεΐης. Προχέοντο Σκαμάνδριον. Ἦδὲ Σκάμανδρος. To this class belong likewise ἐπειτα σέικαρνον, Od. ε, 237.

5. Long vowels and diphthongs, when they stand in the *arsis*, remain long (without *elision*) before the initial vowel or diphthong of the next word; but in the *thesis* they may be (and nearly always are) shortened.

<sup>1</sup> Hence before βρ in the compounds of βροτός, the letter μ is inserted, to strengthen the sound: as, ἀμβροτοι, περιμίμβροτοι, φαισίμβροτοι, and, instead of ὄβριμοι, ὄβριμοπάτρη, &c. it is more proper to write ὄμβριμοι, ὄμβριμοπάτρη, &c.

<sup>2</sup> Ἐγναμψαν, Il. ω, 274, at the end of the line, is now read ἔκαμψαν; and ἄνᾱγνοίη τοῖον, Od. λ, 144, ἀνᾱγνοίη τόν. In ᾱ ἀρίγνωτε συβῶτα, Od. ρ, 375, ᾱ ᾱ must be read as one syllable, thus ω ἀρίγνωτε; and so also in δε δὴ ἀφνειότατος, Il. υ, 220, with the syllables δε δ.

(Long in *arsis*) ἀντιθέω | Ὀδυσῆϊ . . . .

οἱ μὲν δυσσόμενον | Ὑπερίονος . . . .

(Short in *thesis*) δεῦρο μαχησόμενος' ἐπεὶ | οὔτε μοι | αἰτιοί | εἰσιν.

6. Occasionally, however, a long vowel in the *thesis* remains long before a vowel :

(a) Thus in the *first* and *second* feet : ἡχῆ, | ὥς ὅτε, II. β, 209.

ἡ Αἴας, ἡ | Ἰδομενεύς, α, 145. ἡ εὔ, | ἡ ἐ κακῶς, β, 253.

(b) In the *third* foot this hiatus occurs in the case of ἡ, which, as the word of separation, concentrates the tone in itself, and is thus strengthened : ἡ νῦν δηθύνοντ' ἡ | ὕστερον αὖτις ἔοντα, II. α, 27. κτείνης ἡ ἐ δόλῳ ἡ | ἀμφοδόν, Od. α, 296.

(c) It is more common in the *fourth* foot : ὅν κεν ἐγὼ δῆσας ἀγάγω ἡ | ἄλλος Ἀχαιῶν, II. β, 231. τῷ μὴ μοι πατέρας ποθ' ὁμοῖγ | ἐνθεο τιμῇ, II. δ, 410. In the case of αι, it is common only where this is separated by punctuation from the following word, and thus supported against hiatus : ἤμαι, | ἄλλοισιν δέ, Od. ξ, 41. κείσθαι, | ἄλλ' ἐπάμυνον, II. ε, 685.

7. Hiatus (= the non-elision of a final vowel or diphthong before an initial vowel or diphthong) is also found in short syllables : (1) when they are such as are unfavorable to elision, e. g. of the dat. : ἀσπίδι | ἐγχευόμενός, &c. (2) when the two words are divided by punctuation, e. g. κάθησο, | ἐμῷ δ' ἐπιπείθεο μύθοι. (3) after the feminine cæsure of the *third* foot, which, by dividing the verse into two halves, opposes that close combination which apostrophe would produce : e. g. τῶν οἱ ἔξ ἐγένοντο | ἐνὶ μεγάροισι γενέθλην. Many apparent instances will be reduced by the supposition of a suppressed digamma (50, 51) to the case of a short syllable lengthened in the *arsis* (9).

8. Sometimes a long vowel or diphthong followed by a vowel or a diphthong is shortened :

ἥρωος. ἀλλ' ὀπότ' ἀν σε δάμοι κεκύθωσι καὶ αὐλή. (Cf. 22.)

So βίβληαι ( — — ), II. λ, 380; υἱός ( — — ), Od. λ, 270; αἰός ( — — ), II. ν, 275, &c.

#### Of short Syllables in the Arsis.

9. A short syllable in the *arsis*, being longer dwelt upon in enunciation, is sometimes made long. (Compare 5.)

10 This happens, at the beginning of a word, (1) in ἀνὴρ, ἀορ, Ἀπόλλων, Ἄρης<sup>1</sup>, δαήρ, ὄφης, φάος, ἔδωρ, of which the first syllables are always short in the *thesis*.

Φάος has α always short in the *singular*; ὄφης has the ο long only in the expression αἰόλον ὄφιν, II. μ, 206.

<sup>1</sup> In the line Ἄρης βροτολογί, &c., we have an example of both quantities close together.

'Απῶλλον has always short *a* in the nominative; and ἀνὴρ and φῶς have always long *a* in the longer forms: ἀνέροι, ἀνέρι, φάεα καλὰ, Od. π, 15. ρ, 39. τ, 417.

(2) In all words which begin with three or more short syllables: as, ἀθάνατος, ἀκάματος, ἀπάλαμος, ἀνέφελος, ἀπονείσθαι, ἀποδιδωμαι, ἀποπίσσει, ἀγοράσθαι, ἐπίτονος. Also, Διογενής, Πριαμίδης, Σιδόنيος, Ζεφυρία, δυναμένιοι, θυγατέρες, ὑλακόμενοι; and even when the dactyl thus formed is composed of two words: διὰ μὲν ἀσπίδος ἦλθε, Il. γ, 357. φάει κασίγνητε, Il. δ, 155; ε, 359. λυτο δ' ἀγών, Il. ω, 1; but this only at the beginning of verses, which on this account were called *headless* (ἀκέφαλοι). A *monosyllabic* word, thus lengthened at the commencement of a verse, appears at Il. π, 228, τό ῥα τότ', where, however, the pronunciation of ρ might be doubled so as to lengthen the foregoing syllable.

11. The *lengthening* of a *final* vowel in the *arsis* is *generally* followed by one of the semivowels (λ, μ, ν, ρ, σ), the sound of which easily doubles itself, and thus strengthens the foregoing syllable: καὶ πεδία λωτεύοντα, — καὶ πόματ' ἄν. The production is also favoured by punctuation, as in οὐτις ἱμοῖ' ὄνομα. Οὐτὶν δέ με κυκλήσκουσιν, Od. ι, 366; or by an aspirated monosyllable following, as ἀθάνατος ῶς, Od. ζ, 309; πόσει ψ, Il. ε, 71; τίκεϊ ψ, Od. δ, 175. Il. ω, 36.

12. When a short final syllable is thus lengthened in the *arsis*, it stands either (1) between two long, or (2) as first or last of three short, or (3) as the middle of five short, or (4) as third and sixth in a series of eight short: thus,

1. — — 2. — — — 3. — — — 4. — — — —

13. *Obs.* If the word be compound, then the third of *three* or of *five* short syllables, if it fall at the place of junction, is lengthened by *arsis*: πολλὸν ἀπενίζοντο, Il. κ, 572; κατὰ κατὰ νύων, Od. ι, 490; ἄλλοισιν γε κατὰρίγηλα, Od. ξ, 226; πάντα δῆμοιο, Od. ζ, 434; σοὶ δέ, γύναι, τάδ' ἐπιτίλλω, Od. ψ, 361; μῆνιν ἀποιέπων, Il. τ, 35; ἔναυλος ἀποιέρση, Il. φ, 283, supported by μή μιν ἀποιέρσει, Il. φ, 329; but κύμ' ἀπύρσε, Il. ζ, 348 (in this word, however, the *digamma* assisted the verse); ἀπάνευθε Δῦπεντος ποταμοῖο, Od. η, 284; διαμελίσσι, Od. ι, 291.

14. Besides these, of a similar nature are the following: ποσσὶν ἐριδῆσασθαι, Il. ψ, 792; θωρήσσοντο μεμῶότες ἐγχείρσι, Il. β, 818; and ἰαδῶτα, Il. ι, 173. Od. σ, 421<sup>1</sup>.

<sup>1</sup> Two short measured as a long syllable, without synizesis, are found in the *arsis* in Βορίην καὶ Ζεφύρον, Il. ι, 5, where, however, a various reading gives Βορρίην. In like manner Βορίη καὶ Ζεφύρην, Il. ψ, 195.



*Of short Syllables in the Thesis.*

15. Even in the thesis a short syllable occasionally stands between two long. In this case we cannot suppose a *lengthening* of the syllable, there being no grounds for such a licence, but merely a want of the second syllable in thesis, which is partly concealed by the long syllable preceding and following.

16. This takes place, in the middle of a word, chiefly when the vowel is *iota*: e.g. ὑποδείξη, Il. ι, 73; ἀκομιστή, Od. φ, 284; ἰστη, Od. τ, 304; κακοεργίης, Od. χ, 374; ἀεργίης, Od. ω, 251; Ὑπερησίων, Il. β, 573; ἥς ὑπεροπλήσσι, Il. α, 205; ἦσι προθυμίῃσι, Il. β, 558; ἀτιμίῃσι, Od. ν, 142; ἀγρίου πρόσθεν, Il. χ, 313; Ἀσκληπιοῦ δύο παῖδες, Il. β, 731; ἀνεψιοῦ κταμένοιο, Il. ο, 554.

17. Besides ι, the other short vowels are sometimes so used, but only in single instances: Α. τετράκυκλον ἀπ' οὔδεος (but τετράκυκλον ἀπήνην, Il. ω, 224); ἀψ ἀνερχομένω, Il. δ, 293; λίνου ἀλόντε, Il. ε, 487.—Ο. Αἰόλου μεγαλήτορος, Od. κ, 36; and ὀλοῇσιν φρεσὶ θύει, Il. α, 342; ὀλοῇ Μοῖρ' ἐπιδόσεν, Il. χ, 5<sup>1</sup>.—Υ. Ὑπ' Ἀύος κεκαλυμμένα, Il. φ, 318.

18. Short syllables, terminating a word, are so used at the end of the fourth foot: Γοργῶ βλοσυρῶπις | ἰσπεφάνωτο, Il. λ, 36; βοῶν ἦνιν | ἐνρυμέτωπον, Il. κ, 292. Od. γ, 282. Also in other parts of the verse: φόρκυς | αὐ, Il. β, 862; πολλὰ | λισσομένω, Il. χ, 91; πολλὰ | λισσομένη, Il. ε, 358; πυκνὰ | ῥωγαλήν, Od. ρ, 198; πολλὰ | ῥυστάζεσκεν, Il. ω, 755.

*Synizesis, Apostrophe.*

19. *Synizesis*<sup>2</sup> occurs in the case of *two vowel sounds*, which must be pronounced, as far as possible, like *one*, to save the measure of the verse, which has a redundant syllable.

20. *Synizesis* is most frequent in the case of ε, thus:

a. With α, εα, εφ, εαι, εας: e.g. θεοειδέα, ὑπερεφεα, σάκεα, βέλεα, and, in the middle of the word, στίατος, Od. φ.—τρεῖν μ' οὐκ ἔφ Παλλὰς Ἀθήνη.—κέλεαι, Od. δ, 812; πελέεας, Il. ψ, 114. So ἡμέας, ὑμέας, σφέας, and even Αἰνέας, Il. ν, 541; ἐτεθήπεις, Od. ω, 90.

b. With ο, εο, εος, εον, εοι, εοις, εοιτ: ἰδεύεο, Il. ρ, 142; Πήλεις υἱός, Il. α, 459; ἄφρον, Il. λ, 282; πλείονές κε μνηστῆρες, Od. σ, 247; ἀελπτέοντες, Il. η, 310; ὑμῖν μὲν θεοὶ δοῖεν, Il. α, 18; χρυσέοις, Il. δ, 3; οἰκείοιτο, Il. δ, 18.

c. With ω in εω, εφ, εων, εωμ, εως, εωτ, εωτ: ας, Πηληϊάδεω

<sup>1</sup> Here the ancients preferred ὀλοῇ or ὀλωή. Besides, the open syllables, in this word, were supported in their quantity by the digamma, ὀλόφῃ.

<sup>2</sup> Συνίζησις, from συνίζαναι, to sit together.

Ἀχλῆος, ἥ τι μάλα χρεώ, στήθεων, στίῳμεν, φθίῳμεν, Od. π, 383; ἀστεμφίως, Od. δ, 419. 459; πεπτεῶτ', Il. φ, 503.

21. Synizesis is also found in the case of—

A. ἡ ἐμ' ἀνείρ' ἡ ἐγὼ σέ, Il. ψ, 724; ἀεθλεύων, where the Venetian MS. has ἀθλ., Il. ω, 734.

I. Ἱερύσουσ', Od. ξ, 94 (Spitzner reads ἱρεύσουσ'); προπάροιθε πόλιος, Il. β, 811. φ, 567; ἴσασι πόλιας, Od. θ, 560; to which Αἰγυπτίας, Il. ι, 382; Αἰγυπτίῃ, Od. δ, 229; Αἰγυπτίγς, Od. δ, 127; Ἰστίαν, Il. β, 537, may be added<sup>1</sup>.

O. Ἀλλοιῶτα φαίνεσκετο, Od. ν, 194; ὀγδοον μοι, Od. ξ, 287.

Υ. Δακρύοισι, Od. σ, 173.

22. Nor are single examples wanting, in which a long vowel or diphthong, with the vowels following, is treated as one long syllable. Thus: Ἐνναλίῳ, Il. η, 166. ρ, 259; δηῖοιο, Il. β, 415; δηῖων, δηῖοις, also ἦα, Od. ε, 266. ι, 212 (where Bekker reads ἦα<sup>2</sup>); ἥρωος ἀλλ', Od. ζ, 303; with οὐδ' ἀρετὴν οἶδ' ἔσσι, Il. ν, 275; and, from the Harleian MS., τοῖος ἔα ἐν πολέμῳ, Od. ξ, 222; ἱμπαῖον οὐδ', Od. ν, 379.

23. Finally, a short or long syll. is combined with long<sup>3</sup> as one arsis or thesis, when they follow one another in two separate words, in the case of ἐπεῖ, ἦ, ἧ, δῆ, μή, and of terminations in η, ω: e. g. ἐπεῖ οὐδ', Il. ν, 777; ἐπεῖ οὐ, Il. α, 114; ἦ οὐχ ἄλλς, Il. ε, 349. ρ, 450; ἦ οὐκ ἐνόησεν, Il. ι, 537; ἦ εἰσόκεν, Il. ε, 466; ἦ οὐ μέμνη, Il. ο, 18; ἦ εἰπέμεναι, Od. δ, 682; δς δῆ ἀφνειότατος, Il. υ, 220; ἀλλ' ἔτε δῆ ὀγδοον, Od. η, 261; εἰ μὲν δῆ Ἀντιμάχοιο, Il. λ, 138<sup>3</sup>.—ὦι μὴ ἄλλοι, Od. δ, 165; Βίλαπινῃ, ἥ γάμος, Od. α, 226.

24. The diphthong αι suffers apostrophe in the terminations —ομαι, —αται, —εταί, —ονταί, —εσθαί, —ασθαί: as βούλομαι ἐγώ, εἶτα ἐνί, φαίνετ' Ἀρηϊφίλου, κείσονται, φεύξεσθ' ἐκ, ἴστασθ' ἀμφ', seldom so that the last syllable falls in the arsis, only ἀρέσθ' ἐπὶ, Il. σ, 294; λελαθέσθ' Ἀτης, Il. τ, 136; and Il. ν, 422. 469; Od. κ, 385. ρ, 196.

<sup>1</sup> But most MSS. have instead of πόλιος, πόληος.

<sup>2</sup> In βίβληται, οὐδ' ἄλιον, Il. λ, 380, may be read βίβλειται, as instead of βούληται, Hes. E. 647, the two best MSS. give βούλειται. T.—The abbreviation of ἐπείη in ἐδηλήσαντ' ἐπείη μάλα, Il. α, 156, &c. cannot be referred to this head, since the ancients rightly read ἐπεῖ ἦ. T. So Spitzner.

<sup>3</sup> So μὴ δ' οὕτως—κλέπτε νόμῳ, Il. α, 131, according to Bekker should be written μὴ δῆ οὕτως, like μὴ δῆ πάντας—ἐπιελπεῖο, Il. α, 545, and σ, 684. κ, 447.

25. *Obs.* 1.—The forms *ἴσσιτ'*, *ἔμμεν'*, *ἴσσεται*, *ἔμμεναι*, must, according to Bekker and Spitzner, be exchanged for the stronger *ἴσται*, *εἰναι*<sup>1</sup>.

26. *Obs.* 2.—OI is suppressed by apostrophe in *τοί* and *μοί*.—*τοί* in the line *σφῶϊν μὲντ' ἐπίοικε*, Il. δ, 341, not elsewhere.—*μοί* in *εἰπ' ἄγε μ' ὦ*, Il. ι, 673. κ, 544; *καί μ' οἶω ἀμύνετ'*, Il. ν, 4. 81; *ἦ μ' οἶω*, Od. δ, 367. Comp. Il. ζ, 165. π, 207. which instances, however, might be explained by *Synizesis*,—*μύντοι ἐπίοικε*, *ἄγε μοι ὦ*, as in *νιῶ ἔμω ἄκυμόρω*, Il. σ, 458.

27. A suffers apostrophe without limitation, though rarely in the personal termination *σα*: *ὃν σφιν ἐπ' ὣσιν ἀλευψ' ἐμέ*, Od. μ, 200; *διήρεσσ' ἀμφοτέρωσιν*, Od. ξ, 351. formerly *διήρεσα ἀμφ'*.—*Τοῖος ἔ' ἐν πολέμω*, Od. ξ, 222, should be written *τοῖος ἔα*, with synizesis. \**Ἄνα* for *ἀνάστηθι*, and as the voc. of *ἀναξ*, is never apostrophized.

28. E is elided in all terminations; yet not in *ἰδέ*, nor in the termination *ζε*, nor in the optative form *—εῖ*, so that in *οὐδέ κεν ὥς ἔτι θυμὸν ἑμὸν πείσει' Ἀγαμέμνων*, Il. ι, 386; *κύψει' ὁ γέρον*, Od. λ, 585, &c., the forms *πείσαι*, *κύψαι*, &c. should be placed, like *ἀκούσαι*, Il. τ, 81. η, 129; *αἰείρας*, Il. η, 130, &c. (T. aft. Bekker.—Spitzner retains *εῖ*.)

29. The final *ι* in the dat. sing. of the third declension is occasionally elided, when it cannot be avoided by a difference of form, nor mistaken for the accusative with elision: *e.g.* *ἀσπίρ' ὀπωρινῶ*, Il. ε, 5; *θυγατέρ' ἰφθίμῃ*, Od. κ, 106. Also in the dat. plural.

a. In the first and second declensions the *longer* forms of the dat. pl., *ησι*, *οισι*, are the usual forms; and the shorter, *ης*, *οις*, hardly occur, except before vowels, where they may be accounted for by apostrophe. —Before consonants Homer has: *ἔξ οἷης σὺν νηυσί* (where one Moscow MS. reads *οἷησιν νηυσίν*), Il. ε, 641; *ἐν παλάμῃς φορέουσι* (where Thiersch conjectures *ἐν παλάμῃσι φορεουσιν*), Il. α, 238; *πείτρης πρὸς μεγάλῃσι*, Od. η, 279; *πρὸς ποταμοῖο*, Od. λ, 241; *πρὸς δ'*, Od. ν, 65; *χρυσείῃς δ'*, Il. ξ, 180.

b. In the dat. pl. of the third, it occurs principally after *σσ*, but also in other terminations: *δάκρυσ' ἑμοῖσι*, Od. ρ, 108; *δωμῶσ' ἑμοῖσι*, Il. ζ, 221.—In the dat. pronouns *ἄμμι*, *ὑμμι*, *σφί*, the *ι* is not uncommonly elided<sup>2</sup>.

30. Iota in the personal terminations *—ασι*, *—ησι*, *—ουσι*, *—ωσι*, admits apostrophe, but not frequently: *ἑστᾶσ'*, Il. ι, 44. ξ, 308; *φῆσ' ἔμμεναι*, Od. ρ, 352, &c.

31. \**Οτι* is not apostrophized in Homer, and *δρ'* is *δρε*, as *χαῖρε νόψ*, *δρ' ἄριστοι Ἀχαιῶν δηριδώντο*, Od. θ, 78 (like *οὐκέτ'*

<sup>1</sup> In *ὡς ὄξει' ὀδύναι δύνον*, Il. λ, 272, Bentley reads *ὄξει' ὀδύνη δύναν*, Buttmann (Gr. Gr. i. 127) *ὄξαι ὀδύναι* with synizesis.

<sup>2</sup> See Spitzner's seventh Excursus, last paragraph: "De pronominum dativis, *ἄμμι*, *ὑμμι*, *σφί*—vocalis extrema frequenter detrahitur ab Homero."

ἔγωγε—Τιμήεις ἔσομαι, ὅτε με βροτοὶ οὔτε τίουσιν, Od. ν, 129). Compare Il. α, 244. 397. δ, 32. ε, 331. Od. ξ, 60. 90. 366. ν, 333. φ, 116. 254. (Γ.)

32. The adverbs of place, ἄλλοθι, ἀπτόθι, τηλόθι, ὑψόθι, and ὅθι (in Il. β, 572, &c.) suffer elision, except when they come from substantives, as ἡῶθι, Ἰλιόθι; elision is allowed also in εἰκοσι, and τοσσακι in τοσσαχ' ἔδωρ.

33. In the case of ο, apostrophe should be banished,

a. from the genitive —ου, which has sometimes been made —οι' merely by a mistake of the grammarians.

b. from the pronouns: ἐμεῖ ὀλίγον, Il. ψ, 789; σὺ δτε, Il. ζ, 454, &c., where the forms ἐμεῦ, σὺ, were preferred even by Herodian.

c. from the verbal terminations —εο, —αο, since instead of —ε', —α', the ear and the rhythm admit in all cases of —εν and —ω: still, however, are left μη ψεύδε' ἐπιστάμενος, Il. δ, 404, and similar examples at Il. ι, 260. Od. α, 340. Il. ω, 202; Od. δ, 752.

In the same way we should read ἦρω ὀπίσσω, Od. ω, 33 (like ἐκτῆσω ἄκοισιν, Od. ω, 193), instead of ἦρα'.

34. Finally, τοῦτο, δύο, ἀπό, and the verbal terminations —ατο, —ετο, —οντο, —οιατο, admit unrestricted elision; but not τό, πρό.

#### *Of Crasis and Apocope, in Homer.*

35. By crasis there are contracted, in Homer,

αα in γάλλα from γὰ ἄλλα, Il. α, 465, &c.

οα in ὤριστος from ὁ ἄριστος; ωτόος for ὁ αὐτός.

οε in οὐμός for ὁ ἰμός; προῦθηκεν. προῦπεμψα, &c.<sup>1</sup>

ου ε in οὔνεκα, τούνεκα, from οὗ ἔνεκα, τοῦ ἔνεκα with the aspirate suppressed as in οὔρος, &c.; both frequent.

36. APOCOPE.—The final vowel is dropt by apocope from ἀρα, παρά, ἀνά, κατά, ὑπό, ἐνί, προτί, if the final α of ἀνά, ἀρα, &c., be not a vowel added to the original form.

37. Ἄρ and πᾶρ remain without farther alteration, ἀρ σφωε, πᾶρ Ζηνί, &c.; also ἄν, except before liquids and p sounds, before which, according to known laws, it is changed: ἄν δὲ θάσας, ἀνοτάς, &c.; but ἀλλέξαι, ἀμμίκας, ἀμ πίδαγος, ἀμβαινον, ἀμ φόνον, &c.—Before ε it is changed into γ, as ἀγρεμάσσα.

<sup>1</sup> τοῦνομα for τὸ ὄνομα, Il. γ, 235,—which is rejected by Hermann as un-Homeric, and καὶ τ' οὔνομα written in its place.

αι ε in κἀγώ, Il. φ, 108, as the only example, should probably be read οἷος καὶ ἐγώ; although it is supported by κἀγὼ τῆς δόξης, Hymn. B, 173, at the beginning of the verse.—Κἀκαῖνος, κἀκαῖσε, and κἀκαῖθε, are now exchanged for καὶ καῖνος, καὶ καῖσε, καὶ καῖθε, and κᾶν, Il. ε, 273, for κᾶ.

38. *Karâ* never appears in the merely shortened form of *kâr*, but *τ* is always changed into the following consonant, whether mute or liquid: *κάππεισον*, *κάρ* *πείδιον*, *κάρ* *κεφαλῆς*, *κάββαλεν*, *κάρ* *γόνυ*, *κάρ* *δέ*, *καλλείπω*, *κάρ* *μίσσον*, *καννύσας*, *κάρ* *ῥα*, &c. &c., but *κάρ* *φάλαρ'* (not *κάρ* *φάλαρ'*), *Il.* π, 106, *κάρθανε*, *κατθάψαι*, *κάρθεμεν*, and the like. Before two consonants *τ* is thrown away: *κάσχεθε*, *Il.* λ, 702; and so *καστορνύσα*, *κάρτανε*. According to this analogy *κάμμορε* stands for (*κάμμορε* =) *κακόμορε*, *Od.* ε, 160.

39. *Υπο* follows this law only in the form *ὕβαλλειν* (*Il.* τ, 80) for *ὕποβαλλειν*.

40. Also *ἐν* is shortened from *ἐνί*, which last has remained only where the verse demanded it, as *ἡμετέρῳ ἐνὶ οἴκῳ*; where it stands for *ἐνεσσι*;—and in a few other places, as *θοῇ ἐνὶ νηϊ μαλαίνῃ*, *Il.* τ, 331. Thus likewise *πρός* is from *πρότι* (groundlessly weakened into *ποτί*),—in which word the *τ* passed into final sigma, as *θ* in *δόθι*, *δός*, *ἔθι*, *ἔς*. *Πρότι* has remained only where the exigency of the verse required.

#### *Of Syncope.*

41. As in particular cases short vowels have been inserted for the convenience of pronunciation (e. g. in *πινυτός*, for *πυντός*, from *πνέω*, *πνύω*), so we find that rapid pronunciation and metrical convenience have in other instances caused their rejection from the middle of words. Instances are: *μῆμνω* for *μῆμνω*, from *μῆνω*; *πίπτω* for *πι-πίτω*, from *πίτω*; *πιπράσκω* for *πιπεράσκω*, from *περάω*. Many forms from *πίλομαι*, *versor*, sum: e. g. *ἐπλετο* for *ἐπέλετο*, *Il.* β, 480; *περιπλόμενος* (*turning himself round, revolving*); *ἐκέλετο* for *ἐκεκίλετο*, from *εἶλομαι*; *εἰλήλουθμεν*, we have gone, for *εἰληλούθαμεν*; *τίπτε* (*wherefore*) for *τί ποτε*; *πάρφασις* (*persuasive or consolatory address*) for *παράφασις* or *παραίφασις*, *Il.* λ, 793; *ἀγρόμενος*, from *ἀγείρω*, I assemble; *ἔγρετο*, *Aor.* 2 mid., from *ἐγείρω* (to rouse up); *φέρτε*, bring ye, from *φέρω*; *ἔδμεναι*, *ἰδμεναι*, from *ἔδω*, I eat; *ἦλθον* for *ἦλυθον*; *κρητήρ* (*mixing-vessel, bowl*) from *κεράω*; *μυθῆαι* for *μυθῆσαι*.

#### *The Epic Dialect.*

42. 'The Epic dialect' is the Greek language in an early stage of its development; hence it contains some forms that afterwards disappeared, and others which were retained only in particular dialects.—The Epic writers belonged to the *Ionian* race, and hence their language resembled more nearly what was afterwards called the *Ionian dialect* than any other of the Greek dialects.

*The Æolic Digamma.*

43. The old Greek language possessed a letter βαῦ (*Vau*), which afterwards disappeared, but traces of it are still found in Homer's poems, though it is not written in the MSS., nor printed in the usual editions of his works.

44. This letter is called *Digamma*, or *double gamma*, from its *shape*, which resembled that of the Latin F: it was called the *Æolic Digamma* because it was retained in the *Æolic dialect* longer than in any of the other Grecian dialects.

45. The presence of the digamma is thus ascertained by its effects. There are certain words beginning with vowels before which there *regularly* occurs sometimes a remarkable hiatus, and sometimes the lengthening of a short syllable: from which it is inferred that in Homer's time these words began with the *digamma*, which, being a consonant, both prevented the occurrence of the *apparent hiatus*, and lengthened short syllables by position.

Thus we now find

Ἄπολ|λῶνι ἄνακτι, &c.

This was, we believe, in Homer's time,

Ἄπολ|λῶνι Fᾶ|νακτι, &c.

46. Homer appears to have preserved the digamma in the following words: ἄγνυμι, αἰνυμαι, ἀναξ, ἀνάσσω, ἀνδάνω (ἀδείν), ἔαρ; ἶδον, οἶδα, and the other parts of that verb; εἶδος; εἰδῶλον; εἰκοσι; ἐκάς, ἐκόν; ἔκητι; εἰλέω and its varieties and derivatives; εἰλίσσω; εἰλεῖ; ἐλπής; ἐλπῶ; ἔλωρ; ἔννυμι (with εἶμα, ἐσθής, &c.); ἔπος, εἶπον, &c.; ἕος and ὅς (*sus*); ἔο, οἶ, ἔ; ἔργον, ἔοργα, &c.; ἐρίω; ἐρήω; ἔσπερος; ἔτης; ἔτος; ἡδύς and ἡδομαι; ἦθος; ἰον; ἰονθάς; ἰς, ἱνες, and ἱφι; ἴσος; ἴσημι; ἱνυς; οἶκος and words connected with it; οἶνος and its derivatives.

47. Again, some words seem to have been digammated by Homer, as to the digamma of which, neither inscriptions nor any other relics of antiquity afford evidence. Such are ἄλις, ἀλῆναι, ἀλῶναι, ἄπτω, ἀραιός, ἀρδω, ἀριστον (subst.), ἄρνεις, ἄστυ, εἰκω, ἔδνον, ἔθειραι, ἔθνος, ἑκαστος, ἑκηλος, ἑκυρος, ἥνοψ, Ἥρη, ἡχέω, ἰάχῳ and ἰαχή, ἰμάς, οὐλαμός, οὐλος: add to these ἔισκω, ἐκελος, ἐκλω, ἐργω, ἐργάθω, ἔρκος, ἔρδω, ἐρώω, ἐτώσιος, ἦκα, ἦλος, ἦμαι, Ἴλιος, ἱπες, Ἴρις, ἰώη, ὀβόνη, ὠλε, ὠς.

*Of Inconsistencies in the Homeric use of the Digamma.*

48. But few words are used by Homer, *without exception*, in the manner required by the digamma, with which they com-

menced; namely, such as but rarely occur. These are ἀλῶναι, ἀραιός, ἰδνον, ἰθίραι, ἰθνος, ἰσπερος, ἰτης, ἰρῶ, ἡροψ, ἰον, ἰοδυφίς, ἰονθάς, οὐλαμός.

49. In all the rest, either a greater or less number of instances oppose the digamma. But few, however, in the case of ξο, οἰ, ζ, &c. Next to these the digamma is maintained most steadily in the words ἀναξ, ἄστυ, εἶμα and cognate words, and εἶκε (ἐξέκει or ἐφουκε), a word which occurs in 115 places, only 9 of which reject the digamma.

50. The occasional suppression of the digamma in *digam-mated* words may be partially accounted for by supposing, either that the initial consonant was *removeable*, as we know it to have been γαῖα or αἶα, *earth*: μία and ἰα, fem. of εἷς, *one*; λείβω and εἰβω, *stillo*: οὖς and ὄς, *us*: or that it was capable of being so softened in pronunciation as to become virtually no stronger than a breathing.

51. In the case of *apostrophe* after δέ, ὅδε, ὧδε, οὐδέ, μηδέ, γε, &c., the digamma of the next word regularly disappears; it can scarcely therefore be doubted that it should be dropt after other apostrophized words also. Hence we may deduce the general rule that, *the digamma is thrown away to favour apostrophe*. And thus, according to the analogy of δ' εἰσάμενος, δ' εἰκυῖα, &c., we find ὅφρ' εἰδῶ, Il. 9, 406; ὅφρ' εἴπω, Il. η, 68; and, in a similar manner, ἰν' εἰδῶς; ἄρματ' ἀνάκτων; κείν' εἰδυῖα; κάλ' εἰκυῖα; εἰσομ' ἐκάστην; ἐσθί' ἐκηλος; τέρμαθ' ἐλίσσόμεν; δάμνημ' ἐπίεσσι, &c.

52. The digamma also occurred in the *middle* of words, and it is very probable that, when we find words in which two vowels which *might* form a diphthong *never do*, we may conclude that these vowels were originally separated by a digamma. 'Αἶω, ἀίσσω, οῖς, κληῖς, 'Αρήιον, &c., since they are never found contracted into αἶω, ᾄσσω, οῖς, κληῖς, 'Αρῆιον, were evidently pronounced ἄφῶ, ἄφίσσω, ὄφῖς, κληφῖς, 'Αρῆφῖον, as ἀέκων, ἀεργος, &c., were ἄφικων, ἄφεργος, &c. Thus likewise θαφάος, θαφάσσειν, ἔφασον, ἄφεθλον, ἄφεί (αἰεί), ἄφειδω, ἄφείρω, ἄφίστιος (not ἀνίστιος), 'Αφίδης, ἄφίδηλος, ἀλοφά (ἀλωά), ἀφολλής, ἀφάλλε (ῶλλε), ἄφορ, ἀφορτήρ, ἄφος (αὔος), ἀφαλῖος (αὐαλῖος), ἀφτή (αὔτη), ἀφτημή (αὔτημή), Germ. *Äthmen*.

53. The force of the digamma is that of a strong *lip-breathing*: it has in some words been represented by *v*; in some by *o* and by the *w* of our alphabet: sometimes it is as strong as *f*, and even as *b*: sometimes it has been replaced by *γ* or *s* prefixed; and sometimes by the *rough breathing* only<sup>1</sup>.

<sup>1</sup> "Quum soli Æolenses digamma singulari notâ indicarent, reliqui Græci, apud quos hæc nota non erat in usu, alias literas, ubi digamma scribendum esset, adhibebant. Et quum digamma proprie triplici sono sig-

54. *v*: αὔταχοι for αἵταχοι, Il. v, 47; εὔαδεν, from ἀδῆν, *to please*, Il. ε, 340; ταλαύριμος for ταλάριμος, from τλάω and ῥιμός, Il. v, 78.

*v*: ἱσπέρα, *vespera*; Ἑνετοί, Veneti; ἱστία, *Vesta*; εἶδω, *video*; ἴον, *via-la*; ἦρ, *ver*; οἶκος, *vicus*; οἶνος, *vinum*; ὄσν, *oVum*; δῖς, *oVis*; ναῦς, *naVis*; δῖος, *diVus*; αἰών, *æVum*; κλαῖν, *claVis*. So βούε, βοός; βοῖε, βοφός, *bos*, βοῖς.

*w*: ἔργον (*ferg-on*), *Werg, work*.

*b*: com-b-uro for con-uro; so in γαμ-β-ρός.

*f*: fractus, *φρηκτός*.

*γ*: ἐρί-γδουκος.

*s*: ὕε, *sus*; ἄλις, *satis*; ἄλε, *sal, salum*.

*spīritus asper*, *φασπέρα*, *Fūs*, *ἱσπέρα*, *ῥε*.

### Change, Duplication, and Extension of the Vowels.

55. *The use of η where the common dialect has α*: thus (1) *instead of long α*, in Ἄδρηστος, with the cognate words from δράω. Ἐμπης, Θρήϊκες and words belonging to it, θηῖτο, θηῖντο, θηήσαιο, &c., θηητήρ, θώρηξ, ἴησων, ἰητήρ, ἰρηξ, κληίς and derivatives, Φαίηκες, λίην, οἰήα, πέρην, πρήσσω and πρήξις, πρηθ, H. vii. 10, ῥηιδίως, Τιτήνες: add the cases of ἀήρ, ἡέρες, ἡέρι, ἡέρα, and from ψάρ, ψήρας in κολουός τε ψήρας τε, Il. π, 583 (although we find ψαρῶν νέφος, Il. ρ, 755). In the same way διηκόσιοι, διηκοσίων, τριηκόσια.—(2) *Instead of short α*, for the *surport of the verse*, in ἡερέθονται from αἰέρω, ἐκήβολος, θήλειον, ἡγάθεος, ἡγερέσθαι, ἡμαθόεις, ἡνιμόεις, ἡνορίη, ἀγηνορίη, and derivatives, ἀνήροτος, ἐπημοιβοί, μοισηγέες, ποδῆνιμος, ἀντήνωρ. So from ἀκαχημένος, the fem. ἀκηχεμένη. Likewise ἡμύνειν and ἡβαῖον appear to change α into η,—i. e. α *intensive*,—as ἡγερέθονται, ἡγερέσθαι, change their α, the *collective* (collectivum, from ἄμα). The same happens in the inflections ἀτασθαλίῃσι, φθῆγς, for ἀτασθαλῖαισι, φθάγς, &c. On the contrary, λελασμένος, λέλασται, λελάσμεθα, from the original root, instead of λελησμένος, &c., have remained.

56. ε is lengthened into η: as μερμηρίζω (μερίζω), *I am divided, am doubtful*: in τιθήμενος, Il. κ, 34: and in some cases, as βασι-

nificando videatur inserviasse, (1) uni *labiali*, qui apud Latinos *v*, apud nos [Germanos] *w* est; (2) aliis, qui pene *ad vocalem u* accedit, ut Britannorum *w*; (3) tertio *gutturali*, qui nunc asperior et plenior erat quam *χ*, nunc propemodum *ad gw* vel *ng* proferebatur; hi soni et qui ex iis orti sunt, per *β*, per *ο*, per *ε*, per *γ*, per spiritum asperum, per *σ*, per *ρ*, et apud Romanos per *qu* indicabantur. De literis *β*, *υ*, *γ*, et spiritu aspero apud omnes constat. Cur reliquas addiderim, intelligent, qui similia consideraverint, ut οἶκος Ὀΐλέως Μούσα, *aurarum, quoi, quem*; in quibus vocibus digamma vestigia aperiantur hæc formæ *vicius*, Ἰλιεύς, Μῶα, *αυράων*, οἱ, ῥ. G. Hermann, vol. i. p. 131. If the *ο* in οἶκος, οἶνος, is a substitute for the digamma, *oi* was probably pronounced as the *oi* in *oiseau*; but, as Mr. Donaldson remarks, the digamma was, in these words, probably prefixed to the whole. The same author gives *sv*, or *hv*, for the original force of the digamma.



λῆος (with shortening of final syllable). Further, πολυηράτῃ, Od. λ, 275, δολιχήμετοι, &c. Especially in the diphthongs εὔ and εἰ, as εὔτε, ἤντε, ἤυκομος, ἱερίον—λήϊς ληϊδος, booty, out of Homer λεία.

57. *Prefixure of ε to a long syllable, which begins with ε:* in εἶδνα, εἶδωρ, εἶρη, and derivatives; εἶδνται, εἶδομαι, εἰρήσεις; in εἵκοσι (but εἰκοσι, Il. β, 510, &c.), εἰσάμενος, η, εἵλπεται, &c., εἵλσαι, Il. φ, 296, εἵργει, &c.; and, with the rough breathing, εἵσατο, Il. κ, 23, 177, ἔστο, Il. μ, 464, ἔκε, Il. α, 48, so that we cannot consider this epsilon in εἵλεον, &c., εἵπον, &c., εἵσατο, εἵλδεο, ἔργε, ἔρτο, εἵρχατο, &c., as the *augment*.

*Obs. 1.*—Almost all these words had the digamma, so that the prefixure was chiefly before that letter.

58. *Obs. 2.*—E appears as a *post-fixure* in μητέρα Ζεύς from μήτις, in ἥε and ἥελιος<sup>1</sup>. Also ἀδελφός, ὄν, οἱ, is the ancient form, and the more recent ἀδελφός, like ἀδελφή, is unknown to Homer.

59. *Introduction of η into compound words, in order to make words with several short syllables suitable to the rhythm of the verse,* ἰὴ ἐπηγεανός, ὄν, οἱ (ἐπι—η and ἐτανός, an ancient form from ἔτος), εὐηγενέος Σώκοιο.—In πολιήτης, whence πολιήτας, Il. β, 806 (the forms of πολίτης ("—") being likewise found, Il. ο, 558, &c.), the η is also probably of a *rhythmical* origin.

60. *Extension of α into αι in παρὰ before a mute:* παρὰ ποσί, παρὰ Βοιθηίδα, παρὰ Διός, &c. Also in compound words, παραιβάται, παραιπεπιθούσα, παραιφασίς, παραιφάμενος. Sometimes before λ: παρὰ λαπάρην, &c., παρὰ λεχέεσσι, also παρὰ ῥόον, Il. π, 151. Κατά is thus extended only in καταβαταί (pl. adj.), and ὑπό before mutes: ὑπαί πόδα, ὑπαί δέ τε, and ὑπαί ἱαχῆς (Γιαχῆς), Il. ο, 275, where ὑπό is improperly admitted.

61. Ὑπό, however, is proper (not ὑπαί) before λ, ν, ρ, and before *two consonants*: ὑπὸ λιπαροῖσι, ὑπὸ νεφέων, ὑπὸ ῥιπῆς, ὑπὸ πλῆγῃς. So we should read ὑπὸ δείους (i. e. δφείους), Il. ο, 4, instead of ὑπαί δείους, and thus χλωρός ὑπὸ δείους, Il. κ, 376<sup>2</sup>.

62. αι for α also occurs in ἰθαγενέεσσι (ἰθῆ), and Ἰθαμένιος, also in αἰεῖ, αἰερός, αἰψα, like χαμαί, μαιμάω, μαρμαίρω. Also at

<sup>1</sup> Yet ἥε is probably a shape of ἡφέ, and ἥ only its abbreviation; and ἥελιος, for ἀφέλιος, is the true and constant form in Homer. The later ἥλιος, unknown to Hesiod also, is found, besides Hymn. xxxi. l, only Od. θ, 271, in the song of the loves of Mars and Venus, there inserted, and shown, by this very use, to be of later date.

<sup>2</sup> Ὑπαί belongs probably to an ancient form of ὑπό, when the root ΥΠ (ὑπό) took α instead of ο, ΥΠ, ΥΠΑ, as πάρ, παρά. It reveals itself also in the adverb ὑπαίθα, Il. ο, 520. σ, 421, &c. Like ὑπαί stood, ἀπαί for ἀπό, Il. λ, 663, which might plead the same analogy, but yet is properly rejected before νευρῆς.

the end of the root: *ναῖον* δ' ὀρῶ ἄγγεα, *Od.* ι, 222, from *νάω*, *κέραυ*, *Il.* ι, 203, from *κερά-ω*. Lastly, in compound words, *αι* sometimes takes the place of other vowels: *Κλυταμνήστρα*, *Πυλαιμένος*, *εα*, *μσαιπόλιος* (*half-grey*), *τιθαιβώσσουσι*.

*Obs.*—The insertion of *α* on account of the rhythm is found in the patronymics: *Πηληιάδης*, *Τελαμωνιάδης*, &c.

63. *Extension of ε into ει in a considerable number of words; but only before vowels and semivowels.*

*a. At the beginning of words:* *εἰανού*, *εἰαρινῇ*, *-οῖσι*, *-ῃσι*, *εἰλάτινος*, *Εἰλείθυια*, *εἰλήλουθα*, *εἰνί* and *εἶν*, *εἵνατος*, *εἵνεκα*, *εἵρος*, *εἵρωτᾶς*, *εἴσω*, *εἴω*, *εἴως*, with derivatives and compounds; even *ε* as augment in *εἰοκύναι*, *Il.* σ, 418; and the reduplication before *δ* in *δεῖδεκ'* *Ἀχιλλῆα*, *Il.* ι, 224, *δειδύχεται*, *Od.* η, 72, *δεῖδια* and cognate words; never in *ἔαρ*, *ἐλαύνω*, *ἔλασα*, *ἐλάτῃ*, *ἐρατός*, *ἑρετμόν*, *ἑρευνῶ*, &c.

*b. In the middle of the root:* *δείελο*, *κευνῆσιν* from *κενός*; *λείουσιν* from *λέων*, *μείλανι* from *μέλας*, *ξείνος* and cognate words, *στείνει*, *στείνος* and the rest of this root, *τεῖρα*, *τεῖως*, *ὑπεῖρ*, *ὑπείροχος*, *ἐτελείετο* for *ἐτελέετο*. *Πέρας* takes the shape of *πεῖρας*, *πεῖρατα*, whence *ἀπεῖριτος*, *ἀπεῖρισιος* (sometimes *ἀπερείσιος*), *φρείατα*. With many words this occurs only in some derived forms: thus we always find *μέλι*, *μελίη*, *μελίσση*, *μελίφων*; but *μείλιχος*, *ιός*, *μελίσσειο*; not in *σθίνος*, *σέλας*, *σφέλας*, *φέρω*, &c., still less in *τέκος*, *σείδασι*, *πιδίον*, &c.

*c. At the end of the root:* *ἀδειής*, *ἀδελφειοῦ*, *δείους*, *νεοῖο*, *Ἑρμείας*, *νειοθεν*, *-θι*, *ρεῖα*, *σεῖο*, *ἐμείο*, *εἴο*, &c., *σπεῖος*, *χρεῖος*; not in the cases of polysyllabic roots: *ἀεκία*, *ἀπενθία*, *ἀπηνία*, *ἀπηνίης*, *ἀπηνέος*, *κέρδεα*, *μήδεα*, &c.—In verbs in *ίω*: *ἐτελείετο* for *ἐτελέετο*, *πενθεῖετον*, *νείκειον*, &c. The mood-vowel *ε* is never extended: *τίρπεται*, &c., nor the *ε* in *Μουσίων*, *Ἀτρείδεω*, and the like.

64. *Change of ο into υ:* *ἄλλυδις* from *ἄλλο*, *ἐντυπᾶς* from *ἐντον* and *πᾶς* (*altogether therein*), comp. *ἔμπης* from *ἐμπα*, which has the root *πα* without the consonants which appear in *πᾶς*, *παντός*; *τηλύγετος*, comp. *τηλό-θεν*, *-θι*, *-σε*, and *τηλοτάτω*, *Od.* η, 322. So probably *ἀμφιγυῖης* as an epithet of the crippled Hephæstus, from *ἀμφί* and *γός* (*encompassed with sorrow*), and *ἀμφίγυος* in *ἐγχεσιν ἀμφιγύοισι*, *Il.* ν, 147, &c. Moreover, from *ἀργός* come *ἀργυφα*, *ἀργύφιος*, *ἀργύρεος*, and from *διαπρό*, *διαπρύσιος* (*penetrating*). Thus may be explained the Homeric contraction of *εο* into *ευ*, as *ἐμείο*, *σεῖο*, *εἴο*, into *ἐμεύ*, *σεῦ*, *εῦ*.—*Ἀμυδης*, *Il.* ι, 6, &c., derived from *ἄμα*, has in like manner *υ* for *α*<sup>1</sup>.

<sup>1</sup> As *σάρκες* was in *Æolic* *σύρκες*.

65. *Change of o into ω*: ἀνώϊστον from οἶω, Διώνυσος for Διώνυσος, τραχῶω for τροχῶω, πωτάομαι for ποτάομαι; also in several forms which have lost the digamma after o: λαγοφόος, λαγῶος, hare, κολοφόος, κολῶος, Il. α, 575, *alarm*, τυπυῖτ. ἄθοφος, ἄθος, ὄρεσκόφιος, *lying on mountains* (ὄρε-ος, κί-ω, κεί-ω, κεί-μαι, κεί-ιτη), ὄρεσκόφιος. So Ἀχελῷος, ἀχερωῖς, πατρῷος, μητρῷον. Also several substantives and adjectives in εις: ἐρύεις, ἐρώεις, κηῶεις, κηῳῖς (but αἱματόεις, σκυῖς, &c.), together with a whole class of substantives: δλωή, θωή, ἰωή, &c.

66. *Extension of o into ου only before semivowels*: Γόνυ makes γούνατος, γούνατα, γούνα; δόρυ makes δούρατος, δούρος, δούρατα, δούρα; δουλιχοδέρων (from δολιχός and δερη); κουλεόν, Μούλιος ἥρως, Od. σ, 423, μούνος and cognate words, νοῦσος, σύνομα, οὔλος from ὄλος (φόλλος), οὔλιος, οὐλόμενος (also ὀλλόμενος), Οὔλυμπος, οὔριος and οὔρια from ὄρος, πουλύς. *Never* in words which are derived from verbs: δόμος (δέμω), πόνος (πίνομαι), στόνος (στένω), φόνος (φεν, φονεῖ, φονεύω), and the post-Homeric: στόλος, φθόνος. Add words, in which the digamma has been dropt: ὀρόφω, ὀρούω; κολόφω, κολουῶ; ἀσέκοῦ, ἀκούῃ, and ἀκούω.

67. *Extension of o into οι in a single word before ν*: ἀγκοῦνην<sup>1</sup>, but, with this exception, *only before vowels* (not however in βοή, γόος, θόος, &c.), in ἀλοία from ἀλοάω, and ἀπηλοίησεν, ἡγήνοισε, &c., always in δοῖω, δοῖοι, &c., also ποιῇ and ποιήεις, πνοιή, φλοιών from φλόος, χροιή<sup>2</sup>. Lastly, the genitives of the 2nd decl. βιοῖτο, ἐμοῖο (ἐμός), &c.

68. *Extension of υ into ευ*: in πευκάλμος for πευκίνος, λευγαλῖος for λυγρός.

### Of the Exchange of Vowels.

69. *Besides the above, there appear, in many words, vowels, which do not belong to them in the common dialect, nor to their derivation*: ε for α in βέρεθρον, δύσετο, βήσετο, &c., forms of the 1st aor. mid.—ε for ι in ἀγχίμαχοι for ἀγχίμαχοι—η for ι in ἐπήβολος—η for ο in ὀλιγηπελίη—η for υ in τανηλεγής. *Note*. In compounds that have reference to *place*, ο is extended not into η, but into οι; as ὀδοιπόρος, χοροετυπίσι. The οι here is

<sup>1</sup> For φοίνιον αἶμα is not connected with φόνος, but in a lengthened form of φοινός (δαφινός), *dark*, and the forms derived from datives, Πυλογενέες, &c. (comp. 69) do not belong to *extension*.

<sup>2</sup> After the analogy of which also those parts of ὀλοός, which have the middle ο long, are written, by many, with οι in the two places: Ἐκτορα δ' αὐτοῦ μέναι ὀλοή Μοῖρ' ἐπέδησεν, Il. χ, 5; and ἦ γάρ ὅγ' ὀλοῖσι φρεσὶ θύει, Il. α, 342.

an old *dative* termination, as is proved by similar compounds with the *dat. of the third* in post-Homeric Greek, *δριβάτης*, &c. O for *a* in *πέρδαλις*. Also *ιστιή* for *ιστιή*, *πτώσσειν* for *πτήσσειν*, *περιώσιον* for *περιούσιον*.

70. Other words, again, point to an *Æolic* analogy: *ζειδωρος*, *μείς*, the first from *ζά-ω*, the second for *μήν*, to which it stands in the same relation as the Germ. *dreist*, bold, active, to *δρηστήριος*, both from *ΔΡΑ*, *ΔΡΕ*, in *δράω*<sup>1</sup>.

71. Other words point to forms which afterwards fell out of use: *τάμνε*, Il. γ, 273, *ἐκ' ἰσχαρόφιν*, Od. ε, 59, *το τάμνω*, *ἰσχαρος* for *ἰσχάρη*, as *ἰσπερος* for *ἰσπέρη*.

#### Abbreviation of Long Vowels and Diphthongs.

72. As the verse required the *extensions* of sound above enumerated, so, in other instances, it required the abbreviation of long syllables.

73. *Abbreviation of a*.—(1) *ἱανός*, as substantive, has *a* short; as adj. has *a* long. *Ἰλαος* has short *a* in *Ἰλαον ἱνθεο θυμόν*, Il. ι, 639, comp. τ, 178; on the contrary it is long in *Ἰλαός Ὀλύμπιος*, Il. α, 583.

74. *Abbreviation of ι* by the force of the dactylic rhythm is found in many nouns. From *Ἑλεσις*, *Ἑλευσίνος*, *Ἑλευσινάδαο*.—*Κονίη* (~~) maintains its original length only at the close of the hexameter: *ὑπίνερθε κονίη*, and loses it in the thesis: *κονίη δ' ἐκ κρατός*, Od. λ, 599, comp. Il. ψ, 506; and always in *κονίησι*, *κονίησ'*, or *κονίης*.—*Δίην* (~~) at the beginning of the verse: Il. α, 553, &c., and *μή μοι τι λίην* (~~), Il. ζ, 486.—*Μυρίκαι*, Il. φ, 350; and *μυρίκῃσιν*, Il. φ, 18.—*Σιδῶνος*, *Σιδόνιοι*, *Σιδονίη*, and *Σιδόνες πολυδαίδαλοι*, Il. ψ, 743.—From *σταμίς*, *σταμίνος*, *θαμίστι σταμίνεσσι*, Od. ε, 252.—*Φοίνιξ*, *φοίνικος*, and *φοινίκεσσαν*, &c., Il. κ, 133, &c.—So also *ει* is shortened by throwing away *ι*: *Ποσειδῶνιον ἀγλαὸν ἄλσος*, Il. β, 506.—The abbreviation of *δρνίς*, *δρνίθος*, is uncertain in *δρνίς ἐπῆλθε*, Il. μ, 218<sup>2</sup>; and in *δρνίς ἐνὶ μεγάροισι*, Il. ω, 219<sup>3</sup>. So *δρνίς ἀπτήσι*, Il. ι, 323. The oblique cases *δρνίθος*, *δρνίθι*, *δρνίσι*, &c., are long without exception; and the long syllable in *δρνίς* itself appears to have been first shortened by later writers.

75. In like manner the length of *ι* is sacrificed to the dactylic rhythm in many verbs. The verbal forms from *λα* are like

<sup>1</sup> For *ζαχρεῖων*, *τιθνηῖωτες*, &c., are now read as *ζαχρηῶν*, *τιθνηῶτες*, &c.

<sup>2</sup> Where Aristarchus gives *δρνις ἦλθε*.

<sup>3</sup> Where Heyne (ad Il. μ, 218) gives *δρνις ἐν μεγάροισι*.

ἴλαος, Π. α, 583, &c., *long*; ἴληθι, ἴληκται, ἰλάσκονται, ἰλάσσεσθαι, ἰλάσσομαι, ἰλασόμεσθα; but *short* in ἀργείοις ἰλάονται, Π. β, 550; μιν ἰλασόμενοι, Π. α, 100; Ἐκάεργον ἰλάσσαι, Π. α, 147. —ἴσασιν, *long* in πλείονα ἴσασιν, Π. ψ, 312, &c.; *short* in ἄνδρες ἴσασιν, Π. ζ, 151, &c.—Μηνίω, *long* in Ἀχιλεὺς μήνιεν, Π. β, 769; but, through the influence of the fourth foot, *short* in Ἀτρείδης δ' ἐτέρωθεν ἐμήνιε, Π. α, 247.—Τίειν, *long* in the arsis: οὐδέ τι τίει, Π. ι, 238, &c.; but *short* in οὐτε τίει, Od. ν, 144, &c. Here, however, the *natural* quantity is short, and is made long only by the power of the arsis, since it is never so in the thesis. In the other forms τίσασθαι, τιμάω, τιμήσω, τιμηθήσθαι, &c., the long syllable is introduced by the inserted consonant.—With respect to μητίσμαι, μητίσασθαι, no form without the σ is found in Homer (the first appearance being τὰ οἱ μήτιον ἀνακτες in the Pseudo-Orph., Argon., 1330); and, since the forms with σ are universally long, the duplication of sigma is removed in the latest editions.—Κονίω has always ι *long* (although κονίη is sometimes shortened by the dactylic rhythm), so that there is no ground for doubling the sigma in κονίσσουσιν, Π. ξ, 145. φ, 407. So the reading κονίσσαλος is preferable to κονίσσαλος.

76. *Obs.* ι in a syllable prefixed with the initial consonant is always short: δίδωμι, διδάσκω, τιταίνω, &c.—κυκλήσκω has it long by position. Of πιφαύσκω, however, the trisyllabic forms are sometimes lengthened by the arsis: πίφανσκε, Π. κ, 478, &c. (but ἐτάροισι πίφαύσκων, Od. μ, 165, &c.) The forms of more than three syllables are always short: as, πίφαύσκεμεν, πιφαύσκομαι, πίφασκόμενος, &c.

77. The roots κρι and φθι have ι short: κερκίμενος, κριθέντες, διακριδόν, &c., ἔφθιεν, ἔφθιται, ἔφθιεν, &c., except ὥς κε δόλω φθίγς, Od. β, 368 (like στήγς from στάγς). They lengthen it before ν and σ: φθινέτω, φθινοντες, φθινουσι, κρίνω, κρίνομι, κρίνασθαι, &c., φθίσαι, φθισήνορα, &c.; and shorten it again, when after ν the root is extended: φθινύθω, φθινύθουσι, as in the future forms, διακρινέει, διακρινέσθαι.

78. *Obs.* The root πι also has short iota, lengthened in the forms with ν: πίνων, πίνωσι, πίνειν, &c.; πῖμεν, Π. π, 825 (comp. Od. σ, 3), is lengthened only by the arsis<sup>1</sup>.

79. Abbreviation of ν: (1) Of ἀλύω the ν is *long* in χερσιν ἀλύων, Od. ι, 398; and *short* in δινεύεσκέ ἀλύων, Π. ω, 12, &c.—(2) Εἰλύω, εἰλύμενος, εἰλύμα, &c., shorten ν in the extended form εἰλύφωων, Π. λ, 156; and even in εἰλύαται, Π. μ, 286. Od. ν, 352.—(3) Ἐρητύω has long ν in ἔρητυειν ἐπίεσσι, Π. β, 75; ἔρητυοντο, Π. θ, 345, &c.: but ἔρητυεται, Π. ι, 635, &c.; ἔρη-

<sup>1</sup> In the future, σ lengthens the ι: πίσω ("" ) in Pind. Isth. 6, 71 (103).

τῶν, ἐρήτῃ, Π. β, 97, &c.—(4) Ποιπνόντα, Π. α, 600, &c.; and even ποίπνῶν παρίοντε, Π. ω, 475; but ἐποίπνῶν, Π. σ, 421, &c.—(5) Θῦε δ' Ἀθήνη, Od. ο, 222; and θῶντα, Od. ο, 260.—(6) Ἰθῦω in ἐπιθῶνσι, Π. σ, 175; and ἰθῦει, Π. λ, 552.—(7) Νείκτα λῦει, Od. η, 74; also ἀλλῶουσας, ἀλλῶεσκον, Od. β, 105, 109; but λῦει, Od. β, 69; and λῶων, Π. ψ, 62, &c.<sup>1</sup>

80. Abbreviation of η into ε. Together with ἀργῆτι κεραυνῷ, Od. ε, 128, &c., stands ἀργέτι δημῷ, Π. λ, 818.—Ἀσκηθῆς, Π. ε, 212, &c., together with ἀσκεθέες, Od. ζ, 255.—Together with ἀκαχημένος, Π. ε, 24, &c., stands ἀκηχεμένη, Π. ε, 364, &c.—So η the mood-vowel of the subjunctive is often changed into ε: as, εἶδετε = εἶδητε; ἀλεται = ἀληται; περιχεύεται = περιχεύηται.—And so in the infin. τραφόμεν = τραφῆναι.

81. Abbreviation of ω into ο. In certain nouns: e.g. εὐρύχωρος = εὐρύχωρος. And also in the subjunctive: e.g. καταθειομαι, τραπέιομεν, χεῖομεν, δειμομεν. Also in τροπαῖσθαι, στροφαῖσθαι, for τροπᾶσθαι, στροφᾶσθαι.

82. So also ἔως and τέως (in which ε is sometimes extended for the production of the first syllable, εῖως, Π. γ, 291, &c.; τεῖως, Od. δ, 91, &c.) are to be written, where they have a trochaic quantity (<sup>˘</sup>υ) εἶος—τεῖος: thus ἔως ὁ παῦθ' ὤρμαινε, Π. α, 193, &c., should be εἶος ὁ, κ.τ.λ.<sup>2</sup>; wherefore τέως Ἀχαιοί, Π. υ, 42, should be τεῖος Ἀχαιοί, and μυνέτω αὐθι τέως, Π. τ, 189, according to Hermann should be μυνέτω αὐτόθι τεῖος.—According to the same analogy the ω appears shortened in ἥρωος ἀλλ', Od. ζ, 303.

83. Abbreviation of the diphthongs ει and ου, in βαθῆς, Ἐομέα, θηλέας, ὥκεια Ἴρις, Π. θ, 425; ἀγέρεσθαι, χερί (for ἀγείρεσθαι, χεῖρι); ἀρίπος, ἀελλόπος, τρίπος. βόλεται, Π. λ, 319<sup>3</sup>.

84. Also αι, οι, υι, shorten their quantity without changing their form: αι in ἔμπαῖον οὐδὲ βῆς, Od. υ, 379, which, being

<sup>1</sup> It seems evident that υ is here, except in εἰλῶν, universally short; but, as the short iota of κρι, φθι, τι, is lengthened by the insertion of ν, or σ, or κ (thus τῖω, τῖνω, τῖσω), so also λῶω, λῶσω, δῶω, δῶνω, δῶσω, δεῶκεν, &c.; long likewise in the aor. ἔδυν and subj. δύνω, δύνῃ, δύνεμαι, &c.; but not before θ and τ: λῶθη, λῶθῆν, λῶθῆται, wherefore before θ a ν is inserted in order to lengthen: ἀμυνῶω, ἀμυνῶνθη, Π. ε, 697, ζ, 436, διακρινθεῖεν, &c. If, beyond these limits, long syllables appear in such words, they arise from the force of the *arsis*; but in *thesis* the long syllables are only *apparent*, being properly short, but enclosed and concealed by two long. As before ἀτμίησι, so now ἀλλύσκον, ἐρητύοντο, ποιπνόντα, &c. Ἐρύω and ῥύομαι must have a separate examination.

<sup>2</sup> See Hermann Elem. Doct. Metr. p. 58, 59.

<sup>3</sup> Obs. It is not intended to assert, in these remarks, that the long syllables are *original*, and that the abbreviation of them is an anomaly introduced by versification. On the contrary, the short forms must be the *original*, as e. g. βόλομαι, compared with volo and the Germ. wollen; and as βοις is more primitive than βούς, so πός and τρίπος are older than ποῦς, τρίπους.

derived from *ἔμψα*, *ἔμψα* (*ἔμψατος* = *altogether in*), was probably originally written *ἔμψατος*.—Οι in *οἶος*: *ἀρετὴν οἶός ἐστι*, Il. ν, 275, &c., where the full form *οἶος* has retained the quantity of the primitive *ῥίος* (compare the Germ. *wie*, as).—Υι in *υἱός*: *Δρύαντος υἱός*, Il. ζ, 130, &c.; "Ἔκτορ, υἱὲ Πριάμοιο, Il. η, 47, &c.; also a trace of the primitive form *ῥίος*.

### Of the Rejection of Vowels.

85. *As long vowels and diphthongs are shortened through the necessities of versification, so, upon the same ground, short vowels in several words are entirely rejected.*

86. *At the beginning of words:* α, in *σταχύεσσιν*, *στεροπή*, *στεροπήματα*, together with *δοταχέσσει*, *δοτεροπή*, *δοτεροπήτης*, &c.—Ε in *κεῖνος* for *ἐκεῖνος*, as the verse may require, in *κεῖθεν*, *κεῖθι*, *κεῖσε*, every where for *ἐκεῖθεν*, *ἐκεῖθι*, *ἐκεῖσε*. Add *ρύεσθαι* for *ῥύεσθαι*, and words pertaining to it. Ε is thrown away from ε in *ἔκελος* for *εἰκελος*, from *εἰκω*; *ἰδνίγῃ* in the phrase *ἰδνίγῃ πραπίδεσσι*, for *εἰδνίγῃ*; lastly, in *ἴσος*, which has retained its ε only in the feminine forms *ἴσης*, *ἴσῃν*, *ἴσαι* (not *ἴσων*), *ἴσῃς*, *ἴσας*. Ο before ι in (*οἶδαμεν*) *ἰδμεν*.

87. *In the middle of words:* α, in *γλακτοφάγων*, Il. ν, 6; and as mood-vowel in *ἰδμεν* for *οἶδαμεν*, *εἰδήλουσμεν* for *εἰδηλούσθαμεν*, *ἔλσαν*, *ἔλσαι*, &c., according to the old grammarians for *ἤλσαν*, *ἤλσαι*. So *ἔλμεθα*, *ἐλμένεος*; although these forms are better derived from *ῥέλω*, Lat. *FOLFO*, *volvo* (Heyne ad Il. λ, 413).—Ε as radical vowel in *πέλ*, *ἐπέλετο*, *ἐπλετο*. So *ἐπιπλόμενον*, *περιπλομένον*; in *κέλ*, *ἐκλετο*; in *πεγα*, *ἀποπτάμενος*, *ἔπατο*, &c. (Comp. 41.) In *ἱρόν*, *ἱρά*, *ἱρέως*, *ἱρεύσασθαι*, *ἱρηξ*, from *ἱερόν*, *ἱρηξ*, &c., the ι is lengthened after the ejection of ε, as in *ὄφεις*, *ὄφεις*, &c.—So in *τίπτει* for *τίπτει*, Il. α, 202, &c.

### Of the Separation of Vowels.

88. *The digamma, dropt out between vowels, still exists in its effects, so far that the vowels formerly separated by it have been preserved open: thus,*

ΑΕ in *αἴη*, *ἀήτης*, *ἀῆναι*, *αἴντες*. ΑΕΡ (i. e. ΑΕΡΕΡ, whence *αὔρη*, *αυρα*) in *ἡρέθονται*, *ἡρή*, *ἡέρι*, *ἡέρα*, *ἡέριος*, *αἰέρω*, *ἄορ*, *δορηρ*, *ἄωρο*. Moreover, in *αἰίδω*, *αἰιδός*, *αἰοδή*, *αἰοδιά*, *αἰδών*, *ἀέλλη*, *αελλής*, *αολλεία*, *αἰέω* (*augeo* and *αὐξάνω*).—ΑΙ in *αἶον* (I heard), *αἶε*, *αἶων*, *αἰονσα*.—ΑΟ in *σαόφρων*.—ΕΑ in *εάω*, *εάς*, *εἶν*, *εάσω*, &c., *εαδότα*, *εάγη*, *εαξε*, *εάρος*, *εράς*, *εάτος*, *εράαρ*.—ΗΕ, *ἡέλιος*.—ΗΙ, *ἡῖα*, *ἡίθεος*, *ἡῖών*, *ἡῖσαν*, *εἰλής*, &c., *λήιον*, *ληῖδα*, &c.—ΕΕ in *ρίεθρον*.—ΟΕ in *λόετρον*, *λοῖσσομαι*, *δημιόεργος*.—ΟΙ in *οἰλιός*, *οἰλιάδης*.

89. So the *ν* derived from the digamma remains open in *δῦτή*, *δῦτει*, *ἀῦτευν*, *ἄῦσε*, &c., *εῦς*.

90. Hence the negative *α* has no *ν* after it before digammated words: *ἀάατος*, *ααγής*, *ααπτος*, *ἀασχετος*, *ἀεικής*, *ἀέκητι*, *ἀέκων*, *ἀεργός*, *ἀήθεσσον*, *Ἄϊδης*, *Ἄϊδωνεύς*, *ἀϊδηλος*, *ἄϊδρις*, *ἀϊδρείη* (but before words not digammated: *ἀναιδής*, *ἀναινομαι*, *ἀναιτως*, &c.)<sup>1</sup>.

91. The separation of the vowels is variable in the words connected with *ἀεθλος*: *ἀεθλος* and *ἀθλων*, *ἀεθλοφόροι* and *ἀθλοφόροι*, &c., according to the exigencies of the verse; yet *ἀεθλεύων* πρό *ἀνακτος*, Il. ω, 734, is preferred to the other reading, *ἀθλεύων*. The forms of *θαάσσω* remain open, yet *θόωκος* exhibits contraction (*θάφοκος*, *θάσκος*, *θώκος*, *θώκος*). Always *θρηίκιος*, *ον*, *φ*, *ον*, *οι*, *η*, *ης*, and *θρήϊκα*, but *θρήϊκες*, *θρηγκών* (better *θρήγκων* as from *θρηϊκων*), *θρήϊκεσσι*, *θρήϊκης*, *θρήϊκηνδε*, *θρήϊκηθεν*, as well as *θρήϊκες*, *θρήϊκας*.—*Λυκόβοργος*, Il. ζ, 130; *Λυκούργου*, Il. ζ, 134.—Always *δαριζέιν* with *δαριστής* and *δάρων* *ἐνεκα σφετεράων*, Il. ι, 327; but *ῶρεσσιν*, Il. ε, 486.—*ὄτω* and *ὄτομαι*, open in all forms except *οίοιτο*, Od. ρ, 580. *χ*, 12, where the constant quantity of the *iota* hinders us from reading *τίς κ' οίοιτο*.—*ὄϊς*<sup>2</sup> (never *οῖς*), *οῖος*, *οῖν*, *οῖες*, *οῖεσσι*, always open (and hence *ὄτων* trisyllabic against Aristarchus in Il. γ, 198). The forms *οῖος* and *ὄτων* sometimes become dissyllabic: thus *οἶδς ἀώτῳ*, Od. α, 443, &c.; *οἶων ἀργεννάων*, Il. σ, 588, &c., but only when the versification requires. The usage is looser in *παῖς*, *παῖς*, *φάος* (*φῶς*), *φῶς*<sup>3</sup>.

92. Separation of vowels in the middle of a word, where the root and the termination meet, is entirely disallowed: *Ἀτρεΐδης*, *Εὐβοίης*, *εὐπλοίην*, &c., except when the first vowel is long in the forms *—ήεις*, *—ής*, *—ηιάδης*, *—ήιον*, *—ώιον*; yet we find, from *ὑπερῷον*, *ὑπερῷα*, the shortened form *ὑπερῷ*, Od. α, 362, &c. (perhaps, on account of the uniform *diæresis* in other cases, better written *ὑπερῷ*, and ascribed to *synizesis*), also the word *ὑπερῷην*, Il. χ, 495<sup>4</sup>.

93. When two consonants follow the diphthong, *diæresis* frequently occurs, even where no digamma has been dropt. Thus, although *οἰκτεῖρω*, *οἰκτος*, and *οἰκτρ'*, yet always *οἰζύς*. Although *οἰζασα*, yet *οἰζε*; *ἔικτην* and *ἔισκω*, from *εἰκω*, &c., together with

<sup>1</sup> The words *ἀνούτατος*, Il. δ, 540, and *ἀνουτητί*, Il. χ, 371, do not harmonize with, *ἄλλον ζῶον ἔχουσα νιούτατον*, *ἄλλον δουτον*, Il. σ, 536.

<sup>2</sup> Hence *οἰς* = *οἶς*.

<sup>3</sup> Bentley requires *παῖς* every where, when the verse will allow: as, *ἔνθ' παῖς* (Bentl. *παῖς*) *Ἀγχίσιος*, Il. β, 819.

<sup>4</sup> Since all the forms of *οἰκτεῖω*, such as *οἰκτεῖω*, *οἰκτεῖω*, &c., remain, without exception, open, it seems right to restore *οἰκτεῖσαντε*, Il. χ, 218; *οἰκτεῖντες*, Od. ε, 66, and to write all other forms of this verb, such as *οἰκτεῖσας*, *οἰκτεῖσιν*, &c., open.



the digammated *αἶδρις*, *αἶστος*, *αἶσσω*, *αἰστοί*, and the resolved digamma in *αὐτμή*, *αὐσταλός* (i. e. *ἀφσταλός*), from the privative *α*, *αφ*, and *στέλλω*, I equip, adorn (*στολή*), thus meaning *unadorned*.

94. Hence *εὖ* is made *εὔ* before two consonants: *ὄφρα μ' εἴ γνῶτον*, *εἰ κρίνας*, &c.

95. In compound words *εὖ* remains unaltered before vowels and single consonants: *εὐαίμονος*, *εὐανθός*, *εὐβορος*, &c.; but it is *εἰ* before two consonants without a liquid: *εἰζυγος*, *εἰκτίμενος*, *εἰσπρεφής*, &c., and before the semivowels, which are then doubled: *εἰμμελίης*, *εἰννήτους*, *εἰρρός*, *εἰσσελμος*, &c., except before *λ* in *εὐλαίμων*.

96. Before a mute and liquid *εὖ* and *εἰ* stand as follows: always open before *κλ*, *κν*, *τμ*, *τρ*: *εὐκλείς*, *Ἐκνήμιδες*, *εὐτμή-ροισιν*, *εὐτρεφός*, &c.—Open and shut before *πλ*, *φρ*: open in the forms belonging to *εὐπλεκίς*, *εὐπλόκαμος*, *εὐπλυνές*, but *εὐπλέκτους*, *Π ψ*, 145 (with *εὐπλέκτω*, *Π ψ*, 335); *εὐπλοῖην*, *Π ι*, 362; constantly *εὐφρονέων*, *εὐφρανέειν*, *εὐφραίνοιτε*, &c.; but with *εὐφρήνης* also *εὐφρήναι*, *εὐφρην' ἐπέεσσι*, *Π ω*, 102; with *εὐφρων* also *εὐφρων*; with *εὐφροσύνησι* also *εὐφροσύνη*; *εὐφραδέως*, *Od. τ*, 352. Even before *δμ* stands, together with *εὐδμήτῳ*, *εὐδμητον*, also *εἰ*, after the apostrophe of *δε*, in *ὁ δ' εὐδμητον βάλε τείχος*, *Od. υ*, 302.—The sound *πρ* has only *εὖ* not *εἰ* before it, in the forms *εὐπρηστον*, *Π σ*, 471; *εὐπρυνοι*, *Π δ*, 248.

#### *Of the Change of the Rough Breathing into the Smooth.*

97. The rough breathing passes frequently into the smooth, when its syllable is strengthened by the assumption of other letters, or altered by inflection.

98. A. From *ἄλλομαι* (not used by Hom.) comes *ἄλτο*, so *ἐπᾶλτο*, *Π φ*, 140; *ἄλματι*, *Od. θ*, 128. With *ἄμαξαι* stands also *ἄμαξιτός*; with *ἄμα*, *ἄμυδις*; with *ἄπτεισθαι*, *ἀπτοεπής*, *Π θ*, 209; with *ἡμέας*, *ἄμμε*; with *ἡμῖν*, *ἄμμι*.

99. E. "Ἐκηλος and *εὐκηλος*; *ἐλίσσω* and *ἐλλίποδες*, *ἐλυμένος*, *ἐλύσεται*; with *ἐπόμεσθα*, *ἐσπόμεθα*; with *ἔωλος* (*χθεσινός*), *εἶωλος*; with *ἐαδόντα*, *εὐαδεν*; with *ἐννυμι*, *ἐσθής*.

I. "Ἴκω and *ἱκμενος*, *ἱζάλου αἰγός*, *Π δ*, 105; *ἱεραξ* and *ἱρηξ* (*hawk*); *ἱδρώς* and *ἰδιον*, *ὥς ἐνόησα*, *Od. υ*, 204.

100. O. "Ο-μοῦ, *δ-μόθεν*, and from this root *δαροι* (*united together*, *wedded*) and *δαριστής* (*company*, *conversation*); also *δτριχος*, *Π β*, 765; *οἰέτις* (i. e. *δφέτις*, *of the same year*), *δπατρος*, *δπατρον*. "Οδός, *way*, and *οὐδός*, *threshold*; *ὄρος* and *οὐρος*. The root *οὐρ* has the difficult word *ἀπούρας*, *Π α*, 356, 507, &c. (*taking away*, *depriving*); *ὄρ*, *οὔρ*, *οὔρα*, *οὔρας*, *ἀπούρας*;

and in a lengthened form ἀπουρίζουσιν, Il. χ, 489; so διουρίσαντες, Herod. 4, 42; ἀπούρας, Apoll. Rhod. 4, 1433, middle form with pass. meaning ἀπουράμενοι ψυχάς, Hes. 'A. 173. It is clear that this ἀπούρας cannot be by syncope from ἀπουρίσας, but is the *original* form, and ἀπουρίζω, &c., the later extension.—Further, ὅλος, *whole*, and οὐλος in ἄρτον δ' οὐλον ἑλόν, Od. ρ, 343. So ὠριστος, Il. λ, 228, &c.<sup>1</sup>—On the other hand, ἥλιος passes into ἥλιος, ἥως into ἑωσφόρος, and ἀίδης later into φίδης.

## OF THE CONSONANTS.

### *Consonants remaining unaltered.*

101. *The mutes sometimes resist the regular change before μ.* δ in ἰδ, ἰδμεν, later ἴσμεν, ἰδμεναι, and δδμή for δσμῆ: θ in κεκορυθμένος (from κόρυς, κόρυθ-ος, κορύθ-σσω, κορύσσω), later κεκορυσμένος, and ἐπέκθμεν, Il. β, 341, &c.: χ in ἀκαχμένον.

102. *N remains before σ, as in ἀνστάς, ἀνστρέψιαν, ἀνσχεθῆιν, &c., κένσαι<sup>2</sup>.*

### *Consonants inserted and transposed.*

103. *M is inserted, in order to strengthen the syllable, in the compounds of βροτός: ἀμβροτος, φθισίμβροτος, φαεσίμβροτος, also in ἀμφασίη, Il. ρ, 695. Od. δ, 704; which has sprung from ἀφφασίη (comp. ἀφσταλῆος, which passed into ἀύσταλῆος), and was originally ἀύφασίη. So ν in ἰδρύνθησαν, Il. γ, 78. η, 56 (although we find ἴδρυνε, ἴδρυνσε), ἀμπνύνθη—root πνεύ (πνεῦμα), πνυ (as χεφ, χυ)—for ἀνεπνύθη, and in ὑπεμνήμυκε, Il. χ, 491, for ὑπεμήμυκε. N inserted in the same manner is found in νώννυμος from ὄνομα, and ἀπάλαμνος from παλάμη.*

104. *Σ is added, in compound words, to roots ending in the weak ε: ἔγχε in ἔγχος, ἔγχε-ος, ἔγχέ-Σ-παλος; σακέ-Σ-παλος; θέ-Σ-φατος; θέ-Σ-κελος [θε(ο)εἰκελος, θέ-κελος, θέσ-κελος]; φερέ-Σ-βιος, before τ in θέμιτος, θέμιστος; ὀρέ-Σ-τερος, &c.; before π in ἐπ-ος, θέ-επις, θέπις, θέ-Σ-πις, whence θισπέσιος, &c.; so ἐπ-ος,*

<sup>1</sup> And ὅλλοι for οἱ ἄλλοι, Il. β, 1, in the Homer of Zenodotus, where, however, the aspirate is only subjected *orthographically* to the sign of the crasis.

<sup>2</sup> So in πανουδίη, Il. β, 12, according to Aristarch., see the *Ven. Schol.*, ὡ., according to Zenodotus πασσυδίη, which is supported as an original mode of writing by inscriptions in the ancient Attic alphabet: ΕΞΣΙΑΑΟΙ, ΕΞ-ΣΑΜΟΙ, &c., ἐν Σίλλῳ, ἐν Σάμῳ.

ἐνισπε, ἔσπετε, and ἐκ, ἐσπόμεθα, ἐσπόμενος, as in σμικρός, Σκάμανδρος, Ζάκυνθος, &c.

105. T is assumed in πόλις, πόλεμος, and their derivatives: πτόλις, πτολίεθρον, πτολίπορθος; πτόλεμος, πτολεμίζειν, πτολεμιστή, Il. χ, 132, &c.—B (from the digamma) in παρμέμβλωκε from μολ, μλο, and μέμβλεται, μέμβλετο, from μελ, μεβλ.—Θ in μαλθακός, ἐγγηγόρθασι, Il. κ, 419; διχθά and its derivatives.

106. P is transposed in connexion with mutes: ἀταρπος and ἀταρπιτός for ἀτραπος, ἀτραπιτός; βραδύς, βάρδιος; θάρσος and θράσος; κράτος, κάρτιστος; καρδίη (cor-dís) and κραδίη; δρατά for δαρτά, Il. ψ, 169; ρεγ in ἔρεξε, &c., and ἔργ in ἔργον; ρεδ in ῥέζειν, and ἔρδ in ἔρδειν; περθ is transposed in ἔπραθον, and δερκ in ἔδρακον.

### Of the Doubling of Consonants.

107. Consonants are doubled in order to strengthen the syllables; namely, the smooth mutes in some forms, and more frequently the semivowels.

108. Π in ὄππως, ὄππῃ, ὄππότε, ὄππότεν, ὄππότει, ὄππῶιν, ὄππότερος, ὄππῶσα, ὄπποτέρωθεν.—Κ in πελίκῃ, Il. ν, 612; πελίκησεν, Od. ε, 244.—Τ in ὅττι, ὅ, ττι, ὅττεο, ὅττεν.

Obs.—The doubling of the middle δ in ἔδδευσε, περιδδισαν, ἀδδείξ, arose from ignorance of the digamma; and ῥιδδήςασθαι, Il. ψ, 792, is now written with a single δ.

109. Α after the augment in ἔλλαβε, ἔλλειπον, ἔλλισάμην, ἔλλιτάνευε, and the words pertaining to them;—in compounds: ἀπολλήξειαν, μεταλλήξαντι, ἀλληκτος, &c.

110. Μ in ἄμμορος, ἄμμορίην, ἔμμαθες, ἔμμεναι, ἔμμορε, ἔμμελῆς, φιλομμελῆς; and as ἔμμεναι, so ἔμμεναι in Il. ν, 365, according to Hermann (de Ellipsi et Pleon., p. 232).

111. Ν in ἀννίφελος, Od. ζ, 45 (Wolf gives ἀνίφελος like ἀθάνατος), ἔννεπε, ἔννητος, ἀγάννηφον.

112. Ρ after the augment: ἔρραυε, ἔρράδαται, ἔρρων, ἔρρεον, ἔρρεξε, ἔρρηξε, ἔρριγα, ἔρρίζωται, ἔρραψε, ἔρρύσατο, ἔρρύσαντο, &c.; and in compounds: ἄρρηκτος, ἄρρηκτον, ἀναρρήξας, ἀπορρήξας, ἀπορρώξ. ἀγάρροος, ἀκαλαρρείταιο, βαθύρροος, διαβράϊσουςι, ἐπῖρροος, ἐπῖρροθος. ἐπῖρρεον, κατάρρρεον, περίρροτος, πολύρρηνος, πολύρρηνος. ὑπέρρηνον, Il. κ, 216, &c.

113. Σ in the middle of the root: ὄσσον, ὄσσάκι, ὄσσάτιν. τόσσος, τοσσοῦτον, ποσσημαρ, πρόσσω, ὀπίσσω, πρόσσοθεν, νεμέσσει (from νέμωσις), νεμέσσα, νεμεσσηθείς, νεμεσσητόν, μέσσον, θυσσανόεις, Ὀδυσειεύς. After the augment: ἔσσεινα, ἔσσειντο, ἔσσονται. ἔσειοντο, ἔσσύμενος, &c.; and in compounds: ἔσσειναι, ἔσσειναι, ἔσσειναι. Lastly, in the termination σι of the third decl., νέκυσσι, δώμασσι, &c., the tenses in σα and σω of pure verbs, as δαμάσσω, δαμάσατο, γέλασσαν, πασάμενος, &c., ἔσσομαι, ἔσσει, κέλεσσα,

&c., λωσσάμενος, νύκισσε, τρέσσει, τελίσσω, &c., ὀμβσση, &c., ἔρυσσαν, &c., κύσσει, Od. ρ, 39. ω, 320; κύσσ' ἄρα, Od. τ, 417; κύσσαι, Od. ω, 236<sup>1</sup>. Also in forms where δ must fall out before σ: φράζω (φραδ), φράσσομαι, &c., αἰχμάσσουσι, πίλασσαν, κόμισσα, &c., ὀχλίσειαν, ἑτειχίσσαντο, ἐξείνισσα, &c.

114. *Obs.*—As here the consonants, so in some cases syllables are repeated or doubled, not only in the verbs μαρμαίρω, παπταίνω, &c., but also in nouns: from ἀτη, ἀτηρός (not in Homer); in Hom. ἀταρηρός, unless the syllable ταρ be an insertion in the root, as in ἐπιτάρροθος, which is compared with it by the Schol., Il. α, 223.

#### *Of the Rejection of Consonants.*

115. As the doubling of consonants is introduced by the exigency of versification, so in obedience to the same principle or to euphony, some consonants are occasionally thrown away.

116. In the middle, or at the end, δ is dropped in μόλιβδος, Il. λ, 237.—Γ in φάρυγος, Od. ι, 373, for φάρυγγος.—Ξ in ἀνα for ἀναξ, Il. π, 233, &c.—Τ in πορί, πορί.—Σ in δπιθε, δπιθεν for δπισθε, δπισθεν. Ματεύσομεν, Il. ξ, 110, is probably not from μαστεύειν, but an ancient form from μα, whence αὐτόματος.—Ν in ἰγών, ἰγώ, and the terminations ι and σι, ἀνδράσι, εἴπησι, &c.—Further, ἔργον ἀρεκτον (i. e. ἀπρακτον) stands Il. τ, 150, on account of the verse, and ἀμφρότῃ with a single consonant, where analogy requires the consonant to be double, as in περιφόντος. Also a single consonant is found where the common dialect has a double one: as Ἀχιλεύς, Ὀδυσσεύς.

117. Κ is dropped out of ξύν, the root of ξυνός (κοινός), so that the weaker σύν appears where the verse requires it, as ἦϊε σύν, Il. α, 307; but ξύν is also retained on account of the verse, as τὸν σὺ ξὺν Βορέῃ, Il. ο, 26, &c. or for the sake of the preceding syllable, even when not absolutely necessary, as Ἀπόλλων Ἀργεῖμυδι ξύν, Od. ο, 410.

118. Nothing but the necessity of versification can justify the change of ξύν into σύν, so that, where the verse admits, we should read ξυμβλήμενος, ξύμβληται, ξύμπαντα, &c. for συμβλήμενος, &c. So also ξύν for σύν at the beginning of the line in Il. β, 47. 197. 450, &c.

119. Nor is there any ground for attenuating ξύν after ν, since νκ combine in a sonorous enunciation. It is better to read ἔμεν ξύν, Il. α, 170. 179; ἔλθων ξύν, Il. α, 326, &c. instead of σύν; nor should γὰρ σύν, περ σύν, ἰγώ σύν, Il. α, 183, and the like, be allowed to remain.

<sup>1</sup> The υ is naturally short: as, ἐπαι κύσε, Il. ζ, 474.

## TABLE OF THE DECLENSIONS.

## 120. 1st Declension. [Eton 1st &amp; 2nd.]

SINGULAR.			PLURAL.
Feminine.		Masculine.	
N.	ἡ ἄ pure	{ ἥς, a few ἁς, some ἄ (Æol.)	
G.	{ ἥς ἡφι(ν) }	{ ἁο ἑω, ω }	{ ἁων ἑων }
D.	{ ῥ ῥφι(ν) }	ῥ	{ ῥσι(ν) (ῥς)
A.	ἡν	ῥν	
V.	ἡ	ἄ (from ῥῥς, πῥς) : ἄ (from ἑας) :	
the Patronymics.			
ἡ (from ὠῥς, ὠῥς, υῥῥς).			

## 121. 2nd Declension. [Eton 3rd.]

SING.	N.	ος	DU.	N.	ω	PL.	N.	οι
	G.	{ ου οιο οφιν		G.	{ οῶν D. }		G.	{ ων οφιν
	D.	{ ψ οφιν					D.	οισι(ν)
	A.	{ ον οφιν					A.	ους

## 122. 3rd Declension. [Eton 5th.]

SINGULAR.						
N.	ος	ας	ης	ις	υς	ευς
G.	{ εος or ευς <sup>1</sup> }	αος	εος	ιος	υος	{ ηος εος }
D.	{ ει ει }	αι	ει }	ι	{ υι υι }	{ ηι ει ει }
A.	ος	ας	{ εα εα }	ιν	υν	{ ηα εα η }
PLURAL.						
N.	εα	ᾱ, ᾱ	{ ες εις }	ις	υς	ης
G.	{ εων εσφι }	αων	εων	ιων		ηων
D.	{ εσσι εεσσι εσφι }	αεσσι	{ εσι εσσι }	ισσι ιεσσι	{ υσσι υεσσι }	ηυσι
A.	εα	ᾱ, ᾱ	{ εας εας }	ις ιας	{ υας υς }	ηας

<sup>1</sup> ευσφι in 'Επιβασφι.

123. The final syllable *η* is used instead of the long *α*; e.g. *ἀγορή*, *ἀγορῆς*, &c.: except in *θεᾷ* (*Goddess*), *Ἑρμείᾳς*, *Αἰνείᾳς*, *Αὐγείᾳς*, and some other proper names. There are some instances where even the short *α* of other dialects is *η* in Homer, particularly in substantives in *εα*; e.g. *ἀληθείη*, for *ἀλήθειᾳ*; also in *κνίσση*, *Σκύλλη*, commonly *κνίσσα*, *Σκύλλα*.

124. Masculines of this declension, where the metre or euphony requires it, are formed with the termination *α*; e.g. *ἰππότεα* for *ἰππότης*, *νεφεληγέρεα* for *νεφεληγέρτης*, &c. The original genitive termination of words in *ης* and *ας* is *ᾱο*. This is often contracted into *ω*; and before the *ω*, when a consonant precedes, an *ε* is inserted, which, however, does not form a syllable, nor affect the position of the accent, but coalesces with the *ω* by *synizesis*; e.g. *Ἀτρείδης*, gen. *Ἀτρείδᾱο* and *Ἀτρείδῃω* (as a trisyllable). Just so the gen. plur. *ων* (the original form) becomes *ων*, *ίων*.

125. Buttmann's view is different: he makes the *εω* a change immediately from *αο*, as in *λεῶε* for *λαῶε*.—"The Ionians on the contrary made of *ᾱο*—*εω*, and of *ᾱων*—*ίων*; the *ε* has no influence on the accent: *πολίτῃω*, *μουστέων*.—When these terminations are preceded by a vowel, the *ε* may be dropped in verses; as for instance, *ἑὺμμελίω* from *ἑὺμμελίης*, *βορέω* from *βορέης*." The dat. pl. is *ῃσιν*, *ῃσι*, and *ῃς*. *ῃς* appears in very few instances, and was probably strange to Homer. *ῃσι* is very rare: only *ἀκταῖς* (Il. μ, 284) and *θεαῖς* (Od. ε, 119).

126. As the remnant of an old declension, formed by the mere annexation of a definite syllable, we find in the Epic dialect the syllable *φιν* or *φι*, the annexation of which to the root formed the gen. and dat. of feminines in the first declension; e.g. *εὐνήφι* or *εὐνήφιν* for *εὐνῆς*: *βίηφι* for *βίη* (from *βίη*), &c.

a) It is usual to add *ε* subscript to the dat. in *φι* in this declension: but Buttmann shows that this practice is without ancient authority.

b) It is sometimes under the government of a preposition: *ἐξ εὐνήφιν* = *ἐξ εὐνῆς*.

### Second Declension [Eton 3rd].

127. For the gen. sing. *οο* (= *οφο*) must be assumed as a primitive termination, whence by contraction was formed the usual termination *ου*, instead of which the epic writers frequently use *ωω*; e.g. *Πριάμοιο* for *Πριάμου*.

128. The dual termination *οιν* becomes in Epic always dissyllabic, *οιν*; e.g. *ῶμουν* for *ῶμιν*<sup>1</sup>.

<sup>1</sup> Where the long forms in *-οιν* were not enforced by the verse, the plural are found, which have spread themselves at the expense of the other.

129. The original termination of the dat. plur. in *οιςι* is still the usual one, but the curtailed *οις* is also of frequent occurrence.

130. The appended syllable *φιν* or *φι* is used by Epic writers for forming the gen. and dat. more frequently in this than in the first declension: examples even occur where it forms the accusative; e. g. *ἐκ πασσαλόφιν* (for *πασσάλου*), *ἐπ' αὐτόφιν* (for *ἐπ' αὐτῷ*), *θεόφιν* (for *θεῶν* and *θεοῖς*), *ἐπὶ δεξιόφιν* (for *δεξιᾷ*), *παρ' αὐτόφιν* = *παρ' αὐταῖς* (sc. *νηυσί*).

131. The vocative has usually *ος* instead of *ε*. Thus *φίλος*, Il. δ, 189. So *ἥλιος*, Il. γ, 277.

132. The Epic dialect allows contraction only in the word *νόος*—*νοῦς* (*intellect*); the rest retain their open form, and those in *εος* and *εον* are adapted to the verse either by lengthening *ε* into *ει*, as *χάλκειος* for *χάλκεος*, or by synizesis.

133. The gen. *ωο* belongs to that old form of declension which is usually called the *Attic*. To this belong some proper names, as *Πίτεωος*, *Πηνέλεωος*.

a) Forms of *Πηνέλεωος*:

N. *Πηνέλεωος*.

G. *Πηνελειῶο*.

D. *Πηνέλειω*.

Acc. *Πηνέλειων*.

### Third Declension [Eton 5th].

134. (a) In this declension also the dual termination is often lengthened into *ουν*; e. g. *ποδοῖυν* for *ποδοῖν*. (b) Besides the termination *σι* or *σιν*, the dat. plur. has also *σαι*, *σαιν*, and *εσσαι*, *εσσιν*, which are interchanged according to the exigency of the verse; e. g. from *βέλος*, D. pl. *βέλεισι*, or *βέλεισσι*, or *βελέεσσι*—from *κόρυς*, *κορύθεισσι*—from *πούς*, *ποσί*, or *ποσσί*, or *πόδεσσι*. (c) The appended syllables *φι* or *φιν* are used by Homer in some words of this declension for forming the gen. and dat. plur.; e. g. *ναῦφι* or *ναῦφιν* (as gen. plur. of *ναῦς*), *κοτυληδόνοφιν* (gen. plur. of *κοτυληδών*); and, with *σ* inserted, *δρεσφιν*, *δχεσφιν*, and *σθήθεσφιν*<sup>1</sup> (from *δρος*, *δχος*, and *σθήθος*).

135. When the dat. pl. of monosyllabic words is formed in *εσσαι*, the accent remains, in this case, on the radical syllable; e. g. from *παῖς*, dat. pl. *καίσι* and *παῖδεσσι*.

136. *Substantives and adjectives (contracts) with gen. -εος preceded by a consonant.* (1) *Γ. εος* open when possible: if not, contracted into *ενς* [as *θάμβενς*, &c.]. (2) *D. εῖ* or *ει*. (3) *Acc.*

<sup>1</sup> *σθήθεσφι* is for *σθηθείων*, not for *σθηθείοι*. (T.)

and Neut. pl. *εα* is open, with *synizesis*, when required, except in *αἰνοπαθῆ*, *πρωτοπαγῆ*, and twice in *τεύχη*. (4) Pl. *εες* or *εις*. (5) G. *εων* open. (6) Acc. *εας* open, except in *πόλεις*, cities, and *πολεῖς*, many, for which, however, *πολεᾶς* is found with *synizesis*.

137. a) S. *εὐώδης*.*εὐώδεος*.*εὐώδεϊ, εὐώδει*.*εὐώδεα, εὐώδεᾱ*.Pl. *εὐώδεις, εὐώδεις*.*εὐώδεων*.*εὐώδεσσι*.*εὐώδεας, εὐώδεας̄*.S. *γένος*.*γένεος, γένεως*.*γένει, γένεῑ*.*γένος*.Pl. *γένηα, γένεᾱ*.*γενέων*.*γενέεσσι, γενέεσσῑ*.*γένηα*.(Compound of *ελός*.)b) *δυσκλής*.*δυσκλήος, εἶος*.*δυσκλήϊ, ᾗ*.*δυσκλήα, εἶᾱ, εἶᾱ̄*.*δυσκλέες*.*δυσκλήες, εἶες*.*δυσκλήων, εἶων*.*δυσκλήεσσι*.*δυσκλήας, δυσκλείας̄*.(Compare *δέος*, *σπίος*, *Ἡρακλής*, in the list 148.)

(ις, ιος.)

138. The terminations *ις* and *ιος* retain *ι* through all the cases, which is always contracted with *ι* of the casual termination in the dative singular, and frequently with *ε* and *α* of the nom. and acc. plur. into *ῑ*; e. g. *ἄκοιτις* (a wife), gen. *ἄκοίτιος*, dat. *ἄκοίτῃ*, nom. plur. *ἄκοίτιες* and *ἄκοίτις*, acc. *ἄκοίτιας* and *ἄκοίτις*.

139. Of the change of *ι* into *ε* Homer furnishes only single traces, as in *πόσει* (Il. 5, 71), and *πόσει* (Od. 11, 430, and only twice besides), as dat. of *πόσις* (a husband), and a few other words, but most clearly in the word *πόλις*, of which the following forms occur in Homer:

Nom. *πόλις*.Gen. *πόλιος* (*πόλεος*), *πόληος*.Dat. *πόλει, πόλῃ*.Acc. *πόλιν*.Nom. *πόλιες, πόληες*.Gen. *πολίων* (*πόλεων*).Dat. *πολίεσσι*.Acc. *πόλιας, πόλιες, πόληας̄*.

a) The following forms of *πόλις* are also found: *πτόλιος*, *πτόλεῑ*, *πτόλιν*.

(υς, υος.)

140. The dat. sing. of nouns in *υς* is usually contracted; e. g. *ὄρχηστῃ* (dat. of *ὄρχηστύς*, a dance). The nom. plur. is inva-



riably uncontracted, but the acc. mostly suffers contraction in the usual manner.

In *v* :

νέκυς,	νέκυες,
νέκυος, νέκυος,	νεκύων,
νέκυι <sup>1</sup> ,	{ νέκυσιν, νέκυσσιν, νεκύεσσιν,
νέκυν,	
	νέκυας, νέκυας.

(Acc. γένυς, κλειῦς, ὀφρῦς, with *vas* contracted ; ἰχθύας and ἰχθύς.)

(Pure words in *a*.)

141. The *genitives* are always open : γήραος, κνίφαος. The *datives* open or not as the verse may require : γήραι. When a vowel follows, the *iota* should not be elided : γήρα' ἐπό, Od. λ, 136, δέπα' ὄφρα, Od. κ, 316, nor yet subscribed as κίρα (which after the ejection of *r* belongs to this class), Il. λ, 385, σίλα, Il. θ, 563. Od. φ, 246, since the *a* being short admits of no *subscriptio*n. Hence it remains to *adscribe* it, so that γήραι, δέπαι, κίραι, σίλαι, stand together with the open terminations γήραϊ, δέπαϊ, κίραϊ, σίλαϊ. In the *plural* the two *alphas* fall together : (δεπαα) δέπα, σφίλα (from σφίλας), or the latter *a* is dropt, so that the remaining one is short, only however in γέρας : γέρα. The *gen.* and *dat.* of δέπας occur : δέπων, δέπασσιν, δεπάεσσι, δεπάεσσιν.

142. N. γήρας,	N. { σφίλα,
G. γήραος,	G. { γέρα,
D. { γήραϊ,	G. δέπων,
γήραι <sup>2</sup> ,	D. δέπασσιν, δεπάεσσι(ν),
Acc. γήρας,	Acc. { δέπα,
	γέρα.

143. Forms of λάας, a stone, φάος, ΔΑΣ.

a. Sing. N. λάας,	Dual. λάε.
G. λάος,	Plural. G. λάων,
D. λάϊ,	D. λάεσσι.
Acc. λάαν.	

b. Φά-ος and (φως) φώς. Dat. φάει. Acc. φάος, φώως, φώωσδε, to the highl. Plur. φάεα, eyes.

c. Of δας, δαος, which must be supposed as a root, occurs

<sup>1</sup> Open (without synizesis) only in νηδυί, and here too πνεύμονι is now read. T.

<sup>2</sup> Not γήρα', γήρα.

only *δατ* in *ἐν δατ λυγρῷ*, II. ν, 286, &c., which both quantity and meaning forbid us to derive from *δαίδι*. From *δα* with the termination *ιος* comes *δῆιος*, *hostile*.

144. *Οὐδας*, the ground (different from *οὐδός*, *threshold*), changes *α* into *ε*: gen. *οὔδεος*, dat. *οὔδεϊ* and *οὔδει*, acc. *οὔδας*, *οὔδασδε*.

(*βοῦς*.)

145. Of *βοῦς* the following forms appear :

N. <i>βοῦς</i> ,	<i>βόε</i> ,	<i>βόες</i> ,
G. <i>βοός</i> ,		<i>βοῶν</i> ,
D. . . .		<i>βουσί</i> , <i>βουσίν</i> ,
		<i>βόεσσι</i> , <i>βόεσσιν</i> ,
Acc. <i>βοῦν</i> ¹,	<i>βόε</i> ,	<i>βόας</i> , <i>βοῦς</i> (II. α, 154.)

(*εὐς*.)

146. The substantives which are not proper names, have, except in the nom. voc. sing. and dat. plur., universally *ε* doubled into *η*: *βασιλεύς*, *βασιλῆος*, *βασιλῆϊ*, *βασιλῆα*, *βασιλεῦ*, *βασιλῆες*, *βασιλῆων*, *ἱππῆων*, *βασιλεῦσι*, *ἱππεύσι*, *βασιλῆας*, *ἱππηας*. [*ἀριστεῦς*] has dat. pl. *ἀριστήεσσι*.

Examples :

N. <i>βασιλεύς</i> ,	<i>Τυδεύς</i> ,	<i>Πηλεύς</i> ,	{ <i>Ἀχιλεύς</i> ,	{ <i>Ὀδυσσεύς</i> ,
			{ <i>Ἀχιλλεύς</i> ,	{ <i>Ὀδυσσεύς</i> ,
G. <i>βασιλῆος</i> ,	<i>Τυδέος</i> ,	<i>Πηλῆος</i> ,	{ <i>Ἀχιλῆος</i> ,	{ <i>Ὀδυσῆος</i> ,
		<i>Πηλῆος</i> ,	{ <i>Ἀχιλλῆος</i> ,	{ <i>Ὀδυσσῆος</i> ,
				<i>Ὀδυσσεύς</i> ,
D. <i>βασιλῆϊ</i> ,	<i>Τυδέϊ</i> ,	<i>Πηλῆϊ</i> ,	<i>Ἀχιλῆϊ</i> ,	<i>Ὀδυσσῆϊ</i> ,
			<i>Ἀχιλλῆϊ</i> ,	
		<i>Πηλεῖ</i> ,		
A. <i>βασιλῆα</i> ,	<i>Τυδεία</i> ,	<i>Πηλεῖα</i> ,	<i>Ἀχιλλεῖ</i> ,	<i>Ὀδυσεῖ</i> ,
	<i>Τυδῆ</i> ,		<i>Ἀχιλῆα</i> ,	<i>Ὀδυσῆα</i> ,
			<i>Ἀχιλλῆα</i> ,	<i>Ὀδυσσῆα</i> ,
				<i>Ὀδυσσεῖα</i> ,
V. <i>βασιλεῦ</i> ,			<i>Ἀχιλεῦ</i> ,	<i>Ὀδυσῆ</i> ,
			<i>Ἀχιλλεῦ</i> ,	<i>Ὀδυσσεῦ</i> .

α. *Nominative*. The original forms are those with the single consonant, which is doubled in *Ὀδυσσεύς*, *Ἀχιλλεύς*—the only forms in which the duplication is retained in prose.

¹ The form *βῶν* (II. η, 238) is an adjective, and signifies, with *ἀσπίδα* understood, 'the buckler of bull's hide.'

*Syncopated Nouns.*147. N. *άνήρ*, *θυγάτηρ*, *μήτηρ*, *πατήρ*.G. *άνήρος*, *άνδρός*, *θυγατέρος*, *θυγατρός*, *μητέρος*, *μητρός*, *πατέρος*, *πατρός*.D. *άνιρι*, *άνδρι*, *θυγατέρι*, *θυγατρί*, *μητέρι*, *μητρί*, *πατίρε*, *πατρί*.A. *άνίρα*, *άνδρα*, *θύγατρα* (*θύγατρ'*, Il. λ, 740), *μητίρα*, *πατίρα*.V. *άνερ*, Il. ω, 725, *θύγατερ*, *μήτερ*, *πάτερ*.Dual. N. Acc. *άνερε*, *άνδρε*.Plur. N. *άνερες*, *άνδρες*, *θυγατέρες*, *θύγατρες*.G. . . . *άνδρῶν*, . . . . *θυγατρῶν*, *πατέρων*, *πατρῶν*.D. *άνδρασιν*, *άνδρεσσιν* (Il. ρ, 308), *θυγατέρεσσιν*, Il. ο, 197.A. *άνερας*, *άνδρας*, *θυγατέρας*, *θύγατρας*, *μητίρας*, *πατίρας*.α) *γαστήρ* has *γαστήρος*, *γαστρός*,—*γαστήρι*, *γαστρί*,—*γαστέρα* and *γαστήρην* (of a vessel, Od. ρ, 437). Of *άστήρ*, Dat. *άστίρα*, and Acc. *άστίρα*. *άστρα*, for which Thiersch quotes Il. θ, 555, is there neut. pl.

## 148. List of Homeric substantives that have some peculiarity.

*άγορή*, *assembly*. ~ *ή άγορις*, Od. γ, 31.*Αΐδης*, *orcus*. ~ [*Αΐς*.] G. *Αΐδαο* and *Αΐδος*. ~ *Αΐδωνεύς*, Il. ν, 61.*Αΐθίοψ*, *an Ethiopian*. ~ *Αΐθιοπείας*. Acc. pl. *Αΐθιοπῆας*, Il. α, 423.*άκραι*, *heights*. ~ [*άκρις*.] N. pl. *άκριες* (Hymn. Cer. 383). Acc. *άκριας* (for the convenience of coming into the fourth foot), Od. κ, 286.*άλκη*, *strength*. ~ [*άλξ*.] D. *άλκι* (especially in *άλκι πεποιθώς*); also *άλκῃ*.*άλφιτον*, *barley-meal*. ~ *τό άλφι*; perhaps G. *τοσ*, like *μέλι*.*άνδράποδον*, *slave*. ~ [*άνδραπους*]; in dat. pl. *άνδραπόδεσσι*.*άορ*, *τό sword*. Acc. pl. *άορας*, Od. α, 222.*Άρης*, *Mars*.N. *Άρης*,G. *Άρηος*,D. *Άρη*,Acc. *Άρην*,

V.

*Άρηος*,*Άρηϊ*,*Άρηα*,{ *Άρης*,*Άρει*.*Άρειος*,*Άρει*,*άρνε*, *ol lamb*. ~ *άρνειός*.

Sing.

N. . . . .

G. . . . .

D. . . . .

Acc. *άρνα*,

Dual.

Acc. *άρνε*.

Plur.

N. *άρνες*,G. *άρνώων*,D. *άρνεσσιν*,Acc. *άρνας*,*άρνειός* (orig. adj. as Od. κ, 527),*άρνειού*,*άρνειῷ*,*άρνειόν*.*άρνειῶν*,*άρνειοῖς*,*άρνειούτ*.

*ἄστυρ*, *star*; acc. *ἄστίρα*. ~ [*ἄστρον*]; in N. pl. *ἄστρα*, Il. θ, 555.

*αὐλή*, *court*. ~ [*αὐλῆς*]; Acc. *αὐλιν* and *αὐλήν*.

*ἄντη*, *breath*; *blast*. ~ [*ἄντην*, *ἴνος*]; Acc. *ἄντιμα*, Od. γ, 289.

*βίος*, *life*; *livelihood*. ~ ἡ *βιοτή*, Od. δ, 565. ~ ἡ *βιότης*, *τητος*, Hymn. ζ, 10.

*γέλως* (δ, *laughter*). ~ [*γέλωτ*]. Dat. *γέλωι*, and (Od. υ, 346) the Acc. *γέλωι*, but with the various reading *γέλω*. Acc. *γέλων*, Od. σ, 350.

If *γέλω* is the right reading, then *γέλωι*, like *ἰδρώι*, *νευαί*, drops the τ, and contracts *γέλωι*, *γέλωι*; *γέλωα*, *γέλω*; as D. *ἰδρῶ*, Acc. *ἰδρῶ*.

*γόνυ*, *τό*, *knos*.

SINGULAR.	DUAL.	PLURAL.
N. <i>γόνυ</i> , . . . . .	N. Acc. . . . .	N. <i>γούνα</i> , <i>γούνατα</i> ,
G. <i>γουνός</i> , <i>γούνατος</i> ,		G. <i>γούνων</i> , . . . . .
D. . . . .		D. <i>γούνισσι</i> , { <i>γούνασι</i> ,
Acc. <i>γόνυ</i> . . . . .		Acc. <i>γούνα</i> , <i>γούνατα</i> .

*γρηῦς*, *old woman*: is sometimes monosyllabic, sometimes not; and some cases are only from ~ *γραῖα*.

N. *γρηῦς*, *γρηῦς*. G. *γραῖης*. D. *γρηῖ*. Acc. *γραῖαν*.  
V. *γρηῖ*, or *γρηῖν*.

*δαίς*, ἡ, *δαίτης*, *meal*, *banquet*. ~ *δαίτη* and *δαίτης*.

N. *δαίς*, *δαῖτες*,  
G. *δαίτης*, *δαίτης*, *δαίτους*, *δαίτων*,  
D. *δαίτι*, *δαίτησι* (Il. κ, 217),  
Acc. *δαίτα*, *δαίτην*, *δαίτας*.

*δάκρυ*, *τό*, *tear*: hence *δάκρυσι*, Od. ε, 157; and ~ *τὸ δάκρυον*, Od. δ, 153.

*δαίος*, *fear*. Nom. Acc. *δαίος*, Gen. (*δαίος*) *δαίους*, Il. κ, 376. ο, 4. Compare *σπίος*, G. *σπίους*. These are the only genitives in *οὐς* in the Homeric dialect.

*δέσμη*, *τό*, *ατος*, *fetter*, Od. θ, 278; ~ ὁ *δεσμός*, Od. θ, 274.

*δόρυ*, *τό*, *spear*.

SINGULAR.	DUAL.	PLURAL.
N. <i>δόρυ</i> , . . . . .	N. Acc. <i>δοῦρε</i> .	N. <i>δοῦρα</i> , <i>δοῦρατα</i> ,
G. <i>δουρός</i> , <i>δούρατος</i> ,		G. <i>δούρων</i> , . . . . .
D. <i>δουρί</i> , <i>δούρατι</i> ,		D. <i>δούρεσσι</i> , <i>δούρασι</i> ,
Acc. <i>δόρυ</i> . . . . .		Acc. <i>δοῦρα</i> , <i>δούρατα</i> .

*δῶμα*, *τό*, *house*, Il. α, 533; with ~ ὁ *δόμος*, Il. θ, 375; and the abridged form, *δῶ* (*τό*)<sup>1</sup>, Il. η, 363.

*εἶων*. See *εἶν* in list of adjectives.

*ἐγχος*, *τό*, *spear*. ~ ἡ *ἐγχείη*, Il. η, 261.

*ἐδῆ*, ἡ, *food*, *meat* (only in Gen.). ~ ἡ *ἐδῆ* and *τὸ εἶδα*.

*εἶρος*, *τό*, *wool*. ~ τὸ *εἶριον* and *εἶριον*.

*ἐλπίς*, ἡ, *hope*. ~ ἡ *ἐλπικῆ* (Od. β, 280).

*ἐλωρ*, *τό*, *prey*, *booty*. ~ τὸ *ἐλῶριον*.

*ἐρκος*, *τό*, *fence*, *hedge*, *wall*. ~ τὸ *ἐρκίον*.

<sup>1</sup> It is incorrect to consider such forms as arbitrarily abbreviated by the ancient poets from forms in use, since they are rather remnants of the old language before it was analogically polished; more perfect forms were subsequently adopted in lieu of them. *Buttmann*.

ἔρως, *δ*, *desire, love*: whence ἔρωτος (Comp. Hymn. to Hermes, 449).  
 ~ ἔρος (Il. ξ, 315); whence Acc. ἔρον (Il. α, 469).  
 ζυγός, *δ*, *cross-bar; yoke* (Hymn. δ, 217). ~ τὸ ζυγόν.  
 ἡμέρη, *day*. ~ τὸ ἡμαρ.  
 ἡνίοχος, *charioteer*. ~ ἡνιοχεύς. G. ἥος (Il. ε, 505).  
 ἦρα, a defective Accus. (*gratification, assistance*).  
 N. Ἡρακλῆς (Hes. θ, 318), G. Ἡρακλῆος, D. Ἡρακλῆϊ, Acc. Ἡρακλῆα,  
 Ἡρακλῆα (Hes. α, 448).  
 θεά, *ή, goddess*. ~ ἡ θεός: and in pl. also θείαινα.  
 θέμις (θέμιδος, θέμιτος) takes for the strengthening of its weak syllable σ  
 before τ: θέμιστος, θέμιστι, θέμιστα, θέμιστες, θέμιστας.  
 θήρ, *δ*, *wild beast*. ~ τὸ θηρίον.  
 θηρητήρ, *δ*, *hunter*. ~ [θηρήτωρ.] Acc. pl. θηρήτορας (Il. ε, 544).  
 θύρη, *ή, door*. ~ ὁ θυρεός, *door-stone*. ~ τὰ θύρετρα (only in pl.), Od.  
 φ, 49.  
 ἰδρών, *άτος, δ*, *sweat*; has D. ἰδρῶ for ἰδρῶτι, and Acc. ἰδρῶ for ἰδρῶτα  
 ἰητρός, *δ*, *physician*. ~ ὁ ἰητήρ.  
 ἰός, *δ*, *arrow*; has in pl. ἰοί and ἰά (Il. ν, 68).  
 ἰχνος, *τό, footprint; trace*. ~ τὸ ἰχθυον (Il. σ, 321).  
 ἰχώρ, *ichor* (the quasi-blood of the gods), has Acc. ἰχῶ (for ἰχῶρα).  
 ἰωκή, *ή, the battle-din*. ~ [ἰωξ]. Acc. ἰώκα (Il. λ, 601).

κάρ, *τό, head* (as Acc. in Il. π, 392), with the formal syllables ατ and ητ,  
 καρατ, καρητ; from the former come κρατ by the ejection, and  
 κραατ by the transposition, of α; from the latter comes the Nom.  
 κάρη by the abjection of τ; whence by a new addition of ατ, κάρηατ,  
 and of ν, καρην, which gives κάρηνον.

Roots,	καρατ-,	κρατ-,	κραατ-,	καρητ-,	καρηατ-,	καρην-
N.	....	....	....	....	....	....
G.	....	κρατός,	κράατος,	κάρητος,	καρήατος,	....
D.	....	κρατί,	κράατι,	κάρητι,	καρήατι,	....
Acc.	....	κράτα,	....	κάρη.	....	....

## PLURAL.

N.	κάρα,	....	....	....	καρήατα	κάρηνα,
G.	....	κράτων,	....	....	....	καρήνων,
D.	....	κρασίν,	....	....	....	....
Acc.	....	....	κράατα,	....	....	κάρηνα.

κέλευθος, *ή, way*: has in pl. also τὰ κέλευθα (Il. α, 312); κέλευθοι (Od.  
 δ, 383, &c.).

κλάδος, *δ*, *young branch; élip*. ~ [κλας]. D. κλαδί, D. pl. κλάδεις.

κλισίη, *ή, tent*. ~ τὸ κλίσιον.

κοίτη, *ή, couch; bed*. ~ ὁ κοῖτος (Od. β, 358).

κονίη, *ή, dust*. ~ ἡ κόνις and ὁ κονίσταλος (i: Il. γ, 13).

κριθαί, *barley*. ~ τὸ κρῖ. (See note on δῶμα.)

κρόκη, *wool*. ~ [κροξ], Acc. κρόκα.

κυκεών, *ώνος, δ*, *mixed potion; drops* ν in Acc. κυκεῶ for κυκεῶνα.—  
 κυκειῶ (Il. λ, 624).

κύκλος, *δ, circle*: pl. also τὰ κύκλα (Il. ε, 722).

λείων, *δ, lion*. ~ ὁ λῆς. It has also a dat. pl. λείονσι.

ληϊστήρ, *δ, pirate*. ~ [ληϊστωρ], pl. ληϊστωρες.

λίπα, an old subst. neuter (*oil, grease, fat*, Hippocrates), for which we  
 also find λίπας. The Dat. λίπαι, λίπα, was, according to Butt-  
 mann, shortened in pronunciation, and sounded again like λίπα, par-  
 ticularly in the expression λίπα ἀλείφειν, *to anoint oneself with*

*oil.* To this belongs also Homer's λίπ' ἔλαιω, which may be considered as the Dat. of λίπα ἔλαιον (*olive-oil*). [But see λίπα in list of adverbs.]

λίτι, λίτα, Dat. and Acc. of a Nom. which is wanting (*fine linen*).

μάστιξ, ἡ, ἵγος, *whip, scourge*. ~ [μαστις]. D. μαστί (Il. φ, 500), Acc. μαστιν (Od. ιδ, 182).

Μελάνθιος. ~ Μελανθείς. e.g. -εῦ (Od. φ, 176).

μετώπον, τό, *forehead*. ~ τὸ μετώπιον.

μηρός, ὁ, *thigh*; pl. μηρία and μῆρα = 'parts cut out of the thighs and reserved for sacrifices.' μῆρα always apostrophized: μῆρ' ἑκάη.

νέκυς, ὁ, *corpse*. ~ ὁ νεκρός. ~ pl. νεκάδες, *heaps of dead* (Il. ε, 886).

νέφος, τό, *cloud*. ~ ἡ νεφέλη.

νηῦς, σῆπ, has a double root, να (*ναῖς*) and νε; thus:

N.	νηῦς,		νηες,	νίες,	
G.	νηός,	νιός,	νηῶν,	νιών,	ναῦφιν,
D.	νηί,		{ νηυσί, νῆεσσ, }	νέεσσιν,	ναῦφιν,
Acc.	νηα,	νία,	νηας,	νίας.	

Obs. In compounds ναυσί appears; as, Ναυσικάα, ναυσικλυτός.

οἷς, ἡ, *sheep*.

N.	οἷς,	Pl. N.	οἷες,
G.	οἷος, οἷός,	G.	οἷων, οἷῶν.
D.	οἷν.	D.	{ οἷεσσιν, οἷεσσιν,
Acc.	οἷν.	Acc.	οἷς.

ὄνειρος, ὁ, *dream*. ~ τὸ όνειρον. τὸ όναρ (of which no other cases are found, Il. α, 63), and pl. τὰ όνείρατα (Od. υ, 87).

ὄσσε, Nom. and Acc. (*eyes*), is a dual only; it makes the Gen. and Dat. after the second decl. in a pl. form: ὄσσων, ὄσσοις, ὄσσοισιν.

οὔς, τό, *ear* (contracted from τὸ όας).

N.	οὔς,	οὔατα,
G.	οὔατος,	οὔασι,
D.	οὔσιν,	οὔασι (from ὄασι).
Acc.	οὔς,	οὔατα.

The contraction of *oa* into *ω* is shown also in ὠτώεις (ὄατοις), whence ὠτώεντα (Il. ψ, 264. 513).

ὄψ (from obsol. ὄπτω, *I see*) appears in composition in a great variety of forms: οψ; οπα (for οπη); οπος; ωψ; ωπη; σπη; ωπη; σπης. Compare ἥνοψ, *glittering*; εὐρόπα, *far-seeing*; χαροπέ, *glad-eyed, bright-eyed*; Κύκλωψ; στεινωπός, *gaunt*; κυνώπης, *dog-faced, imprudent*; στεροπή, *lightning*; περιωπή, *a look-out, watch-tower*; παρθανοπίπη, *maiden-ogler, seducer*. Observe also, adv. ἀνοπαιά, *without being observed*.

N.	Πάτροκλος,	Acc.	Πάτροκλον,	Πατροκλήα,
G.	Πατρόκλου, οιο,	V.	Πάτροκλε,	Πατρόκλεις,
D.	Πατρόκλω,			

The form Πατρόκλεις is from Πατρόκλες from the root κλεσ with double ε; hence it belongs to the 3rd decl. with the obsolete Nom. Πατροκλήε, like Σοφοκλήε, Περικλήε, &c.

πῆλαια, ἡ, *dove*. ~ [πῆλαια], in pl. πῆλαιάδες (Π. λ, 634).  
 πηδόν, τό, *blade of oar; rudder*. ~ τό πηδάλιον, *rudder*.  
 πληθύς, ἡ, *multitude*: has sometimes D. πληθυῖ, sometimes (~ πλῆθους)  
 πλῆθει and πλῆθει.

ποθή, *longing desire*. ~ ὁ πόθος.

πόλις (see 139). ~ πόλις, τό πτολίεθρον.

πολίτης, ὁ, *citizen*. ~ ὁ πολιίτης.

πότον, τό, *drink*. ~ [ποτή]: in ποτήτος.

πρόσωπον (τό, *face*), ~ pl. Ἐπὶ προσώπατα, προσώπασιν. Compare  
 ὄνειρον.

Πυθών, has acc. Πυθῶ for Πυθῶνα in Πυθῶδ' ἔρχομένην (Od. λ, 581).

Σιδονίη, *Sidon*. ~ Σιδών.

Σιδόνιοι, *Sidonians*. ~ Σιδόνες.

σκήπτρον, τό, *sceptre*. ~ τό σκηπτάριον (Π. ν, 59).

σκύμνος, ὁ, *any young animal; puppy, whelp, cub*. ~ ὁ σκύλαξ.

[Döderlein says: σκύμνος = nihil nisi pullos significat, in cubili  
 adhuc retentos, a cubando nominatos. Contra σκύλακες κλάξαι,  
 κλάζειν (*latrare*) dicti sunt, proprieque de catulis canum usurpan-  
 tur.]

σπίος<sup>1</sup>, τό, *axe*.

N.	σπίος,	Pl. N.	.....
G.	σπίου,	G.	σπίων,
D.	σπῆι,	D.	{ σπίοσι, σπῆεσι.
Acc.	σπίος, σπῆος.		

σταγών, ὄνομα. ~ [σταξ], αἱ στάγες for σταγόνες (Apoll. Rhod.).

τέλσον, τό, *boundary*. ~ τό τέλος, *end*.

υῖος, *son*.

	( υῖ )	( υῖ )	( υῖε )
N.	υῖος,	υῖος,	υῖος,
G.	υῖου,	υῖι,	υῖι,
D.		υῖα,	υῖα.
Acc.	υῖόν,		
		DUAL.	
		υῖε.	
N. Acc.		PLURAL.	
		υῖε,	υῖες, υῖεις,
N.			υῖων,
G.	υῖων,		
D.	υῖοισιν,	υῖασι,	
Acc.	υῖους,	υῖας,	υῖας,
V.		υῖε,	υῖε.

ὑπόσχεσις, ἡ, *promise*. ~ ἡ ὑποσχέσις, from which comes Dat. pl.

ὑποσχέσις (Π. ν, 569).

ὑσμίνη, *battle*. ~ ὑσμιν, D. ὑσμῖνι and ὑσμίνῃ.

φειδῖα, ἡ, *economy, thrift, economy*. ~ ἡ φειδῶλη (Π. χ, 244).

φήμη, ἡ, *prophetic voice*. ~ ἡ φήμις, *discourse, rumour*.

<sup>1</sup> From the root σπας (from σπας, σπας, comp. σπῆμας) *ss* is combined into *η* in σπῆι and σπῆεσι, the one *s* is dropped in σπῆοσι (where σπῆσι would be more analogous), and *s* is extended into *αι* in σπῆοις, from σπῆ-ις, σπῆις, σπῆις. Thiersch.

φθογγή, *h, voice*. ~ ὁ φθόγγος.  
 φυγή, *h, flight*. ~ ἡ φυγίς (Il. κ, 311) and ἡ φύξα (Il. ξ, 140).  
 φύλαξ, *o, guard, sentinel*. ~ [φυλακος], c. g. Acc. pl. φυλάκουε, φυλάκουε, &c. (Aristarch.) ~ φυλακτήρ.  
 χρεός, *τό, need*. ~ χρεῖος (Il. λ, 686, &c.).  
 χοροί, *h, skin; the body*. ~ ὁ χρώς, Gen. χροός and χρωτός.

#### 149. Adjectives with two forms, &c.

αἰψός, -εία, -ύ, *high*. ~ αἰψός (in αἰψήν, Acc. sing. fem., Od. γ, 130); αἰπεινός, αἰπήεις.  
 ἀκάμας, *untiring*. ~ ἀκάματος.  
 ἀργή, *while*: has ἀργίτος, ἀργίτι, for ἀργήτος, ἀργήτι.  
 ἐριβώλαξ, *rich-soiled, fertile*. ~ ἐριβώλος (Il. ι, 329).  
 ἐρίηρος, *faithfully attached, loving*. ~ ἐριήρης.  
 ἐριούνης, *luck-bringing*. ~ ἐριούνιος.  
 εὐεργής, *well-made*. ~ εὐεργός, *treating well, kind*.  
 εὐξεστός, *well-polished*. Sometimes common, sometimes fem. εὐξέστη.  
 εὐπατέρεια, *daughter of a noble sire*. εὐπάτηρ would form regularly εὐπατεῖρα, which is extended into εὐπατέρεια for the sake of the rhythm.

εὐρύς, *fair-flowing*. ~ εὐρύρής and εὐρύραίτης.  
 εὐρύς, *broad, wide*: has sometimes εα for υν in Acc.—εὐρία πόντον.

εἶς, *good*.—Forms of εἶς:

N. εἶς, εἶθ and εἷ, both adverbial.

εἶθ, ἡθ, only in μένος ἡθ (Il. ρ, 456, &c.), and in compounds.

G. εἶηος in νίδος εἶηος (Il. ξ, 9). Others read εἰοιο.

D. εἶε.

Acc. εἶον in νίδον εἶον (Il. θ, 303).

ἡόν.

α. 'Ε'ος still stands in Il. τ, 342. Od. ο, 450. ξ, 505; and in these places has arisen from εἶς, as βασιλῆος from βασιλεύς, &c.; on the other hand it has been exchanged for εἶηος, from the pretended εἶς, *meus*, for εἶος, in Il. α, 393. ξ, 9. So also Il. ο, 138. ω, 422. 550, in which the meaning of the second person is ascribed to εἶηος. It is better to introduce εἶηος universally; and, where the pronoun is required, to consider it as a representative of the pronoun, as is the case with φίλος in similar passages. *Thiersch*.

β. εἶων comes (according to Buttmann) from ~ εἶος, N. pl. εἶα: εἶων being the original Gen. of neut. pl.—Döderlein and Kühner prefer supplying δόσεων ('of good gifts'). Bekker prints εἶων.

εὐταιχίος, *well-walled*. ~ εὐταιχής.

ἡδύς, *sweet*. Fem. ἡδεῖα: but also ἡδύς common<sup>1</sup> (Od. μ, 369).

ἡλεός, *astray, distracted* [r. ἀλε- in ἀλειύνω, *to wash away, keep far away*].

φρένας ἡλεί (Od. β, 243); and ~ ἡλός in φρένας ἡλεί (Il. ο, 128).

θάλαρος, *blooming, young, copious*. A fem. θάλαια [irreg. for θαλαῖα] occurs Il. η, 475.

θαμῖες (only in plur.), *thick, close*. Pl. fem. θαμιαί, θαμιάς, with irreg. accent.

θηλυς, *female*. Fem. θήλεια [irreg. for θηλεῖα], and also θήλυς common (Il. τ, 97).

ἰφθίμος, *mighty, noble*. Sometimes common; sometimes with regular fem.

<sup>1</sup> That is, masc. and fem.



κάλος, *beautiful*. ~ κάλλιστος.  
 κίετος, *empty*. ~ κεινός and κενός.  
 λαΐνος, *of stone*. ~ λαΐνιος.  
 λιγύς, *clear* (of sound). ~ λιγυρός. Fem. λίγεια [irreg. for λιγεία].  
 λίσ, *smooth*. Fem. Od. μ, 64: also ~ λισσός in λισσή (Od. γ, 293).  
 λυγρός, *mourningful*. ~ λευγαλέος and λοίγιος.  
 μακρός, *long*. ~ μακεδνός (Od. η, 106).  
 μείλιχος, *gentle, friendly*. ~ μειλίχιος.  
 πάννυχος, *all night long*. ~ παννύχιος.  
 πλώριος, *huge*. ~ πέλωρος.  
 πικρός, *bitter*. Sometimes common; sometimes regular fem.  
 πίων, *fat*. Irreg. fem. πίειρα [from root *πιερ*, which is preserved in *πίεγ*; the notions of *fatness* and *sluggishness* being nearly connected. T.]  
 πολός, *gray*. Sometimes common; sometimes regular fem.  
 πολύδακρυς, *tearful*. ~ πολυδάκρυτος, *much-bewailed*.  
 πολύβρην, *rich in flocks*. ~ πολυβρήνιος.

πολύς (~ πολλός).

	Masc.	Neut.	Fem.	Masc.	Neut.
N.	πολλός,	πολλόν,	πολλή,	πολύς,	πολύ,
G.			πολλῆς,	πολύς,	πολύ,
D.	πολλῶ,		πολλῇ,	πολίος,	
Acc.	πολλόν,	πολλόν,	πολλήν <sup>1</sup> ,	πολύν,	πολύν.
PLURAL.					
N.	πολλοί,	πολλά,	πολλαί,	πολείς,	
G.	πολλῶν,		πολλάων,	πολείς,	
			πολλίων,	πολείων,	
D.	πολλοῖσιν, σι,		πολλῆσιν, σι,	πολείσιν, σι,	
	πολλοῖς,			πολείσιν, σσ',	
Acc.	πολλούς,	πολλά,	πολλάς,	πολείσιν, σσι, σσ',	
				πολείας,	
				πολλεῖς.	

(Wolf reads *πολείας*, no where *πολλεῖς*.)

πολύτλας, *having borne much, much enduring*. ~ πολύτλητος, πολυτλήμων.  
 πολύφορβος, *feeding many*. Sometimes common; sometimes with reg. fem. *πρίσβη*, *old*; f. *πρίσβαιρα*, *august*; and *πρίσβα*, Nom. and Voc.  
 πρόφρων, *with ready mind*. Sometimes common; sometimes with fem. *πρόφρασσα*<sup>2</sup> (Il. κ, 290).  
 πτολίπορθος, *city-destroying*. ~ πτολιπόρθιος.  
 πυκνός, *strong-minded, acute*. ~ πυκνός, πανκέλιμος.  
 σμερδαλός, *deadly*. ~ σμερδνός.  
 ταλασίφρων, *stout-hearted*: has in the Acc. *ταλασίφρονα* and *ταλάφρονα*.  
 ταρφής, *thick, frequent*. Pl. *ταρφίς*, but *ταρφισαί* with irreg. accent.  
 τροφόεις, *well-fed, large, &c.* [Γ. *τριφ*] ~ *τρόφεις*<sup>3</sup> in *τρόφι κωμα, α*

<sup>1</sup> Also *πολύν*, in *πολύν ἐφ' ὀργήν* (Il. κ, 27. Od. δ, 709).

<sup>2</sup> Analogous to the developed form *προφράζονσα*. Thiersch.

<sup>3</sup> Pl. *τρόφεις* (Her. β, 4. 9).

*huge, swollen wave*.—Perhaps *τρόφι*, like *λίς*, is the simple root used adjectively, without sign of inflection: to be compared with the substantives, *κρί*, *ἄλφι*, *δῶ*.

*ὑστάτιος, the last*; also *ὑστατος*. [The Homeric forms *πύματος* and *δεύτατος* have the same meaning.]

*ὑψιπέτης, high-flying*. ~ *ὑψιπετής*.

*φαιδιμόεις, splendid, famous*. ~ *φαιδιμος*.

*φοινός, blood-red*. ~ *φοίνος, φοινίης*.

150. We may add the following remarks with respect to the feminine of adjectives:

a. The following adjectives in *εις* are found as *common* with the fem. names of *towns*: *ἀνθεμόεις* (*flowery*); *ἀμπελόεις* (*abounding in vines*); *ἀργινόεις* (*white*); *ἡμαθόεις* (*sandy*); *πετρήεις* (*rocky*); *ποιήεις* (*grassy*); *ὕληεις* (*woody*).

b. *Privatives* in *ος* are *common*, except *ἀθάνατος, ἔδμητος, ἀπείρητος*, which have fem. -η. *ἀβρόστη* occurs once (but *ἀμβροτος* always common).—*ἀσβίστη* but *φλογι-ἀσβίστω* (Il. ρ, 89); *βοή ἀσβεστος* (Il. ν, 169); *ἀεικελή* but *ἀεικελίη* *ἐνὶ κοίτῃ* (Od. τ, 341).

c. Those compounded with *εν* are of two terminations (except those compounded with participles, as *εὐκτιμένη*). Exceptions are *εὐρύτην* (Od. ξ, 257); *εὐποιητάων* (Il. π, 636); and *εὐποιήτησι* (Il. ε, 466: doubtful for -οισι). On *ἐδξιστος*, see list.

d. Of other compounds: *Χαλκίδα τ' ἀγχιάλον* (Il. β, 640), and *ἀγχιάλη* (Hymn. α, 32), *ἀρίηλοι δέ οἱ αὐγαί* (Il. χ, 27); comp. Il. ν, 244, and *ἀριζήλη*, Il. σ, 219; *ἰφθίμους ψυχάς* (Il. α, 3); comp. Il. λ, 55, and *ἰφθίμη*, Il. ε, 415; *πολυφόρβον* (Il. ξ, 200); and *πολυφόρβην* (Il. ι, 568); *ἀντιθέη, ἀμφιελίσση, πολυμνήστη, ἀμφιρύτη, ναυσικλείη, ἀγακλείη*, but *κούρη τηλεκλειτοῖο* (Il. ξ, 321).

e. Of those not compounded in *ιος, αιος, ιος, ιμος*, we find with a feminine termination *ἐρήμην, ἡμιονίη, χειμερίαι*<sup>1</sup>; on the other hand we observe *ἄλός πολιοῖο* (Il. ε, 410, &c.); *αἰγανέης ριπὴ ταναοῖο* (Il. π, 589); *πρῆξις—οὐ δήμιος* (Od. γ, 82); *πικρὸν—ὀδμήν* (Od. δ, 406); *ὀλοώτατος ὀδμή* (Od. δ, 422); *ἄγριον ἄτην* (Il. τ, 88); *ὄπα χάλκεον* (Il. σ, 222); *κλυτός Ἰπποδάμεια* (Il. β, 742). Where the form is not yet decided, a certain feeling of propriety, or regard to euphony, sometimes decides the choice; e. g. *πολλὰς δ' ἰφθίμους ψυχάς* (Il. α, 3), although *ἰφθίμας* would have been possible according to *ἰφθίμη ἄλογος* (Il. ε, 415). The other verbals are regular: *ἀκεσταί* (Il. ν, 115); *γναμπτήσι* (Il. λ, 416); *γναμπτάς* (Il. σ, 401); *γνωσταί* (Il. σ, 350); *διωτήν* (Od. τ, 56); *ἐλατή* (Il. ι, 409); *κολλητήσι* (Od. φ, 164); *κολλητάς* (Od. ψ, 194, &c.).

<sup>1</sup> *ἄσπασίη* (Hymn. α, 63).

*Comparison.*

151. We sometimes find *ω* instead of *ο* for the sake of the verse: *κακοξενώτερος, λαρώτερος, διζυρώτερον, διζυρώτατον*. There are other words, as in the common dialect, either peculiarly irregular or multiform.

152. Irregular: *ιθύντατα*, Il. σ, 508; *μεσάτη*, Il. θ, 223, *νεάτη*, Il. λ, 712, also *νίαται* and *νείατα*; also some whose roots are still visible in other words, although these are not exactly at the foundation of the degrees of comparison: *ἀλγος, ἀλγιον, βασιλεύς, βασιλεύτερος, βασιλεύτατος, κέρδος, κέρδιον, κέρδιστος, κύων (κυν), κύντερον, μυχός, μυχοίτατος, νέρ-θεν, νέρτεροι, ὄπι-σθεν, ὀπίστατον, παρόιθεν, παρόιτεροι, πίων, πίοτατον*, Il. ι, 577, *πρό (προατος), πρώτος, ρίγος, ρίγιον*, Il. α, 325, &c. *ὑπέρ, ὑπέρτερος, ὑπέρτατος*. Many apparently belonging to this class have still their adjectives: *κάρτιστος* in *κρατύς, ἐλέγχιστος* in *ἐλεγχέες*, so that it is not necessary to make *κάρτος* and *ἐλεγχος* their roots. From obsolete roots are derived, *ὀπλότεροι, ὀπλότατοι, πύματος, ὕστερος*. A comparative form without a correspondent heightening of the sense is found in *ἀγρότερος, δεξιτέρων, θηλύτεραι, ὀρίστερος*, and with merely a faint expression of comparison in *σαώτερος*, Il. α, 32, *θεώτεραι*, Od. μ, 111.

153. Multiform: *ἄσσον* and with a second formation *ἄσσοτέρω*, Od. ρ, 572, *τ, 506*, and *ἱπασσύτεροι*; *βραδύς, βραδίων, βράσσω, and βάρδιστοι*, and, according to the same analogy, *κρε* (in *κρίω*, whence *κρίων*), *κρίσσω*; *ταχύς, θάσσω, θᾶσσω, θάσσοντας, and τάχιστα; παχύς, πάσσω; μακ* in *μακ-ρός, and μήκος, μᾶσσω*, Od. θ, 203; *μακροτέρην*, Od. σ, 195, and *μήκιστον*, Il. η, 155; and from *μεγ* in *μέγεθος, μείζων, and μέγιστος*. So *ἀγαθός, βέλτερος, βέλτιον*, Od. ρ, 18, where now<sup>1</sup> is given *βέλτερον*, and *ἀρείων*, of which hereafter. *Γεραίτερος* and *γεραώτερος, κακός, κακίων, κάκιστος*, and from *χειρ*, *mean, little, bad, χειρίων, χείρων*, and from *χείρων* with a second formation *χειρότερος. Δούσθος, last*, Il. ψ, 536, and *λοισθήιον ἐκφορ' ἄεθλον*, Il. ψ, 785, which decides upon *ἡμιτάλαντον δὲ χρυσοῦ λοισθηῖ ἔθηκεν*, Il. ψ, 751, where some read *λοισθηῖ* as from *λοισθενς*, the opposite of *ἀριστενς*. *Λώϊον* and *λωίτερον*. 'From *πρέσβυς, πρεσβύτερος, τατος*, and *πρεσβίστην*, Hymn. λ, 2. *Πρώτος*, and in the second formation, *πρώτιστος*, like *τρίτος, τρίτατος*. 'Ρηίδιος from *ρα, ῥήτερος, ῥήϊστη*, Od. δ, 565, *ῥήϊτατ'*, Od. τ, 577. *φ, 75, ὕστερος, ὕστατος, and ὕστατιος; φαάντατος* and *φαεινότερος*, which was probably *φαεννότερος*, since only from this (*φαεν, φᾶν, φααν*), the

<sup>1</sup> From the Harl. MS.

other form could arise; *φείριστος* and *φέρτατος*; *φίλων* and *φίλτερος*, *φίλτατος*; *ώκιστος* and *ώκύτατος*.

154. Forms of *πλε*, whence in the singular *πλείων* and *πλείον*, in the plural:

N.	πλείες (Il. λ, 395),	{	πλέονες,
			πλείονες,
G.	....		πλείονων,
D.	....	{	πλέονεσσιν, σι,
			πλείοσιν, σι,
Acc.	πλείας (Il. β, 129),		πλέονας, πλείονα.

155. Forms of *χείρων*, root *χερε*, whence (*χέρης*) *χέρηος*, without comparative form, but with comparative signification. *Χερε* with the comparative termination *ων*, *χερίων*, and by transposition, *χείρων*.

N.	....	χερίων,	χείρων,	χείρον,
G.	χέρηος,	χερίονος,	χείρονος,	
D.	χέρηϊ,	χερίονι,	χείρονι,	
Acc.	χέρηα,	χερίονα,	χείρονα,	
		χερίω,		
N. plur.	χέρηες,	....	χείρονες.	

As *χερίων* from *χερε*, so from *αρε* (whence also *ἄρης*, the apt, or able), *ἀρείων*, the better, and *ἀρείον*, *ἀρείονος*, *ἀρείονι*, *ἀρείονα*, *ἀρείω*; plural, *ἀρείους*, Il. π, 557.

## 156.

## Numerals.

- a. *One*: For the fem. *μία* Homer often uses *ία*. Of the masc. from this root we find the single instance of *ίψ* for *ένι*, Il. ζ, 422.
- b. *Two*: As *indeclinables*, are *δύω*, *δύο*, *δοῶ*, *nom.* and *aoc.*—*δύω* as gen. Od. κ, 515: *δοῶι*, *αί*, *ά*, is declined regularly throughout, except that the gen. does not occur.
- c. *Four*: *τίσσαρες*. ~ *πίσαρες* Il. ψ, 171. Od. ε, 70.
- d. *Nine*: *έννέα*. Root probably *εν*: hence *ένάτη*, *ένατος*. In *ένενήκοντα* (Il. β, 602) we are not to suppose any lengthening by reduplication.
- e. *Twelve*: for *δώδεκα* Homer has *δωκαίδεκα* (Il. ζ, 93). We may also remark as Homeric *έννεάχιλοι* (= 9000); *δεκάχιλοι* = 10,000.
- f. The cardinals with *σύν* = *many together*, e. g. *σύν δύο*: *σύν τε δύο ἑρχομένω* (Il. κ, 224): *ξυνεείκοσι φωτῶν* (Od. ξ, 98) = *twenty men together*. They may also have a distri-


butive meaning: *συντρεῖς, three and three; σύνδυο κοιμήσαντο, 'they slept two and two,' or 'two together.'* Hom. Hymn. γ, 74.

g. Of the ordinals we may remark: *πρῶτος ~ πρώτιστος (the first): τρίτος ~ τρίτατος; τέταρτος ~ τέτατος; ἑβδομος ~ ἑβδόματος; ὄγδοος ~ ὄγδοατος; δωδέκατος ~ δυωδέκατος.*

### Pronouns.

157. The following are the Epic forms of the substantive pronouns:

SINGULAR.									
N.	ἐγών,	ἐγώ,	τύνη,	σύ,	. . .				
G.	ἐμίο,	ἐμείο,	σέν,	σείο,	ἦο,	εἶο,			
	ἐμεῦ,	μεῦ,	σεν,	σεν,	εὔ,	εὔ,			
	ἐμίθεν,		εἶθεν,	τειοί,	ἔθεν,				
D.	ἐμοί,	μοι,	σοί,	τοι,	εοί,	οί,	οί,		
	ἐμέ,	με,	τέν,	σε,	ἴν,				
			σέ,	σε,	ἔ,	ἔ,	ἔε,		
					μιν.				
DUAL.									
N.	(νώ,) νῶϊν,	νῶϊ,	σφῶ,	σφῶϊν,	σφῶϊ,	. . .			
G.	νῶϊν,		σφῶϊν,	σφῶϊν,					
D.	νῶϊν,		σφῶϊν,	σφῶϊν,	σφῶϊν,				
Acc.	νώ,	νῶϊ,	σφῶ,	σφῶϊ,	σφῶ,	σφῶε.			
PLURAL.									
N.	ἄμμε,	(ἡμέε,	ὕμμε,	(ὕμέε,	ὕμμε,	. . . .			
G.	ἡμείων,	ἡμείων,	ὕμμεων,	ὕμμεων,	σφείων,	σφείων,			
					σφείων,	σφείων,			
D.	ἄμμιν,	ἄμμι,	ὕμμιν,	ὕμμι,	σφίσιν,σι,	σφίσιν,σι,			
	ἡμῖν,	ἡμῖν, <sup>1</sup>	ὕμῖν,	ὕμῖν, <sup>2</sup>	σφίν,	σφίν,			
	ἡμιν,	ἡμιν,			σφί,	σφί,			
Acc.	ἄμμε,	ἡμέας,	ὕμμε,	ὕμέας,	σφείας,	σφείας,			
	ἡμᾶς,				σφεί,	σφεί,			

a)  is used for *αὐτόν, -ήν, -ό*. Thus of the *σκηπτρον* of Agamemnon, *περὶ γάρ ἐ χαλκὸς ἔλπευ*, Il. α, 236.

<sup>1</sup> Il. η, 76.

<sup>2</sup> Il. κ, 551.

*Of the Adjective and other Pronouns.*158. Forms of *τις*:

Of <i>τις</i> indefinite.			Of <i>τις</i> interrogative.		
N.	<i>τις,</i>	<i>τι,</i>	<i>τις,</i>	<i>τί,</i>	<i>τή,</i>
G.	<i>τεο,</i>		<i>τιο,</i> Il. ω, 128,		
	<i>τευ,</i>		<i>τεῦ,</i> Il. σ, 192, also relative,		
D.	<i>τεφ,</i>				
	<i>τφ,</i>				
Acc.	<i>τινα,</i>	<i>τι,</i>	<i>τίνα,</i>	<i>τί,</i>	
Du. N.	<i>τινε,</i>				
Pl. N.	<i>τινες,</i>		<i>τινες,</i>		
Acc.	<i>τινας,</i>		<i>τίων,</i> only Il. ω, 387.		

159. *Τις, τι*, with the vowels *ο* and *η*, is developed in *ΤΟΞ*.  
*ΤΗ, ΤΟ*, whence proceed,

<i>ὅς,</i>	<i>ἥ,</i>	<i>ὅ,</i>	the relative,
<i>ὅ,</i>	<i>ἥ,</i>	<i>τό,</i>	the Epic relative,
<i>ὁ,</i>	<i>ἡ,</i>	<i>τό,</i>	the article.

160. It is evident that the Epic relative is distinguished from the article only by its accent, and has all the other forms, *τοῦ, τῆς, τῷ, &c.* in common with it, without excluding, however, the other forms of *ὅς* and *ὅ*. It has also pl. *τοί, ται* (Il. κ, 541. δ, 9). *Ὅ* and *ὅς* dispute the place when *σφιν* follows: *ὅ σφιν* or *ὅς σφιν*.—In the nom. plur. *τ* remains according to the exigency of the verse: *τοί, ται, τά*.

161. (a) *ὁ, ἡ, τὸ*, in Homer, (excepting the instances in which *τὸ, τὸν, &c.* stand for the *relative* forms, *ὁ, δν, &c.*) are almost every where to be taken as *demonstrative pronoun*. To be convinced of this, we need only look at the following passages: Il. α, 340. δ, 399. ε, 715. ζ, 407. Od. ε, 106, which to those who read superficially appear to have the usual prosaic *art.*; but the attentive reader, who does not know of any such *art.* in Homer, very soon perceives from the context, that in all these passages, and many similar ones, it is the *demonstrative pronoun*; the *demonstrative* power of which, however, may be dispensed with here, and is therefore weakened. (b) In but few passages this little word denotes an object merely as *well known* and *distinguished*, or as *very strongly present* to the mind of the poet, or where the demonstrative power really is so weakened, that its dwindling into the true Attic *art.* becomes obvious. (Il. α, 167. η, 412. μ, 289.)—But we must be particularly on our guard against taking this form for the *art.* when it is separated from the *subst.* by the *verb* and the whole proposition, as, *Ἡ μὲν ἀρ' ὧς εἰποῦσ' ἀπὶ βῆ πύδας ὥκτα Ἴρις*: for here *ἡ* as a *demonstrative pronoun* is to be rendered by *she*, whose name is mentioned

after in the poetical way, *thus she spoke, and departed,—the swift-footed Iris*. This is proved by those passages in which the real pronoun *οἱ* (to him) is followed in the same way by the *subst.* *e. g.* *Od. v, 106*.—Thus even in Homer this *subst.* nature of *ὁ, ἡ, τό*, apparently raises an *adj.* to a *noun subst.* *e. g.* *Il. ρ. 80, τὸν ἀριστον, the bravest, α, 33; ὁ γέρον, the old (man)*, and frequently *οἱ ἄλλοι, ἅλλα*. In all the instances *ὁ, ἡ, τό*, as *subst.*, has its *adj.* along with it, and the sense properly is, *him the bravest, he the old (man), those the others, that the other*. But here too the pronoun demonstrative, as it may be dispensed with, is often weakened, and its dwindling into the usual article very evident.—(Buttmann.)

162. The demonstratives are formed from *ΤΟΣ, ΤΗ, ΤΟ*, and the article: (*δ-ρος*) *οὗτος, (ἀφ-τη) αὕτη, (το-το) τοῦτο*. *ΤΟΣ* (root *ΤΟ*) with a new *ΟΣ* gives (*το-ος*) *τοῖος, with οὗτος τοιοῦτος*. Besides these there is the demonstrative *ὅ*, which the more accurate ancients accented in that sense, *e. g.* *οἱ μὲν δυσσέμονες Ὑπερίωνος, οἱ δ' ἀνιόντες, Od. α, 24*.—There are likewise *ὅς, ὅγε, and ὅδε*, of which the following datives are remarkable: *τοῖσδεσι, τοῖσδεσσι, τοῖσδεσσιν*, as efforts of the language to subject even the appended syllables to the laws of inflection.

163. *Αὐτός* [compound of *τος* and *αφ*, the intensive *α*, as *αἰέευσαν* of *αφ* and *έρυσαν*, *Thiersch*] is by Homer always kept separate from the substantive pronouns: *αὐτῷ μοι, ἐμοὶ αὐτῇ, αὐτῷ τοι, τοῖ αὐτῷ, σέ—αὐτόν, Il. ν, 273, ξ αὐτήν, Il. ξ, 162*.

164. The acc. *αὐτόν* is enclitic in *κόψε γὰρ αὐτόν ἐχοντα κατὰ στήθος, Il. μ, 204*. Hermann would extend the enclisis also to *αὐτό* and *αὐτά*, *Il. γ, 25. ο, 43, &c.*

165. The relatives *ὅς* and *ὃ* combine, the first with *τις, τε*, the second with *τις, ὅστις, ὅσπε, ὅτις*, of which last we find the following forms, of the masculine and neuter genders, and beginning with *ο*, which, since the cases are marked by the inflection of *τις*, is not itself inflected:

## Singular.

N.	ὅτις,	ὅτι,
		ὅττι,
G.	ὅτεν,	
	ὅττεο,	
	ὅττεν,	
	ὅου <sup>1</sup> ,	
D.	ὅτεφι,	
	ὅτφι,	ὃ τινι, Hes. ε, 21.
Acc.	ὅτινα,	ὅτι and ὅττι.

<sup>1</sup> *Il. β 325. Od. α, 70.*

## Plural.

N. . . . .

G. ὅτιων,

D. ὅτιοισι,

Acc. ὅτινας,  
οὐστίνας,ἃ τιν',  
ἄσσα, ἄσσ'¹.

166. Together with the common forms of the possessives:

ἐμός,	...	...	...	...	...
σός,	...	...	τεός,	τεή,	τεόν,
ός,	...	...	έός,	έή,	έόν,
ἡμέτερος,	...	...	...	...	...
			ἄμῃς,		
			ἄμῃν,	ἄμόν,	ἄμόν,
			ἄμάς,		
ὕμειτερος,	...	...	ὕμῃ,		
			ὕμῃν,		
				ὕμά,	
σφείτερος,	...	...	σφοῦ²,	σφῆς,	
				σφῆ,	σφῶ,
			σφόν,		
			σφῶν,		
			σφοίοις,ς,		
			σφούς,	σφάς.	

## The Verb.

167. AUGMENT. The syllabic augment is rejected or retained at pleasure; but it is not rejected without a *reason*.

The reasons that determine the retention or rejection of the augment are principally:

(1) To produce the *favorite* trochaic cæsure in the *third* or *fifth* foot.

a) *Third foot*. τῇ δεκάτῃ δ' ἀγορήνδε καλίσσατο λαὸν Ἀχιλλεύς (*rejected*).

Ἔκτορ ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν (*retained*).

b) *Fifth foot*. ἀλγεῖ ἔθηκε: not ἀλγεα θῆκεν (*retained*).

ἔργα κέλευεν: κῦμα κάλυψεν, &c. (*rejected*).

c) To avoid the *objectional* trochaic cæsure in the *fourth* foot.

θαλερῇ δ' ἱμαίνετο χαίτη (*retained*).

Προῖτος κάκα μήσατο θυμῷ (*rejected*).

(2) The augment is retained, when the final word is sur-

¹ Neut. pl. ἄτινα (which Thiersch gives) is not Homeric; but ἄσσα (which occurs seven times, Kr.) or ὅτινα (Il. 22, 450), *Frøystag*.

² Il. α., 534.



passed in weight by the preceding, which disturbs the flow of the end of the verse: σπλάγχνα πάσαντο, ἐκπαγλα φίλησεν. Here the augment σπλάγχν' ἐπάσαντο, ἐκπαγλ' ἐφίλησεν gives weight to the last word, and a flow to the end of the verse.

(3) *Euphony of forms* is another reason for rejecting or retaining the augment. It does not appear after περί, since the sound of περί is not pleasing, and περί rejects apostrophe in Epic verse; hence περιβάλλε, περιβή, &c. In the same way γαστέρα τύψεν, not γαστέρ' ἐτύψεν, Il. ρ, 313, and the like. Perhaps διαστήτην, Il. α, 6, stands together with δίστησαν, Il. ω, 718, because διστήτην would have the sound of ε three times consecutively.

(4) The *measure* may also require the rejection or retention of the augment: ἀλλὰ κακῶς ἀφίει, Il. α, 25. βῆ δ' ἀκίων, Il. α, 34. δεινὴ δὲ κλαγγὴ γένετ', Il. α, 49, &c. Thus λῦσ' ἀγορήν and αἶψα δ' ἔλυσ' ἀγορήν. Hence not μετάστη, παράστη, ἀνάγνω, for μετίστη, παρίστη, ἀνίγνω, but either ἐκθορε or ἐξέθορεν, ἐκφυγε or ἐξέφυγεν, as the verse may demand.

(5.) The *division of series* is another reason that determines this point: ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαινῇ, Il. α, 433. ᾧ ἐπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν, Il. α, 162. ὡς φάτο· χαίρε δὲ φῆμυ, Od. β, 35. In these instances the augment, στείλαντ' ἔθεσαν, ὡς φάτ' ἔχαίρε, ἐμόγησ' ἔδοσαν, would unite the series, which *sense* and *punctuation* require to be separated. On the other hand, in ᾧ ἐπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν, to read πολλὰ μόγησα would be as faulty, from disuniting words properly joined, as to read ἐμόγησ' ἔδοσαν, which unites series properly disjoined.

#### The Temporal Augment.

168. Here there is much variation: it appears in the case of A, AI, AI, in ἦλδανε, ἦλφον, ἦμβροτε, ἦντεον, ἦντησας, ἦπτετο, ἦρπασεν, ἦρμωσε, &c. ἦμεον, ἦνεσ', ἦρει, ἦρεον, ἦσχυνας, ἦτεον. ἦτιώωντο, ἦδα, μετηῦδα, &c. even the digammated ἀνδάνω has it in ἦνδανε, yet we find without traces of it, ἀλθετο, ἄζετο, αἰδετο, αἰνυτο, ἄλσο, ἄλτο; also ἄρχε, Il. γ, 447, opposed to ἦρχε, ἦρχον, ἦρχετο, in more than 100 places, ἄπτετ', καθάπτετο, opposed to ἦπτετο, ἄρσε to ἐπῆρσεν, ἄφρεον, ἄχνυτο. In the case of E it appears in ἦχθηρε, ἦχθετο, ἀπήχθετο, ἦσιον, not in ἔγχετο, ἔντυε, ἔζοντο, ἐργάζοντο, ἔρδον, ἔρχατο, εἰκε, ὑπόεικε, ὑπόειξε<sup>1</sup>.—EY is, in our text, always without augment in εὔδον, εὔρον, εὔχετο, ἐπεύξατο. To I the augment belongs

<sup>1</sup> Wolf has likewise removed the forms εἰλκε, ἦλπετο, which stood together, with εἰλκε, εἰλπατο, and εἰστήκει for εἰστήκει, seemingly without reason in the last instance.

not only where the verse requires a syllable long by nature, e.g. *ἴκε, ἴκεν*, but also in position.—O and OI have the augment almost uniformly: *ἐπώπτων, ὤρσεν, ἐπῶρσεν, ὠτρυνε, ἐπώτρυνε, ὤχετο, ἐπῳχετο, ὤμωζε*, and it is wrong to read *ὀκριόωντο*, Od. σ, 33; *ὀκλισθεν*, Od. ψ, 143, while instead of *ὀπλεον*, Od. ζ, 73, *ὠπλεον* has been admitted. We must except, however, the verbal form derived from *οἶνος, οἰνίζοντο*, Il. η, 472. θ, 546, opposed to *οἰνοχόει*, Il. α, 598, where *οἰνοχόει* was the nearly universal reading of the ancients, as in Od. ο, 141. (We find likewise *νέκταρ οἰνοχόει*, Il. δ, 3. cf. Od. υ, 255. from which it appears, that this word, being digammatized, either prefixed the ε as augment, or retained the first syllable unaltered.)

*Obs. 1.* The augment in the reduplication is found in (*ἀρ*) *ἤραρον, ἤραρε, ἤκαχε, ὥρορεν*, in both root and reduplication in the pluperf. *ἠλήλατο* (from *ελα*), Il. ε, 400, *ἠρήρει* (as well as *ἀρήρει* from *ἀρ*), *ἠρήρειστο* (*ἔρειδ*), but is wanting in *ἔρειπτο*, from *ἔρείπω*, Il. ξ, 15. The augment precedes the digammatized verbs, *ἔαλε, ἐάθη* (*ἄφ* in *ἄπτομαι*), *ἔαξε, ἐαδότα, εὔαδε, ἐέργαθεν*.

*Obs. 2.* Buttmann tries to establish, that in the Homeric language the augment never stands between a preposition and verb, when the verb without the preposition is not in use, as, e. g. in *ἀντιβόλειν*. But with respect to the Homeric verbs of this description, *ἀντιφερίζω, προμαχίζω, ἐπαγίζω, ἐγγυαλίζω*, the rule cannot be proved, since they either do not occur in augmented tenses, as *ἀντιφερίζω, ἐπαγίζω*, or the augment is precluded by the rhythm, as in *ἐγγυάλιξε, προμάχιζε*. The only one, however, which affords scope for trying the rule, *ἀντιβόλειν*, has the augment in *ἀντεβόλησα, ἀντεβόλησας, ἀντεβόλησαν*. Buttmann remarks, that the Homeric dialect avoids the augment before a preposition, and that the words which seem to contradict this law, *ἀναινομαι* in *ἠνήνατο* or *ἠναίνετο* (Il. σ, 450), *διώκω* in *παρακλίνας ἰδίωκεν* (Il. ψ, 424), and *καθαίρω* in *λαβὼν ἐκάθηρε* (Il. π, 228), are not compound but simple: *αν, αναν, ἀναιν-ομαι, διώκω* the same as *ιώκω*, with the first syllable strengthened, and *καθαίρω* connected with *καθαρός*; so that likewise in *ἐλθόντες δ' ἐκάθιζον* (Od. π, 408), we should read *δε κάθιζον*. (*Thiersch.*)

#### Reduplication.

169. Reduplication, although almost confined, in the common dialect, to the perfect and pluperfect, spreads much wider in the language of Homer, being foreign only to the designation of

present time, and to the latest of all the tenses—the imperfect<sup>1</sup>.

170. *Futures with reduplication*<sup>2</sup>.

a. Of active formation we find: *κεκαθήσει* (together with the mid. form *κεκαθησόμεθ'*, Il. θ, 353), *πεπιθήσω*; but for *ἀλαλέσει* *κακὸν ἦμαρ* (Od. ε, 288), *ἀλάλεσιν* is properly admitted. Of passive formation there are: *δεδέξομαι*, *εεχολώσομαι*, *κεχολώσεται*, *λελείψεται*, *τετεύξεται*; also *κεκλήσθ'*, Il. γ, 138; *μεμνήσομ' ἑταίρου*, Il. χ, 390; *μεμνήσεσθαι*, Od. τ, 581. φ, 79; (φε, φα) *πεφήσεται*, *πεφήσεται*, Il. ν, 829. Od. χ, 217. Il. ο, 40. ρ, 155.

b. It does not appear in the so-called *second future*; in the *first aorist* we find only *θανὼν δειλοῦς ἀκάχησε τοκῆας*, Il. ψ, 223.

171. Next to the perfect the *second aorist active* and *middle* is most rich in forms of this description, with the reduplication continued through all the moods: thus *ἤγαγον* which remained in the common dialect also in many of its forms, (αλκ) *ἄλακε*, *ἀλάκεος*, *ἀλαλέων*, *ἀλαλέμεν*, (άρ) *ἄραρον*, *ἤραρον*, *ἤραρε*, *ἄρων*, (ἀφ, ἀπαφ) in *ἤπαφε*, *ἀπάφοιτο*, &c. Od. ξ, 488. ψ, 216, &c.; (ἀχ) *ἤκαχε*, (δα) *ἔδασον*, *ἔδασεν*, *κεκάμω*, *κεκάμωσι*, Il. α, 168. η, 5; *ἔεκάφοιτο*, Il. ι, 376; *κεκάδοντο*, *κεκυθῶσι*, *κεχάρουτο*, *κεχαροῖατο*, *λελάχητε*, *λελάχωσι*, *λελαβέσθαι*, *λελαβέσθαι*, *λελάθοντο*, *λελάκοντο*, *ῥορε*, *ῥορε*, *πίπιθον*, *πεπιθεῖν*, *πεπιθόιμ'*, *πεπιθοίμην*, *παραπεπιθῆσι*, *πεπιθῶνται*, *παρπεπιθῶν*, *πεπιθοῦσα*, *παραπεπιθοῦσα*, *πέφραδε*, *πεφραδέιν*, *πεφραδέμεν*, *τετύκοντο*.

172. In the forms from *φεν*, the root of *φόνος*, *slaughter*, to the reduplication (*πεφενον*) *πέφνον* is prefixed the augment, *ἔπεφνον*, *ἔπεφνες*, *ἔπεφνεν*, *ἔπεφνε*, *ἔπεφν'*, *κατέπεφνε*, &c. Thus also to *έκλετο* in *Τρώεσσιν ἐέκλετο*, Il. θ, 172. In *ἐπέφραδον*, *ἐπέφραδε*, it might seem that the augment stands not before the reduplication, but after the preposition *ἐπί*—*ἐφραδον*. Since, however, no active forms of this compound appear, but only those belonging to *ἐπιφράσασθαι*, and *ἐπιφράσθης* (Od. ε, 183), it is better to class *ἐπέφραδον* with *έέκλετο*. It is doubtful whether for *δ' ἐμέμνηκον* (Od. ι, 439) we should read *δὲ μέμνηκον*<sup>3</sup>.

<sup>1</sup> The only example, *τετεύχετον* (Il. ν, 346), depends upon a doubtful reading,—*έέκλετο* for *κεέκλετο* is, on account of its participle *κεκλόμενος*, to be considered as a second aorist,—and for *αὐτε πετείθετο* (Od. β, 103), is now read *αὐτ' ἐπετείθετο*, from *ἐπί* and *ἐπείθετο*. (Thiersch.)

<sup>2</sup> The reduplicated form was afterwards appropriated to the *futurum exactum*.

<sup>3</sup> According to Aristarchus the participle of *πέφνον* has the accent upon the first syllable, *καταπέφνων* (Il. ρ, 539), *πέφνοντα* (Il. π, 827); but Tyrannio wrote, in conformity with rule, *καταπέφνῶν*, *πεφνόντα*.

173. *Obs.* Out of some roots extended by reduplication arise new forms of the present and imperfect: ἄρε, ἄραρε, ἀράρισκε (Od. ξ, 23), ἀφε, ἀπαφε, ἀπαφίσκει (Od. λ, 217), ἀχε, ἀκάχε, ἀκαχίσις (Od. π, 432), ἀκαχίζω (Il. ζ, 486. Od. λ, 485). Thus too (ιγρηγοράων) ιγρηγορόων, αὐακε (Od. υ, 6), derived from ιγρήγορα. In like manner ἐπεὶ μοι ὀρώρεται ἔνδοθι θυμός (Od. τ, 377. cf. Od. τ, 524), and conj. ὁππότε νεικός ὀρώρεται πολέμοιο (Il. ν, 271), from ὄρωρα, unless here we are to trace the formation of the perfect to the root ὄρε in ὀρίοντο (Il. β, 398. ψ, 212), as ἄρε in ἀρίσω is the root of ἀρηριμένα, ἀρηριμένον (l. ἀρηριμένον), and ἀρηριμένοι<sup>1</sup>. These forms, then, with apparent duplication in the present and imperfect, must be considered as off-shoots of forms already doubled. Both these tenses, however, have a peculiar duplication with iota: κικλήσκετο, διδῆ, from καλίω, δέω, &c. (*Thierack*.)

#### Terminations of the Tenses, &c.

174. Besides the usual form of the imperfect and of the two aorists, active and middle, another also occurs, which consists in affixing *εσκόμην* to the root *εσκον*, instead of *ον*, *ομην*, and *ασκον*, *ασκόμην* instead of *α*, *άμην*; and in omitting the augment, with a very few exceptions, which the poets allow themselves, according to the exigency of the verse: *e. g.*

καλίσκον	instead of	εκάλεον,
ελάσασκε	—	ήλασε,
πωλεσκόμην	—	επωλούμην,
δασάσκετο	—	εδάσατο.

In some instances the termination *ασκον* is appended to the root of the present. In Homer only *ερύπτασκον*, *ρίπτασκον*, and *ροίζασκον* are to be observed of this kind; *άγνώσασκε* (so it should be written for *άγνώσσασκε*) is an Epic contraction from *άγνοήσασκε*, and consequently of regular formation.

175. With this strengthened form a strengthened or intensive signification is also connected, all such forms being *iterative*, i. e. denoting the *repetition* of an action or a custom.

176. The perf. 2 is so prevalent in Epic language, that a perf. 1 appears only in verbs pure, while all the rest invariably use the perf. 2. Even in some perf. 1, κ is rejected in Epic, and the form by that means assimilated to the perf. 2: this occurs in the partic. *βαβαρηώς* (from the obsolete *βαρίω*), *κεκαφώς* (from the unusual radical form *καφίω*, to breathe with distress), *εεχαρηώς* (from *χαίρω*, I rejoice), *τετιηώς* (from *τίω*, I am grieved), *τετληώς* (from *τλήμι*, I endure); and in the 3rd person plural and participle of *βαίβηκα* (from *βαίνω*, I go), *ίστηκα* (I stand, from *ίστημι*), *πίφουκα* (I am, from *φύω*), and *ρίθνηκα* (from

<sup>1</sup> In Apoll. Rhod. Argon. 1, 787. 3, 833. 4, 677. These forms are defended by Buttmann against Brunnck. (*Thierack*.)

θνήσκω, *I die*), but in these always by shortening the long vowel before the termination, consequently βεβᾶσι, βεβᾶς, ἐστᾶς, πεφῶσι, πεφῶντα, τεθῶσι.

177. The plusqpf. had originally the termination *ea*, which is universally retained in the Epic dialect.

178. *Future and aorist 1.*—Liquid verbs, whose characteristic is λ or ρ, frequently form a future with σ: e. g. κείρω (*I shear*), fut. κείσω, aor. ἔκρσα; ἄρω (*I join*), fut. ἄρσω, aor. ἄρσα and ἤρσα<sup>1</sup>. On the other hand, the reverse of this also occurs, verbs pure forming an aorist without σ: e. g. καίω (*I burn*), aor. ἔκαη—σείω (*I swing*), aor. ἔσεινα—χέω (*I pour*), aor. χεῖα or ἔχεα (Att. ἔχεα). As a particular irregularity in the formation of single aorists, it must be observed that the terminations of the two aorists are sometimes interchanged with each other, the termination *ον* being appended to the root of the aor. 1 (with σ), and reversely, the termination *α* to the root of the aor. 2. The first is exemplified in ἔπεισον (from πίπτω, old radical form πίρω), and in the following Homeric forms:

ἀείσεο (as imperat. aor. mid. of ἀείδω, *I sing*).

ἄξεα (as imperat. aor. of ἄγω, *I lead*).

βήσεο or ἰβήσεο (3rd sing. aor. mid. of βαίνω, *I go*); besides βήσειο, as imperat. So also

δύσεο or ἰδύσεο, besides the imperat. δύσειο (from δύομαι, *I put on*).

ἔξον, ἔξεα (as aor. act. of ἵκω, *I come*).

λίξεο or λίξο (*lie down*, as imperat. aor. mid. of λίσσω).

οἶσε (*bring*, as imperat. aor. act. of φέρω, old radical form οἶω).

ῥρσεο (*rise*, as imperat. aor. mid. of ῥρῶ or ῥρηνμι).

Of the opposite case, where the termination *α* is appended to the root of the aor. 2, evidence is afforded in the familiar examples εἶπα, besides εἶπον (*I said*), and ἤνεκα, Ep. ἤνεκα or ἔνεκα, besides ἤνεκον (as aor. to φέρω, *I bear*). Lastly, the reduplication of σ, when a short vowel precedes, is every where allowed, and frequently adopted to meet the exigency of the verse; e. g. καλεσσάμενος (from καλέω, *I call*), ὁμοσε (for ὁμοσε, from ὁμνῶμι, *I swear*), ἐγέλασε (from γελᾶω, *I laugh*), κόμισσα (from κομίζω, *I bring*).

The following is to be observed of personal and modal terminations:

179. The third person dual imperf. act. is formed by Homer,

<sup>1</sup> From κείλλω (*I drive*) the fut. κείσω, and aor. ἔκλσα, have retained this formation even in the general language.

in some instances, like the second person, and consequently has the termination *τον* instead of *την*. Such forms are *διώκετον* (Il. κ, 364), *λαφύσσετον* (Il. σ, 583), and *τετεύχετον* (Il. ν, 346).

180. Besides the terminations *μεθον* and *μεθα* of the dual and plural passive, the full-sounding *μεσθον* and *μεσθα* are used according to the exigency of the verse.

181. In the third person plural passive, the perfect and pluperfect very generally, and the optative frequently, substitute the terminations *αται* and *ατο* for *νται* and *ντο*: e.g. *εσχωρίδαται* (from *χωρίζω*), *τυπτοίατο* for *τύπτοντο*.

182. In the second person singular of the passive conjugation, the *σ* which follows a connecting vowel, is rejected; but in that case *εαι* generally, and *αο* frequently, remains without contraction, and the termination *εο* is either uncontracted, or takes the Ionic contraction into *ευ*, or the *ε* is even lengthened into *ει*: as e.g. *ἔρειο* (from *ἔρομαι*).

183. In the subjunctive the following peculiarities are to be observed: (a) the third person singular subj. active frequently appends the syllable *σι* or *σιν*: e.g. *λάβῃσιν* and *ἄγῃσι* for *λάβῃ* and *ἄγῃ*. This appears to be a relic of the conjugation in *μι*, the use of which was more prevalent in the old language; and it is the more certain, as some instances also of the appended termination *μι* can be referred to in Homer for the first pers. subj.: e.g. *ἀγάγωμι* (Il. ω, 717), *ἴκωμι* (Il. ε, 14), *ἰθέλωμι* (Od. φ, 348), *τύχωμι* (Od. χ, 7).—(b) Instead of *ς*, the second pers. sing. subj. has generally the fuller termination *σθα*: e.g. *ἰθέλῃσθα*, *εἰπῃσθα*, for *ἰθέλῃς*, *εἰπῃς*.—(c) According to the exigency of the verse, the mood-vowel of the subjunctive is often shortened, so that *ε* is substituted for *η*, and *ο* for *ω*, the form being in many cases assimilated to that of the indicative: e.g. *εἶδομεν* for *εἶδωμεν*, *ἴομεν* for *ἴωμεν*, *φθίεται* for *φθίηται*, &c.

184. The third person plural imperative, both active and passive, is always formed with the monosyllabic terminations, *των* and *σθων*: e.g. *πινόντων* for *πινέτωσαν*, *ἐπίσθων* for *ἐπίσθωσαν*.

185. The complete termination of the infinitive active was *εμεναι*, by the abbreviation of which were formed sometimes *εμεν*; and, by rejecting *μ*, (*ειν*) *ειν*; sometimes *μεναι* and *ναι*. In the pres. and fut. 1 infinitive, Homer interchanges the terminations *εμεναι*, *εμεν*, and *ειν*: e.g. *ἀκούμεναι*, *ἀκούμεν*, and *ἀκούειν*, *ἀξίμεναι*, *ἀξίμεν*, and *ἀξειν* (from *ἄγω*). The infinitive aor. 2 has the terminations *εμεναι*, *εμεν*, *ειν*, and *ειναι*: e.g. *ἰλθίμεναι*, *ἰλθίμεν*, *ἰλθειν* (from *ἤλθον*), *βαλῖναι* (from *βάλλω*).—The infinitive perfect is usually found only in forms from which *ε* has been rejected (compare above, 176): it has always the

termination *μεναι* or *μεν*: e.g. *τεθνήμεναι* and *τεθνήμεν*, *βεβήμεν*, *ἰστάμεν*. Besides the common termination *ειν* of the infinitive, verbs in *άω* and *ίω* have also *ίμεναι*, but contract the *ε* of the termination with the characteristic vowel into *η*: e.g. *φιλείν*, *φιλεῖν*, and *φιλήμεναι* (from *φιλίω*).—*πεινήμεναι* (from *πεινάω*).—The infinitive aorist passive has, besides the common termination *ῆναι*, also *ήμεναι*: e.g. *δαῆναι* and *δάήμεναι* (from *δάω*). All the remaining infinitives, as that of the first aorist active, and all the passive infinitives, retain their simple termination unchanged.

186. The terminations which have the circumflex in the common language, as *ῶ* and *οῦμαι* in the second future active and middle, *εῖν* in the infinitive second aorist active, and *ῶ* in the subj. of the aorist passive, are in Epic frequently resolved: e.g.

*ἀγγελέω* (as second future of *ἀγγελλω*).

*βαλλεῖν* (infinitive second aorist of *βάλλω*).

*πείσεισθαι* (infinitive second future middle to *πίπτω*).

*μυγίωσι* (third plural conj. second aorist pass. to *μύγνυμι*).

187. In such resolved forms of the subj. second aorist passive it not unfrequently happens that the *ε* is lengthened into *ει*: e.g. *δαμείω* (subj. second aorist passive to *δαμάω*), and also the mood-vowel made short (see above, 183): e.g. *δαμείετε*, as second person plural to *δαμείω*.

*ῆσαν* is often abbreviated into *εν*: *ἤγερθεν*. Once into *ην*, in *μιάνην*.

188. Sometimes the participle of the perfect takes the termination of the present participle (as in the Doric dialect): so *κεκλήγοντες* for *κεκληγότες*.

#### Contraction.

189. The Epic dialect adopts or neglects contraction, according to the exigency of the verse.

190. *εω*.—In verbs in *ίω*, if *ε* is followed by the dull sounds *ω*, *φ*, *οι*, and *ου*, contraction does not take place, but then synizesis often occurs. With other sounds it is partly omitted, partly applied, and *εο* is then contracted into *ευ*. Frequently also *ε* is lengthened into *ει*, with the omission of contraction: e.g. *τελείει*, *ἔτελείετο* (from *τελίω*), *πλείειν* and *θείειν* for *πλείειν* and *θείειν*. The termination *εαι* of the second person singular pres. pass. is not contracted into *η*, but either remains in the resolved form, e.g. *φάλειαι*, or the *ε* of the root is contracted with the *ε* of the termination into *ει*, e.g. *μυθείαι* for *μυθείαι*: or one *ε* is rejected, e.g. *μυθείαι*. In the second pers. sing. of the imperfect and imperative, either *εο* is contracted into *ευ*, or, as most

frequently happens, an *ε* is rejected : e. g. *αἰρίο*, *φοβίο*, for *αἰρίο*, *φοβίο*. (See 195.)

191. *ω*.—Verbs in *ω* are either contracted in the usual manner, or they neglect contraction, changing the characteristic vowel *ο* into *ω* : e. g. *ὑπνωόντας* (from *ὑπνώω*), &c. Also some forms in these verbs, as in verbs in *άω* (see 192), exhibit a lengthening of the sound, which *presupposes* a contracted form. This is only when the *regular contraction* would be *ου* (= *οο* or *οου*) or *οι* (= *οοι*). For *ου* we have *ωο* ; for *οι*, *φω*.

Thus : *ἀρόωσι* for *ἀρόουσι*, *ἀρούσι*.

*δηϊόωντο* for *δηϊόοντο*, *δηϊοῦντο*.

*δηϊόωμεν* for *δηϊόομεν*, *δηϊοίμεν*.

192. *άω*.—Verbs in *άω* occur without contraction only in individual cases, chiefly when the root is monosyllabic, or the characteristic *α* is long : e. g. *ἐχραε* (from *χράω*), *διψάων* (from *διψάω*, with *ᾱ*), and from *ναυεῖάω*, *ναυεῖάουσι*, *ναυεῖάοντα*, &c. —The contraction is also neglected in *αον* after a *short syllable* (e. g. *πίραον*, *κατισκίαον*) ; also in a few words of polysyllabic roots (e. g. *δοιδιάει*, *ιδάονται*, *ναυεῖάουσι*, *ναυεῖάοντα*, and always in forms from *δλάω*). In general, however, these verbs undergo contraction ; after which the contracted sound is frequently lengthened, a similar, and, for the most part, short sound being inserted before it : e. g.

*δράω* contracted *δρῶ*, Epic lengthened form *δρόω*.

*δράεις* — *δρῆς*, — *δράης*.

*δράεσθαι* — *δρᾶσθαι*, — *δράασθαι*.

*δράοιμι* — *δρῶμι*, — *δρόοιμι*.

193. Whether a long vowel or a short one should be inserted, is determined by the nature of the word and by the relation of the syllables to the metre. The short sound is inserted when the preceding syllable is short, as in all the above examples ; on the contrary, the long sound enters where a long syllable is essential to the metre, consequently chiefly in the middle of several long syllables : e. g.

*μνᾶεσθαι* contr. *μνᾶσθαι*, Epic lengthened form *μνᾶασθαι*.

*μεινοινάει* — *μεινοινᾷ*, — *μεινοινᾶρ*.

*ἡβᾶουσα* — *ἡβῶσα*, — *ἡβῶουσα*.

194. In rare instances, and only in certain forms of individual verbs, the inserted sound *follows* that of the contraction. This happens only in the mingled sound *ω*, when followed by *ντ*, and in *φ*, which is then lengthened into *ωι* : e. g.

*ἡβᾶοντες* contr. *ἡβῶντες*, Epic lengthened form *ἡβῶοντες*.

*δράοιμι* — *δρῶμι*, — *δρῶιμι*.



- a) In a few instances the characteristic *α* is inserted before the diphthong of contraction; thus:

*ναιεῖνῶσα* (not *ναιεῖδῶσα*) = *ναιεῖταιονσα*, *ναιεῖῶσα*.

*σαιω* (not *σαιω*) = *σάον*, *σῶ*, imperat. pass. from *σαῶω*.

So *ισάω*, 2 sing. imperf.

195. The third person dual in *την*, of some verbs, contracts *α* into *η*: e.g. *προσανόητην* (from *προσανάω*). This contraction also occurs in the same form of two verbs in *ίω*; namely, in *ἀπειλήτην* (from *ἀπειλίω*) and *ὀμαρτήτην* (from *ὀμαρτίω*). The forms *ὀρήαι*, *ὀρήτο*, for *ὀράει*, *ὀράετο*, must be explained from the same analogy: *εἶδοο θῆσθαι* (for *θᾶσθαι*) from *θάω* (obsol.). Also an *η* enters into infinitives of verbs in *άω* and *ίω*, formed with the termination *μεναι*: e.g. *γοήμεναι*, *πεινήμεναι* (from *γοάω*, *πεινάω*); so also *φιλήμεναι* (from *φιλέω*), &c.

- a) In the same way is extended the fut. Att. from verbs in *άω* and *άννυμι*. Thus *κρεμόω* (= *κρεμῶ*, fut. Att. from *κρεμάννυμι*): *ιλάε* (= *ιλάε*, 2 sing. fut. Att. from *ιλάω*).

196. The forms of the imperf. in some verbs change *α* into *ε*: e.g. *μενοίνεον* (from *μενοινάω*), *ὀμόκλειον* (from *ὀμοκλάω*), *ἦντιον* (from *ἀντάω*).

197. In some verbs in *οάω*, the Ionic contraction of *οη* into *ω* occurs also in the Epic language: e.g. *ἐπιβίωσσαι* for *ἐπιβιόησμαι* (from *ἐπιβιόω*).

### Verbs in *μι*. (Thiersch.)

#### 198. "Ιστημι (and its compounds).

 The points (.....) separate the pass. or mid. forms from the active.

##### PRESENT.

*Indic.* 1. *ἵσταμεν*; 3. *ἱστᾶσι* ..... 1. *ἵσταμαι*, *set myself, stand*;

3. *ἵσταται*; 3. *ἵστανται*.

*Imper.* 2. *ἵστη<sup>1</sup>*, *set up*, and *καθίστα*, *set down*; ..... *ἵστασο*;

3. *ἱστάσθω*; 2. *ἱστασθε*.

*Infia.* *ἱστάμεναι*, ..... *ἱστασθαι*.

*Partic.* ..... *ἱστάμενος*, *ου, οιο, φ, οι, ἱσταμένη, αι*.

##### IMPERFECT.

3. *ἵστη*, *ἵστασκε*, *placed*; 3. *ἵστατο*, *stood*; *ἵστατο*.

##### SECOND AORIST.

*Indic.* 1. *ἵστην*, *stood*; *στήν*; 2. *ἵστης*; 3. *ἵστη*, *στή*, *στάσκε*; 3.

*στήτην*; 1. *στήμεν*; 2. *ἵστητε*; 3. *ἵστησαν*, *ἵσταν*, *σταν*.

*Subj.* 2. *στήης*, *στήη*; 3. *ἀναστή*; 2. D. *παροστήετον* (Od. σ, 183);

1. *στήιμεν*, *στήιμεν*; 3. *περιστήωσ'* (Il. ρ, 95).

*Optat.* 3. *σταίη*; 3. *σταίησαν*, *περισταίεν*.

*Imper.* 2. *στήθι*; 3. *ὑποστήτω*; 2. *στήτε*.

*Infia.* *στήμεναι*, *στήναι*.

*Partic.* *σταν*, *στάσα*, *σταντε*, *σάντες*, *ων*.

<sup>1</sup> "ἵστη for ἵσταθι; so that, after the abjection of *θι*, the vowel is lengthened, becoming like the imperfect; yet it is *καθίστα* (Il. ι, 202).

**PERFECT.**—*Have set myself, stand.*

*Indic.* 2. ἵστηκας; 3. ἵστηκε; 3. ἵστατον; 1. ἵσταμαι; 2. ἀφ-  
ἵσταται; 3. ἱστᾶσι, ἱστήκασι.

*Optat.* ἀφισταίη, Od. ψ, 101, 169 (ἀφισταίη is also read).

*Imper.* 2. ἵσταθ'; 2. ἵσταται.

*Infim.* ἱστάμεναι, ἱστάμεν.

*Partic.* ἱσταότος, α, ι, εἰ, ων, ας, α.

**PLUPERFECT.**—*Had set myself, stood.*

3. ἱστήκειν, ἱστήκει; 3. ἵστατον; 1. ἵσταμαι; 3. ἵστασαν.

**FUTURE.**

*Indic.* 1. στήσομεν; 3. στήσουσι ..... 1. στήσομαι, *shall stand*;  
στήσόμεθα; 3. ἀναστήσονται.

*Infim.* στήσιεν, στήσεσθαι.

*Partic.* ἀνστήσεων.

**FIRST AORIST.**

*Indic.* 1. στήσα, *placed*; 2. ἱστήσας; 3. στήσε, ἱστήσε; 1. στήσα-  
μεν; 3. ἱστήσαν, στήσαν ..... στήσαντο.

*Optat.* ἀναστήσειεν.

*Subj.* στήσωσι, ..... στήσονται.

*Imper.* ἀστήσαν.

*Infim.* στήσαι ..... στήσεσθαι.

*Partic.* στήσας, ασα, στήσαντες ..... στήσαμένη.

**FIRST AORIST—PASSIVE.**

3. ἱστιάθην, περιστάθην.

**Τίθημι.**

199. The roots in Ε retain this letter in several persons of the present and imperfect. Thus, from the simple root θε come *προθίουσι* (Il. α, 291), and with reduplication, *παρτιθεῖ* (Od. α, 192), and imperf. *ἐτίθει*.

**PRESENT.**

*Indic.* 2. τίθησθα; 3. τίθησι, *παρτιθεῖ*; 3. τίθεισι ..... 1. τιθέ-  
μεσθα; 2. τίθεισθε; 3. τίθενται.

*Imper.* ..... 2. τίθεισθε.

*Infim.* τιθήμεναι.

*Partic.* τιθείς, τιθίντες ..... τιθήμενον.

**IMPERFECT.**

3. ἐτίθει, τίθει; 3. τίθισαν ..... 3. ἐτίθεντο, τίθεντο.

**SECOND AORIST.**

*Indic.* 1. ἔθιμεν, *κάθμεν*; 3. ἔθισαν, *θήσαν*, *θίσσαν*; *κάθισσαν*; .....  
3. ἔθιτο, *θέτο*, *κατήθισθην*; 1. *κατήμέθα*; 2. ἔθισθε, *θήθε*; 3.  
*ἔθιτο*.

*Subj.* 1. θείω; 2. θείης; 3. θείη; 1. *θίωμεν*, *θείομεν*; ..... 1. *ἀπο-  
θείομαι*.

*Optat.* 1. *θείην*; 2. *θείης*; 3. *ἐπιθείη*; 1. *θίμεν*; 2. *ἐπιθείτε*; 3.  
*θείαν*; ..... 1. *παραθείμην*; 3. *παραθείτο*.

*Imper.* 2. *θείε*; 2. *κάθθετε*; 3. *θίντων* ..... 2. *θίο*, *ὑπόθε*; 3. *θίσθω*;  
2. *θίσθε*.

*Infim.* *θίμεναι*, *θίμεν*, *θείναι* ..... *θίσθαι*.

*Partic.* *καταθείς*, *θίντες* ..... *θίμενος*, *η*.

extends the E where necessary; the perfect *ἤμαι, have set myself, sit*, doubles it. (Thiersch.)

## AORIST.

*Indic.* 3. *ἔσαν, ἔσα, set, καθίσαι, ε;* 3. *ἔσαν* ..... 3. *ἔισατο*.

*Imper.* *ἔσον* ..... *ἔφισσαι*.

*Infim. & Partic.* *ἔφισσαι, ἔσαι, ἀνίσαντες, ἔσασα* ..... *ἔφισσά-μηνος*.

## PERFECT.

1. *ἤμαι*, 2. *ἦσαι*, 3. *ἦσται* with strengthening σ.

*ἤμιθα, ἦσθα, ἔσται*,

*ἔσται* and *ἦσται*.

*Imper., Infim., & Partic.* *ἦσο, καθῆσο—ἦσθαι—ἦμενος, ον, η, καθῆ-μηνος, οι, ω, μεθήμενος*.

## PLUPERFECT.

1. *ἦμην*; 3. *ἦστο, καθῆστο*; 2. *ἦσθην*; 1. *ἤμιθα*; 3. *ἔστο, ἔστω, and ἦστο*.

*Ἔσω, ἔσα, εἶμι.*

203. The forms here collected are from the root FE (*vestis*), but have dropt the digamma. They have the meaning of *clothe*. The E is extended only in the perfect; the Σ is doubled, when necessary, in the future and aorist. (Thiersch.)

## PERFECT.

*Indic.* 1. *εἶμαι, am clothed*; 2. *ἔσαι*; 3. *εἴται*.

*Partic.* *εἰμένος, εἰμένοι, εἰμένα, ἐπαιμένα*.

## PLUPERFECT.

2. *ἔσω*; 3. *ἔστο*, with σ inserted; *ἔστω*; 2. *ἔσθην*.

## FUTURE.

*Indic.* *ἔσω, ἀμφίσω*.

## AORIST.

*Indic.* 1. *ἔσα*; 3. *ἔσαν, ἔσαι*; 1. *ἐπίσσανμεν*; 3. *ἔσαν* .....

*ἔσατο, ἔσατο, ἔσσατο, ἔσαντο, ἀμφίσασθαι*.

*Imper.* *ἔσον* ..... *ἔσαι, ἀμφίσασθαι*.

*Optat.* *ἀμφίσαιμι*.

*Infim. & Partic.* *ἔσασθαι, ἔσας, ἀμφίσασα* ..... *ἔσσάμενος, ἔσσα-μένα, ἔσσάμενος*.

## 204.

*Εἶμι, will go.*

## PRESENT.

*Indic.* 1. *εἶμι, εἶμ'¹*; 2. *εἶσθα, εἶσι, εἶσ', δέισι*; 1. *ἵμεν*; 2. *ἴτε*;

3. *ἴσι* ..... *ἵνται* (Od. χ, 304).

*Subj.* 1. *ἴω*; 2. *ἴσθαι, ἴης*; 3. *ἴσι, ἴη*; 1. *ἴωμεν*; 3. *ἴωσι*.

*Optat.* 3. *ἴωι, εἴη* (Il. ω, 139).

<sup>1</sup> Commonly denoting the future, but sometimes as a present: *ἔργ' ἑλίου—εἶσ' ὑπὸ γαίαν* (Od. κ, 191), *τῆμος δρ' ἐξ ἀλόν εἶσι γέρον* (Od. δ, 401), a meaning that fluctuates between *go* and *about to go*.

*Imper.* 2. ἴθι; 3. ἴτω; 2. ἴτε ..... 2. ἴσθε.

*Infjn. & Partic.* ἵμεναι, ἵμαν, ἵναι<sup>1</sup>; ἰών, ἰόντος, ι, α, εε, ων. οὔσα, αι ..... ἰέμενος, οιο, ου, ω, ων.

#### IMPERFECT.

1. ἦια, ἦιον; 2. ἦισ and ἦε; 3. ἦϊεν, ἦιε, ἦεν, ἦε, ἱεν, ἱε; 3. ἱτην;  
1. ἦομεν; 3. ἦιον and ἦισαν, &c., ἐπῆσαν, ἱσαν.

#### FUTURE.

1. εἰσomas; 3. εἰσεται.

#### FIRST AORIST.

3. εἰσατο, εἰσατο, εἰσάσθη, ἐπισαμήνη.

### The forms of δίδωμι.

205. From δο, δίδο, come some forms with mood-vowel; viz. 2. δίδοις and δίδουσα (1. δίδοιθα, as the form δίδοις lengthened by θα), 3. δίδοι, and in the imperfect, 3. ἰδίδου (Od. λ, 289), and together with 2. ἰδίδως (Od. τ, 367), ἰδίδους, as a various reading. We even find a future form from δίδο, διδώσομεν (Od. ν, 358). (Thiersch.)

#### PRESENT.

*Indic.* 1. δίδωμι; 2. δίδοις and δίδοιθα; 3. δίδοι and δίδωσι; 1. δίδομεν; 3. δίδουσι.

*Subj.* 3. δίδωσιν (Od. υ, 341, Hermann); *Opt.* 2. δίδοιτε; 3. δίδοιεν.

*Imper. & Partic.* δίδωθι, δίδου, διδούς, διδόντος, διδόντες.

#### IMPERFECT.

2. ἰδίδως; 3. ἰδίδου and δίδου.

#### SECOND AORIST.

*Indic.* 1. δόσκου; 3. δόσκε; 1. ἔδομεν and δόμεν; 3. ἔδοσαν, δόσαν.

*Subj.* 1. δῶ; 2. δῶς; 3. δῶσιν, δῶσιν, δῶ; 1. δῶμεν and δώομεν; 3. δώωσι ..... 1. περιδῶμεθον; 1. ἐπιδῶμεθα.

*Optat.* 1. δόην; 2. δόης; 3. δόη; 1. δόιμεν; 2. ἀποδοῖτε; 3. δοῖεν.

*Imper.* 2. δός; 3. δότω; 2. δότα.—*Infjn.* δόμεναι, δόμεν, δύναι, δίδυναι.—*Partic.* δόντες, δούσα.

#### FUTURE.

*Indic.* 1. δάσω; 2. δάσεις; 3. δάσει; 1. δάσομεν, διδάσομεν; 3. δάσουσι.

*Infjn.* δωσέμεναι, δωσέμεν, δώσειν, διδάσειν.

#### FIRST AORIST (only in the indicative, as ἦκα and ἔθηκα).

1. ἔδωκα, δῶκα; 2. ἔδωκας and δῶκας; 3. ἔδωκε, δῶκε.

a) The forms are mostly active. Of the passive we find only the perfect δίδοται, and first aorist passive, δοθείη; of the middle, θιούς ἐπιδῶμεθα; namely, as μάρτυρας, let us give the gods as witnesses; and τρίποδος περιδῶμεθον ἢ λίβητος (Il. ψ, 485), let us wager, &c., the earliest example of a bet, and ἐμίθεν περιδῶσμαι αὐτῆς (Od. ψ, 78).

<sup>1</sup> Thiersch considers ἔην an Æol. inf. in Il. ο, 82 (where Bekker reads ἔην). See, however, Spitzner ad loc.

*Of the forms in υ and ι.*

206. The forms of those in Υ in the optative are without ι after υ, as often as a consonant would follow υι, before which υι cannot stand.

207. Of this sort are θάπτομεν δαινυτο τε λαός (Il. ω, 665) for δαινυτο.—Πιλονίς κε μνηστῆρες—Ἡῶθεν δαινύατ' ἐπεί περίεσσι γυναικῶν (Od. σ, 248, l. δαινύατ'); and according to this analogy, in the perf. pass. νεύουεν κεφαλὰς—λελύτο δὲ γυῖα ἐκάστου (Od. σ, 238) for λελυτο. Not less in the active forms: of ἔδυν in θάρσυνον—μή τις μοι—ἀναδύῃ<sup>1</sup> (Od. ι, 377).

208. The infinitive ζευγνύμεν ἀνωγεν (Il. π, 145) compared with ζευγνόμεναι (ᾤοντο), Il. γ, 260, and ζευγνόμεν αὐτός (Il. ο, 120), cannot be otherwise than short, wherefore Bekker, with Hermann, writes ζευγνόμεν.

209. Of those in iota we find only two: (φθιμην) φθίμην in ἀποφθίμην (Od. κ, 51), and (φθιρο) φθιρο in πρὶν γάρ κεν καὶ νῦν φθιρ' ἀμβροτος (Od. λ, 330).

*Catalogue of various forms of Verbs. (From Thiersch.)*

210. As in the declensions, so in the verbs, it seems necessary to enumerate the *various* forms of the same word. The notion of *anomaly*, under this head, must be duly circumscribed, or even altogether abandoned, since here no common paradigm can be assumed as the *rule* (νόμος), no present as *original*, but the root only prevails throughout; to which the most different formations are equally to be referred. Moreover, not all the forms, which stand together under the verbs placed above each article, are to be considered as belonging to these verbs. The *roots* implied by the Homeric forms are placed in [ ], and referred to by numerals.

1. Ἀβᾶκειν, *not to know*. [1. βακ-: 2. ἀβακ-ε.]

Only in ι δ' ἀβάκησαν<sup>2</sup> ("did not speak to him because they did not know him." *Pape*). The root is βακ in ἔπος δ' εἶπερ τε βίβασται<sup>3</sup>, *has been spoken*. Hence βάζειν, *to speak*.

ἀβᾶκιν τὰν φρέν' ἔχειν, *tranquil*, Sapph.

ἀβακτός (prps. 'one who is no longer mentioned') is explained by Hesych. μὴ μακαριστός (*unhappy*).

<sup>1</sup> A Vienna MS. has ἀναδοίη, l. ἀναδύη, viz. δύνη, as σπαίη, θείη, δοίη. In like manner read δύνη (Od. σ, 348) for δύνη: for ἐκδύμεν (Il. π, 99) read ἐκδύμεν, as also the Munich MS. has for ἐκδύμεν.

<sup>2</sup> Od. δ, 249.

<sup>3</sup> Od. θ, 408.

2. *Ἀγαμαι*, wonder at, admire. [1. γα-: 2. γαι-: 3. ἀ-γα-: 4. ἀ-γαι-: 5. ἀ-γα-: 6. γα-: 7. γα-νν-: 8. γα-να-. Hence from γαφ, *gau-d-eo*, *gau-isus*, and the Germ. *gaffen*, to gape at<sup>1</sup>.]

(2) *κῦδει γαίων*, proud and rejoicing in his glory. (7) *γανύσεται*, will rejoice<sup>2</sup>; and without mood-vowel, *γάνυται*, *γάνυνται*. (8) *γανδῶντες*, *γανῶσαι*, bright-shining, flourishing. (5) *ἀγαμαί τε τέθηπά τε*, and in fuller form (*ἀγαφ*) with inserted α (*ἀγάφεισθαι*, *ἀγάφεισθαι*) *ἀγάασθαι*, to grudge; *θεαῖς ἀγάασθε*.—*Ἡγάασθε*<sup>3</sup>. (5) fut. *ἀγάσσεισθαι*, aor. *ἠγάασατο* and *ἀγάασατο*, *ἀγασσάμεθα*, *ἀγασσάμενοι*: subj. *ἀγάσθητε*, and (*εἰπερ καὶ*) *ἀγάσσειαι* for *ἀγάσθαι*. (4) *ἀγαιομαι*, in *ἦτορ ὑλάσκει ἀγαιομένου κατὰ ἔργα*, expresses at once *astonishment* and *indignation*<sup>4</sup>.

3. *Ἀγείρω*, assemble. [*γερ* (*ger-o*) with α collective<sup>5</sup> = *ἄμα*, to bring together. 1. *ἀγερ-*: 2. *ἀγειρ-*: 3. *ἀγυρ-*: 4. *ἀγορ-*: 5. *ἀγερε-*: 6. *ἀγυρ-τα-*.]

(1) 2nd aor. *ἀγίροντο*, *ἀμφαγίροντο* and *ἀγίρεσθαι*<sup>6</sup> (1. *ἀγείρεσθαι*), and (*ἀγείρόμενοι*) *ἀγρόμενοι*, *ων*, *οισι*, *αι*, *ποι*.—1st aor. pass. *ἀγίρθη*, *ἀγέρθεν*, *ἠγέρθεν*, and plup. with redupl. *ἀγγήγατο*. (2) *ἀγείρω*, *ἀγείροτο*, &c., *ἀγειρα*. (5) *ἠγείρεσθαι*, to assemble themselves; and *θυμηγερῶν*, *gathering strength*, *revising*; and with inserted θ, *ἠγείριθονται*, *ἠγείριθοντο*. (3) *ἀγυρις*, crowd; *ὁμήγυρις*, assembly; (*ἀγυρίδ*) *ὁμηγυρίασθαι* *Ἀχαιοῦς*<sup>7</sup>, to assemble. (6) *χρήμαρ* *ἀγυρτάζειν*, to collect wealth. (4) *ἀγορή*, assembly, and hence (*ἀγορα*) *ἀγοράσθαι*.

4. *Ἀγνυμι*, break. [1. *Γαγ-*: 2. *Γαγ-νν*<sup>8</sup>.] fut. *ἄξω*, aor. (*ἔφαξε*) *ἔαξα* and *ἤξα* (*ἄξω*, *ἄξει*, *ἄξας*).—*Ἐφάγην*, broke (intrans.); also *ἄγην* (*ᾶ*, once *ᾷ*: plur. *πάλιν φάγην ὀξέες ὄγκοι*<sup>9</sup>). (2) *περιάγνυται*<sup>10</sup>, of the voice of Hector, *breaks itself*, *reverberates around*; *ἀγνυτον*<sup>11</sup>, *ἀγνυμενδων*<sup>12</sup>.

<sup>1</sup> Nearly so Mr. Donaldson, New Crat. p. 403. He adds *ἀ-γα-θός*, *ἡ-γά-θεος*, *γῆ-θίω*: *ἀ-γανός*, *ἀ-γαν-ρός*, *γαν-ρος*, *γαν-ρίω*, &c. (to these I would add *ἀ-γα-ρός*), in all of which the primary meaning is that of 'pleasure,' 'joy,' 'delight,' or the connected feeling of wonder in *ἀγα-μαι*, which is so often connected with pleasure. Döderlein (5, 349) refers *ἀγαθός* to *γῆ-θίω*, but denies its relationship to *ἀγνός* from *ἀγαμαι* (in 2, 198 he assumes this relationship). He compares with this family the derivatives of *χα-*. Buttmann supposed a root *ᾶ*, *αι*-, *ᾶζ*-, *ᾶγ*-, denoting 'astonishment,' to which he refers *ᾶζομαι*, 'to reverence,' and the *ᾶπαξ εἰρημῖνα*, *ᾶητος*, *ᾶλητος* (which he explains to be *astonishing*, *terrible*, *prodigious*, implying *awful magnitude*), with *ἀγνός* and *ἄλως* (which Döderlein derives from *αι*). *Ἀγανός* would belong to this, as *σταγανός* to *στῆγν*, &c.

<sup>2</sup> ἔ, 604.

<sup>3</sup> Od. ε, 122.

<sup>4</sup> Od. ν, 16.

<sup>5</sup> So Döderlein. *ἀγείρω* = *ad-ger-ero* ('die lat. Wortbildung,' p. 122).

<sup>6</sup> Od. β, 385.

<sup>7</sup> Od. π, 376.

<sup>8</sup> *ᾶγ-ν* ~ *ῥῥῥν-νμι*, *φῥῥν-νμι*; Lat. *frag*-, *frang*-; Germ. *brech-en*; Eng. *break*. The Sanscrit has *bhāg*, *bhāng*.

<sup>9</sup> δ, 214.

<sup>10</sup> π, 78.

<sup>11</sup> μ, 148.

<sup>12</sup> π, 769. Od. κ, 123.

5. 'Αἶρω, *lift up*. [1. ἀφέρ-: 2. αἶρ-: 3. αἶρ-: 4. ἀερνν-, ἀρ-νν-: 5. ἀερ-εθ.]<sup>1</sup>
- (1) ἀρόθην, plur. (ἀορ) ἀωρο. (2) αἶρων, αἰρόμενος, αἶρας, αἰράμενος. (3, 3) ἑαίρω, (τοῖο) *slay*; αἶροντα, 2nd aor. mid. ἀρόμην, ἀροίμην, ἀρῆαι, ἀρίσθαι, &c., aor. 1st, ἦρατο, ἦρα'. (4, 5) ἀρνυμαι in ἀρνύσθην, ἀρνύμενος, *to carry off for oneself things fought or contended for*; hence *to win or to strive for as a prize*, ἱερήιον—ἀρνύσθην: τιμὴν ἀρνύμενοι Μενελάω: 'Αρνύμενος ἦν τε ψυχὴν<sup>1</sup>, [*he endured much*] *in order to win,—to preserve,—* (5) αερ with paragogic εθ, ἡερίθονται<sup>2</sup>.
6. 'Αἰξω, *increase*<sup>3</sup>: δῖξει, δῖξεται, δῖξων, αἰξε, δῖξετο<sup>4</sup>.
7. 'Αἴναι, *to blow*; δίσαι, *to sleep*. [1. Fe-<sup>5</sup>: 2. αFe-: 3. ἀFeη-.] (3) (αη) Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἀητον. ἀῖναι, ἀήμεναι, αἰς. ἀνέμων μίνος ὕγρον δέντων<sup>6</sup>: imperf. ἀην: pass. θυμὸς ἀητο<sup>7</sup>, *was blown up, excited*; and λῖων—ὕδμενος καὶ ἀήμενος<sup>8</sup>: (2) aor. 1. ἀFeσα, ἄσα, δίσαι, *to draw breath in sleep, to sleep*.
8. 'Αἶσσω, *rush impetuously*. [1. Fik-<sup>9</sup>: 2. ᾱFik-<sup>10</sup>, = *press upon, rush*; i.]  
 As, τόξων αἰκὰς ἀμφὶς μίνον<sup>11</sup>: πολυαἰκὸς πολέμοιο<sup>12</sup>: κορυθαἰκί<sup>13</sup>, *τρυχάικης*<sup>14</sup>: thus not *ἑπαῖξαι*<sup>15</sup>, but *ἑπαῖξαι*.
9. 'Αλαλείν, *to repulse*. [1. λεκ- (cf. *leo-ta*): 2. ἀλεκ-: 3. ἀλεκ-: 4. ἀλεκ-: 5. ἀλαλεκ-.]  
 In ἀλαλε, ἀλάλεκοι, οἰς, ἀλάλκειον, ἀλαλείμεναι, μεν, ἀλαλεῖν, ἀλαλεῶν. (2) (with σ or σε) pres. ἀλεξίμεναι, μεν, ἀλεξόμενοι<sup>16</sup>, ἀλεξώμεσθα, with aor. ἀλέξασθαι<sup>17</sup>, ἀλεξήσῃς<sup>18</sup>, and fut. ἀλεξήσῃς, ἀλεξήσεις, ἀλεξήσονται [*to ward off, if the acc. is expressed*; *to assist, if used absol.*; e. g. (τιν') — Τρωσὶν ἀλεξήσονται κατελθόμεν<sup>19</sup>.] The forms in the present appear to be *future forms*, which, together with ἀλεξήσῃς, have lost the meaning of the future.
10. 'Αλαλύκτῃμαι, *tremble with grief and anxiety*. [λυγ- (cf. *lug-eo*): 2. (ἀ-λυγ-τε =) ἀ-λυκ-τε (cf. ἀ-ταχ-τε = ἀ-τακ-τε, ἀτακτίω, from ταχ-).]

<sup>1</sup> Od. α, 5.

<sup>2</sup> ἑαίρω, whence ἑαρα, *spoils of a slain enemy*, and hence ἑναρῖζω (τινά), *despoil one when slain, slay*.

<sup>3</sup> Feγ- (in *veg-atus*) with the prefixed α, αFeγ, with σ.

<sup>4</sup> From αFeγ, αFγε, come *αυγεο*, and *αβξομαι* out of Homer.

<sup>5</sup> Cf. Germ. *weh-en*, *to blow*.

<sup>6</sup> Od. ζ, 181.

<sup>7</sup> Od. ζ, 181.

<sup>8</sup> This accounts for the forms αἰκή (α, i), 'α *ruah*' (τόξων αἰκαι);

πολυαἰξ, κορυθαἰξ, τρυχάιξ (all gen. αἰκος).

<sup>11</sup> ο, 709.

<sup>12</sup> α, 263.

<sup>13</sup> ζ, 109.

<sup>14</sup> Od. ι, 57.

<sup>15</sup> α, 165.

<sup>16</sup> Od. ι, 57.

<sup>17</sup> α, 182.

<sup>18</sup> α, 182.

<sup>19</sup> α, 182.

<sup>9</sup> Od. α, 478.

<sup>10</sup> Od. α, 478.

<sup>11</sup> Od. α, 478.

<sup>12</sup> Od. α, 478.

<sup>13</sup> Od. α, 478.

<sup>14</sup> Od. α, 478.

<sup>15</sup> Od. α, 478.

<sup>16</sup> Od. α, 478.

<sup>17</sup> Od. α, 478.

<sup>18</sup> Od. α, 478.

<sup>19</sup> Od. α, 478.

<sup>7</sup> φ, 386.

<sup>8</sup> φ, 386.

<sup>9</sup> φ, 386.

<sup>10</sup> φ, 386.

<sup>11</sup> φ, 386.

<sup>12</sup> φ, 386.

<sup>13</sup> φ, 386.

<sup>14</sup> φ, 386.

<sup>15</sup> φ, 386.

<sup>16</sup> φ, 386.

<sup>17</sup> φ, 386.

<sup>18</sup> φ, 386.

<sup>19</sup> φ, 386.

11. ἄλεινω, *avoid*. [1. ἀλεΐ-: 2. δλεν-: 3. (ἀλεΐν- =) ἀλειν-: 4. ἀλε-.]

(2) aor. 1. ἡλεύατο, ἀλεύατο, ἀλεύαντο: *imperat. δλεναι*, subj. ἀλέσεται<sup>1</sup>: ἀλέασθαι, ἀλευόμενος. (4) ἀλείμην, ἀλείσθαι, ἀλείαντο, ἀλέγεται, ἀλέωνται, ἀλέασθαι: *imp. αἰέοντο*<sup>2</sup>. (3) pres. ἀλείνω, εἰς, &c.

12. ἄλαστεῖν (*propr. not to endure*), *to be indignant*. [1. λαδ- (*cf. latus*, belonging to *fero*): 2. (ἀ-λαδ-τε =) ἀ-λασ-τε.] ἡλάστεον δὲ θεοί<sup>3</sup>: ἀλαστήσας ἔπος ἦνθα<sup>4</sup>, and τὸν δ' ἐπαλαστήσασα προσεύδα Παλλὰς Ἀθήνη<sup>5</sup>, *indignant on this account* (ἐπί).—Hence ἀλαστος, *unbearable* (of a person). [Others (e.g. Pape) connect it with λαθ- (*λαθ-εῖν*), so that ἀλαστίω = *not to be able to forget*: *too angry to forget*. In ἀλαστον ὁδύρομαι = *'incessantly,'* either derivation may explain the word.]

13. ἄλλομαι, *spring*. [Fal- (*cf. sal-tus*).] In 2nd aor. ἄλλο<sup>6</sup>, and ἄλλο with lengthened α: subj. ἀληται<sup>7</sup> and ἀλεται, perhaps ἄληται and ἄλεται, so that in the other forms the aspirate vanishes only in consequence of the compression of the syllables; partic. ἐξάλμενος, ἐπάλμενος, κατεπάλμενος. Of the 1st aor. only ἰσήλατο<sup>8</sup>.

14. ἄλοια, *smote*. [1. ἀλοΐ- (*cf. ἔλωσ*, *threshing-floor*): 2. ἀλοΐ-α-, = ἄλοια-.]

Only in γαῖαν πολυφόρβην χερσὶν ἀλοία<sup>9</sup>: ἀλούω, properly *to strike in threshing*, hence *to strike generally*, and ἀπηλόησεν<sup>10</sup>, *broke in pieces*.

15. ἄλῳ, *to be of wandering or unsettled mind*, by reason of grief or joy<sup>11</sup>. [1. λυ- (*cf. λυω*, *lues*): 2. ἀ-λυ-: 3. ἀ-λυ-σκ-: 4. ἀ-λυ-σκαδ-: 5. ἀ-λυ-σσ-.]

(2) ἄλῳις, ὅτι Ἴρον ἐνίκησας<sup>12</sup>. The wounded Venus, ἀλῶνσ' ἀπεβήσατο<sup>13</sup>. (3) ἀλῶσκων<sup>14</sup>: ἀλύξων and ἀλύξαι. (4) ἀλυσκάζω, *wander away, withdraw myself, avoid*, and (5) the form with double σ: κύνες ἀλύσσοντες<sup>15</sup>, *raving, furious*, and λύσσα, *rabies*.

<sup>1</sup> Od. ξ, 400.

<sup>2</sup> δλέαντο? T. — σ, 586.

<sup>3</sup> ο, 21.

<sup>4</sup> μ, 163.

<sup>5</sup> Od. α, 252.

<sup>6</sup> π, 754.

<sup>7</sup> φ, 536.

<sup>8</sup> π, 558.

<sup>9</sup> ι, 568.

<sup>10</sup> δ, 522.

<sup>11</sup> Döderlein refers this too to λυγ-, the γ having disappeared, its loss being sometimes compensated by the *lengthening* of υ (υ once only in Hom.), so δρύγ-ω, *rugio*, and ὠρύομαι. He connects it therefore with ἀλαλύκτημαι and ἀλυσκοπίδης = λυγραίς (not ἀλύτοις) πίδαίς. Hes. Th. 321.—ἀλύσσοντες (Il. χ, 70) he makes an *intensive* of this verb, but denies their relationship to ἀλύσσω, ἀλυσκάζω, which he refers to ἀλέκειν, ἀλέγειν, or ἀλείσθαι. The difficulty remains that ἀλύνειν is also *pro* γαυδίο *essuare*, of which, he says, he dare not decide whether it is the same word or a homonym.

<sup>12</sup> Od. σ, 833.

<sup>13</sup> ε, 352.

<sup>14</sup> Od. χ, 363, 382

<sup>15</sup> χ, 70.



16. ἄλῶναι, *to be taken*. [1. λαο- : 2. λω- : 3. ἀ-λω-, with ἀ from ἄμα.]

In Homer only in the 2nd aor. *to be taken* ; 3rd pers. ἤλω<sup>1</sup> (as ἔγνω), ἀλοίην, ἀλοίῃς, ἀλώω, ἀλώγ, ἀλῶναι, part. ἀλόντε<sup>2</sup>.

17. ἄμεναι, *to satiate*. [1. ἄδF- (cf. satur<sup>3</sup>) : 2. ἄδFε- : 3. ἄδF- : 4. ἄδ- : 5. ἄF-.]

(2) (ἄδFηκότες) ἄδδηκότες, *satiated*, and δειπνῶ ἀδήσει ν<sup>4</sup>, ἄδδην. (5) (ἄFμιναι) ἄμεναι in χρός ἄμεναι ἀνδρομόιο<sup>5</sup> : ἄσειν, ἄσεσθε, ἄσγ, ἄσαι, ἄσασθαι, all with long α, wherefore ἡ μὴν καὶ κρατερὸς περ ἰὼν ἄται πολέμοιο<sup>6</sup>, is probably a corruption from (ἄFε-ται) ἄσαι, and is future; also (ἄταρος) ἄτος, *insatiable*. (4) ἄδος<sup>7</sup> and ἄδην.

[Ἄω (ἄFω), *to hurt* ; *to mislead*. aor. ἄσα, ἄσαι : pres. mid. ἄται : aor. ἄσάμην : aor. pass. ἄσθην. Verb. adj. (ἄταρός) ἄ-ταρός, *not to be hurt* ; *insoluble*.]

18. ἄναινομαι, *refuse, deny*. [1. ναν-<sup>8</sup> (cf. na, Bavarian for nein, no, nay) : 2. ἀ-ναν- : 3. ἀναιν-.]

ἄναινομαι, *say no* ; ἀναινομαι, ἀναιναι, ἀναινέο, aor. ἀνήνασθαι, and subj. ἀνήνηται<sup>9</sup>, and indic. ἡναινέο<sup>10</sup>, and ἀπήνηναντο<sup>11</sup>, *rejected*.

19. ἄνδάν, *please*. [1. Fαδ- : 2. Fηδ- : 3. ἀνδαν-.]

(1) ἄδε, ἄδοι, ἄδειν, and (ἱFαδεν) εὔαδεν<sup>12</sup>, and (ἱFαδώς) ἱαδότα<sup>13</sup>. (1, 2) ἦσατο ὁ αἰνῶς<sup>14</sup>. (3) ἀφάνδανει, ἦνδανει, ἐπιήνδανει.

20. ἄνθησαι, *to bloom, to blossom*. [1. ἀνεθ- : 2. ἀνθε-.]

(1) perf. with redupl. ἀνήνοθα<sup>15</sup>, whence αἰμ' ἐτι θερμὸν ἀνήνοθεν ἔξ ὤτειλῃς<sup>16</sup>, *bursts, springs up* ; ἐνίσση μὲν ἀνήνοθεν<sup>17</sup>, from the house of Ulysses. Likewise ἦνοθα compounded with ἐν and ἐπί (on and over) ψεδνῇ δ' ἐπενήνοθε λάχνη<sup>18</sup>, on the head of Theraites : *scanty hair was spread on and over it*<sup>19</sup>. (2) ἀνθησαι.

21. ἄνώγω, *command*.

Present regular, but also without mood-vowel ; 1. pl. ἄνωγμεν<sup>20</sup> ; imperat. ἄνωγιτω, &c. ; and without mood-vowel ἄνωχθι<sup>21</sup> ; so that χθ extends to the other persons also : ἄνώχθω<sup>22</sup>, ἄνωχθε<sup>23</sup>, inf. ἄνωγέμεν, imperf. ἦνωγον (ἄνωγον) and ἦνώγειον<sup>24</sup>. There

<sup>1</sup> Od. χ, 230.

<sup>2</sup> ε, 487.

<sup>3</sup> And Germ. sättigen.

<sup>4</sup> Od. α, 184.

<sup>5</sup> φ, 70.

<sup>6</sup> Hes. 'A. 101.

<sup>7</sup> λ, 88.

<sup>8</sup> Buttmann makes αν = no : comparing ανευ (without) ; the Lat. in, Germ. ohne, un-, Engl. un- ; and ἀνηλίας, νηλίας, &c. : and these again with the Lat. nē. Döderlein makes ἀναινομαι = ἀνανεύω (adnuere), the opp. of καταινίω = κατανέω.

<sup>9</sup> ι, 510.

<sup>10</sup> σ, 450.

<sup>11</sup> η, 185.

<sup>12</sup> ξ, 340.

<sup>13</sup> ι, 173. Od. σ, 422

<sup>14</sup> Od. ι, 353.

<sup>15</sup> ~ ἀνά, ἀνώ, Pott. Donaldson (p. 416).

<sup>16</sup> λ, 266.

<sup>17</sup> Od. ρ, 270.

<sup>18</sup> β, 219.

<sup>19</sup> Cf. κ, 134. Od. θ, 365.

<sup>20</sup> Hymn. i. 528.

<sup>21</sup> κ, 67.

<sup>22</sup> λ, 189.

<sup>23</sup> χ, 437.

<sup>24</sup> η, 394.

is likewise a form with *α*: *ἀνωγα*, *ἀνωγας*, *ἀνωγε*, which is considered as perfect, although it never has the augment, and a pluperf. *ἠνώγεα*, *ἠνώγει* (not *ἀνώγει*). Also *ἀνώξω*, *ἀνώξομεν*, *ἀνώξαι*.

22. *Ἀπαφίσκω*, *dehude*. [1. *ἀφ*:- 2. *ἀφε*-(*ἀφη*, *touch*): 3. *ἀπαφ*:- 4. *ἀπαφ*:- 5. *ἀπαφ*-ισκ.]

(3) *ἦπαφε*<sup>1</sup>, *παρήπαφεν*<sup>2</sup>: subj. *ἐξαπάφω*<sup>3</sup>: optat. *ἀπάφοιτο*<sup>4</sup>, *ἐξαπάφοιτο*<sup>5</sup>, *to caress, to flatter, to dehude by caresses and flattery*, generally joined with *μύθεω*, *ἐπιέσσω*. (5) *ἀπαφίσκει*.

23. *Ἀπηύρα*, *took away*. [1. *Φρυ*-(cf. *fraus* = *taking away*): 2. *ἀφρα*:- 3. *αύρα*:-]

(3) *ἀπηύρας* in *καὶ μὲν μέγα κῦδος ἀπηύρας*<sup>6</sup>: likewise *ἀπηύρα*, *ἀπηύρων*, *ἀπηύρατο*<sup>7</sup>.

24. *Ἀρήμενος*, *laden, oppressed*<sup>8</sup>. [1. *Φαρε*-(cf. *βαρὺς*, *βαρὶς*-ος, and *bairan*, *bar*, Gothic for *to bear, bore*): 2. *ἀ-Φαρε*:-]

(2) (*ἀΦαρημένος*, *ἀαρημένος*) *ἄρημνος*, *heavily laden*. *Τῆραι λυγρῶ Κεῖραι ἐνὶ μεγάροισι ἀρήμενος*<sup>9</sup>; different from *ἀρήμεναι* belonging to *ἀράω*, *pray*<sup>10</sup>.

25. *Ἄρω*, *fit*. [1. *ἀρ*:- 2. *ἀρε*:- 3. *ἀρ*-αρ-ισκ:- 4. *ἀρ*-τε:- 5. *ἀρ*-τυ:-]

(1) aor. *ἄρσεν* (*ἐπῆρσεν*<sup>11</sup>), *ἄρσων*, *ἄρσαντες*, *ἄρσας*. — *Ἄραρον*, *ἦραρε*, *ἀράργ*, *ἀραρών*. — *Ἄρθεν* for *ἄρθησαν*: perf. *ἄρρηγ*, *ἀρρόδος*, *ρότ*, &c., *ἀραρυῖα*, &c.; pluperf. *ἄρρηκε* and *ἠρῆκε*<sup>12</sup>. (2) aor. *ἀρίσαι*, *conciliate, accommodate*<sup>13</sup>; *ταῦτα δ' ὀπισθεν ἀρεσσόμεθ'*<sup>14</sup>: *ἀρεσσάμενος*, *ἀρεσσάσθω*, &c. (3) *ἀράρισκε*, *fitted on*<sup>15</sup>. (4) (*ars*,

<sup>1</sup> Od. ξ, 488.

<sup>2</sup> Od. ξ, 360.

<sup>3</sup> Od. ψ, 79.

<sup>4</sup> Od. ψ, 216.

<sup>5</sup> ι, 376.

<sup>6</sup> θ, 237.

<sup>7</sup> Od. δ, 646.—Thus we must distinguish from these forms *ἀφούρας*, root *ορ*, and *ἐταυρεύειν*, root *Φρυ*, which even Buttmann associates with them. Still less can *ἐπίσκειν* be related to this stock, the root of which *εὔρ*, *εἴρω*, *εἴρω*, conveys the notions of *draw* and *forth*, i. e. *to draw to light, to discover*. (T.)—Buttmann's account is as follows:

*εὔρ*, to this root with its principal meaning to *take*, belong the following two compounds.

1. *ἀταυράω* (*I take away*), of this verb we find in poets only the imperf. (in the sense of the aor.) *ἀπηύρων*, and aor. I, mid. *ἀπηυράμην* (from *αὔρω*). To these tenses must be added the part. aor. I, act. *ἀφούρας*, and mid. (with pass. signif.) *ἀφουράμενος* with a particular change of vowel. The forms are strictly related to the former in point of meaning.

2. *ἐταυρίσκομαι* (*I reap the fruits of, enjoy*), fut. *ἐταυρίσομαι*, aor. *ἐταυρόμην*, *ἐταυρίσθαι*, and in un-Attic writers, *ἐταύρασθαι*.

The old poets have also the act., and chiefly the aor. *ἐταύρον*, Pind. Pyth. 3, 65, subj. *ἐταύρω*, infin. *ἐταυρεύειν* or *ἐταυρίμην*. The pres. *ἐταυρίω*, which is made from it, is in Hesiod.

<sup>8</sup> ~ *ἀραιός*, *Pape*.

<sup>9</sup> σ, 435. cf. Od. ζ, 2, ι, 403, ψ, 283.

<sup>10</sup> Od. χ, 322.

<sup>11</sup> ξ, 339.

<sup>12</sup> μ, 56.

<sup>13</sup> δ, 362.

<sup>14</sup> Od. ξ, 23.

<sup>15</sup> ι, 120, τ, 138

art-is, in composition *ῥαπτῶν*, *uniting oneself, acting together with another*; *ῥαπτήτην*, *ῥαπτήσαντε*, and *ῥαμπτῆτην*, *ῥαμπτῆτε*. (5) *ἄρπυ* (to fit, to order), *ἄρπυει*, *ἄρπυιαντες*, *ἄρπυνθη*, fut. *ἄρπυντῶσα*: hence, perhaps, *ἄρε* with *θμ* (*ἀριθμ*), *ἡριθμεῖν* (to set in order while counting, to count or number), *ἀριθμήσω*, -*σας*, *ἀριθμηθήμεναι*: and *ἀρθμ*, *ἀρθμήσαντε*<sup>1</sup>, *united*. Hence too perhaps (for *ἄρε*) *ἀμ-αρτε*: aor. *ἀμαρτεῖν* (perhaps originally *ἀφαρτεῖν*, as *μίν* from *φίν*), *to separate oneself, to wander away from an object, to miss or fail*; *ἄμαρτε*, εν, *ἀμαρτῆ*, *ἀμαρτῶν*, *ἀφαμαρτούσῃ*: fut. *ἀμαρτήσεσθαι ὀπωπῆς*<sup>2</sup>, *that I should be deprived of sight*; *ἀμαρ-αν-*, imp. *ἡμάρανε*, *failed, missed*.

26. *Ἀφύσσω*, draw. [1. *φν-*: 2. *φνγ-* (cf. Germ. *Pfü-tze*, *puddle*; *Pfü-hl*, *pool*): 3. *ἀφνγ-*.]  
(3) *ἀφύσσω*, as from *πρηγ*, *πρήσσω*: pres. *φύνοχόει* . . *ἀφύσσω*<sup>4</sup>: fut. *ἀφύξειν*<sup>5</sup>: aor. *ἄφυσσον*<sup>6</sup>, *ἀφύσσας*<sup>7</sup>, *ἀφύσσαστο*<sup>8</sup>, *ἀφυσσάμενος*<sup>9</sup>, *ἄφυσσε*, *ἄφυσσεν*<sup>10</sup>.

27. *Ἀχόμαι*, afflict myself, grieve. [1. *ἀχ-*<sup>11</sup>: 2. *ἀκαχ-*: 3. *ἀχεF-*, *ἀχευ-*: 4. *ἀκαχ-εδ-*: 5. *ἀχ-νυ-*: 6. *ἀχ-θε-*.]  
Hence *ἀχομαι*. (2) aor. *ἤκαχε* (*afflicted, injured*) *θεσπρωτοῦς*<sup>12</sup>, and middle *ἀκάχοντο*, *ἀκαχοίμην*, &c. (3) *ἀχέων*, *afflicting oneself*; *θυμὸν ἀχέων*, *grieving at heart*,—only in this form, and without *F*: *ἀχέων*, *ἀχέουσα*. Hence with reduplication, *ἀκάχησε* *τοκῆας*<sup>13</sup>, *ἀκάχημαι*. (4) *ἀκαχίζω*, *afflict*; *ἀκαχίζεις*, *ἀκαχίζεο*, *ἀκαχίδατ'*. (5) *ἀχυνμαι*, *torment myself*; *ἀχνύμενος*, *ἀχυντο*. (6) *ἄχθος*, *ἄχθε-ος*, *burden, pain*; *ἄχθομαι*, *am oppressed, pained*; *ἄχθομαι ἔλκος*<sup>14</sup>: *ἤχθετο*, *was grieved, vexed*; *νηὺς ἤχθετο*<sup>15</sup>, *was laden*.

28. *βαίνω*, walk, go. [1. *βα-*: 2. *βα-σκ-*: 3. *βιβα-*: 4. *βιβασκ-*.]  
We have already cited *βάτην* for *βήτην*: *τῷ δ' ἀέκοντε βάτην*<sup>16</sup>, &c. with *τῷ δ'*—*ἄρματα βήτην*<sup>17</sup>, &c. and *ἐβήτην*<sup>18</sup>. (2) the imperative has *σκ* and the notion of *speed* in *βάσκ' ἴθι*<sup>19</sup>, &c.

<sup>1</sup> η, 302.

<sup>2</sup> Od. i, 512.

<sup>3</sup> Apparently ~ *ἀφρός*, *Pape*. May not the root be possibly *φνδ-* (cf. *fud-*, *fund-o*), *ἀφυσδ-*, *σφυσδ-*, *σφυζ-* (in *σφύζω*, *to pour violently, to be in internal commotion*)?

<sup>4</sup> α, 598. Cf. Od. i, 9.

<sup>5</sup> α, 171.

<sup>6</sup> Od. β, 349.

<sup>7</sup> Od. i, 204.

<sup>8</sup> π, 230.

<sup>9</sup> ψ, 220.

<sup>10</sup> ξ, 517. Od. β, 379.

<sup>11</sup> Germ. *ach*, *alas*! May not this be referred to the Greek *αι*? Thus the *k* sound has disappeared from *στει-ος*, *spei-us*; *επιο-ιο*, *epi-ien*, *spy*. *Lobeck* supposes a bi-literal root with the notion of *ferre* or *vehere* ("vocali mutabili et consonâ fixâ"), whence *ἄχος*, *ἄχθος*, *ὄχλευς*, *μοχλός* (*vectis*), &c.

<sup>12</sup> Od. π, 427.

<sup>13</sup> ψ, 223.

<sup>14</sup> ε, 361.

<sup>15</sup> Od. α, 457.

<sup>16</sup> α, 827.

<sup>17</sup> θ, 115.

<sup>18</sup> ζ, 40.

<sup>19</sup> β, 8.

the active meaning appears in *κακῶν ἐπιβασκίμεν νῆας Ἀχαιῶν*<sup>1</sup>. (3) *βιβάς*, *part.* having the meaning of *stalking along*, joined with *μακρά*, ἔψι, appears in *ἦιε μακρά βιβάς*<sup>2</sup>, &c.; ἔψι *βιβάντα* *τυχών*<sup>3</sup>. The same form lengthened by σθ: *Αἴας δὲ πρῶτος προκαλίσσατο μακρά βιβάσθων*<sup>4</sup>, and *βίβα* with mood-vowel *μακρά βιβῶντα*, &c.; also *βιβᾶ*<sup>5</sup>.

29. *Βάλλω*, *throw*. [1. *βελ-* (in *βέλος*, *dart*): 2. *βλε-*: 3. *βαλ-* (cf. Engl. *ball*): 4. *βλα-*: 5. *βολε-*.]

(2) 2nd aor. opt. *βλέιο*<sup>6</sup>, and subj. *βλήεται*<sup>7</sup>, manifestly for *βλέηται*. (1, 5) *βεβολήατο*<sup>8</sup>, *βεβολημένος*<sup>9</sup>, hence *ἀντιβόλησας*, *ἀντιβόλησε*, *ἀντιβόλησας*, -*ῆσαι*, -*ῆσας* (to *throw oneself in the way*), to *meet*. (3) fut. *βαλέω*<sup>10</sup>, aor. *ἔβαλον*, &c., *βάλετο* and *βαλέσθαι*, &c., pres. imperf. *βάλλει*, *βάλλετο*, &c. (3, 4) perf. pluperf. *βεβλήκει*, *βέβληται*, *βέβληται*, *βεβλήαται*, *βεβλήατο*, &c., *βεβλημένος*, and without redupl. *ἔβλητο*, *βλήτο*, *βλήσθαι*, *βλήμενος*.

30. *Βιόμαι*, *bring to life, preserve in life*.

σὺ γάρ μ' ἐβιώσας, *κούρη*<sup>11</sup>, and in the 2nd aor. act. to *live*, whence *ἡ ἀπολίσθαι* *ἔνα χρόνον ἢ ἐβιώναι*<sup>12</sup>, and imperat. *ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω*<sup>13</sup>.

31. *Βούλομαι*, *will*. [1. *βολ-* (*vol-untas*): 2. *βουλ-*<sup>14</sup>: 3. *βουλε-*.]

(1) In *ἀλλά βόλεισθε*<sup>15</sup>, and according to several MSS. also *ἐτίρω* *ἐβόλοντο* *θεοί*<sup>16</sup> for *ἐβάλοντο*. (2) *προβέβουλα*<sup>17</sup>, *prefer*; and *βούλομαι*, *βούλετο*. (3) *βουλήσεται*<sup>18</sup>.

32. *Γαμῖν*, *marry*. [1. *γαμ-* (cf. Germ. *Bräuti-gam*, *bridegroom*, i. e. *betrothed to the bride*): 2. *γαμε-*.]

(1) *ἔγημεν*, *ἔγημε*, *γῆμεν*, *γῆμαι*, *γῆμας*, of the man who marries:

<sup>1</sup> β, 234.

<sup>2</sup> η, 213.

<sup>3</sup> ν, 371.

<sup>4</sup> ν, 809. cf. ο, 676. π, 534.

<sup>5</sup> Hymn. ii. 225.

<sup>6</sup> ν, 288.

<sup>7</sup> Od. ρ, 472.

<sup>8</sup> ι, 3.

<sup>9</sup> ι, 9. Od. κ, 247.

<sup>10</sup> θ, 403.

<sup>11</sup> Od. θ, 468.

<sup>12</sup> ο, 511.

<sup>13</sup> θ, 429.—*βίωμα* or *βείωμα*, a Homeric fut. *I shall live*, which may be considered either as a real irregular fut. (like *πίομαι*, or like *κίω*, *κίω*), or as a subj. used like a fut., instead of *βίωμα*. Neither do we attempt to decide whether it belongs to an old verb *βαίω* (whence, perhaps, *βίος*, *βίω*), or whether the pass. form of the verb *βαίνω* took the collateral meaning of *wandering through life*, that is to say *living*, in which case *βείωμα* would correspond to the active form *βαίω*, subj. for *βῶ*. *Buttmann*.

<sup>14</sup> *ἐθέλω*, γ. *Feil*.—But (says Mr. Donaldson) "it is unnecessary to add, that *βούλομαι*, with its two labials and heavier vowel ο, is no less distinct etymologically from the root *Feil*-, than it is different in signification from *θέλω*."—He supposes *βουλή* = *βοῦα*, *herd*, applied at Sparta to *ἀγέλη παιδῶν* (Hesych.). Thus *βουλή*, *herd* (by a 'transition from agricultural to political ideas') came to mean *assembly*, &c.: compare *convivium* (= 'a coming together,' as *convivium*, 'a going out'), which gets all the secondary meanings of *βουλή*. Hence *βούλομαι*.—p. 560. 568. I own that Mr. D.'s explanation seems to me very improbable.

<sup>15</sup> Od. π, 387.

<sup>16</sup> Od. α, 234.

<sup>17</sup> α, 113.

<sup>18</sup> Hymn. i. 264.

γήμασθαι, γήματο, γημαμένη, of the woman; e. g. Ἐπικάστην, . . . . Γημαμένη ᾧ υἱεὶ ὃ δ' ὄν πατὴρ' ἐξεναρξίας Γῆμεν<sup>1</sup>. (2) γαμίειν, γαμίωντι, γαμίσθαι: fut. γαμίω<sup>2</sup>, and immediately after Πηλεΐς, . . . . μοι ἔπειτα γυναῖκα γαμήσεται<sup>3</sup>, will give in marriage to me.

33. Γεγωνεῖν, to cry out, to cry aloud. [γοα- (ᾧ βοα-), γοαν-, γων-.]

Imperf. (γωνε) ἰγεγώνει<sup>4</sup>, ἰγεγώνευν<sup>5</sup>, γεγώνευν<sup>6</sup>: perf. part. γεγωνώς: 2nd aor. ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας<sup>7</sup>, &c.; likewise ἰβόησε γέγωνε τε<sup>8</sup>, γεγωνεῖν and γεγωνίμεν.

34. Γηθεῖν, to rejoice<sup>9</sup>. [1. γαF-: 2. γα-θε- (cf. gau-deo).]

(1) (γαFων) γαίω<sup>10</sup>, &c. (2) γηθῶ, whence the imperf. ἰγήθεον, ἰγήθειν<sup>11</sup>; and in the other tenses γηθήσει, γήθησε, &c.<sup>12</sup>

35. Γηράσκω, grow old. [1. γαρ-<sup>13</sup>: 2. γηρα-: 3. γηρα-σκ-: 4. γραF-<sup>14</sup>, γραυ-.]

(2) γηράς<sup>15</sup>: and from γηράω, ἰγήρα, κατεγήρα. (3) γηράσκει, καταγηράσκει, &c. (4) γρηῦς, γραῦς.

36. Γίγνεσθαι, to become. [1. γε-: 2. γα-: 3. γεν-.]

(1, 2) perf. γεγάσσι, γεγαῶρα, &c. (3) aor. γίνατο, γένοιτο, γίνηται, γενίσθαι, &c. perf. γέγονε. With extended ε: γεγνόμεθα<sup>16</sup>, were born, γεγνομένω, γεγνομένῃσι, and aor. 1st, γένιατο, ἐγένιατο, γείνασθαι, and γείναι<sup>17</sup> (for γείνηαι).

37. Δαῖναι<sup>18</sup>, to know. [1. δαχ-<sup>19</sup>: 2. δαχε-: 3. δα-: 4. δαε-: 5. δη-: 6. δι-δα-σκ-.]

(1) διδάξε, διδάξαμεν, διδιδάχθαι<sup>20</sup>. (6) διδάσκουσιν, διδασκίμεναι, and διδασκῆσαι<sup>21</sup>, to teach. (3) 2nd aor. act. δίδαεν, taught, and (δεδάσθαι) δεδάσθαι<sup>22</sup>, to teach oneself, to discover. (4) 2nd aor. pass. to be taught, to know, ἰδάην<sup>23</sup>, and belonging to this δαίω, δαῖναι, προδαίεις, &c. So also fut. πῶς γὰρ ἐμεῦ σύ, ξεῖνε, δαήσῃ<sup>24</sup>, and perf. δεδάηκας, δεδάηκε. (4, 5) In δῆω (indagando reperio), used with respect to the future, shall or will find, οὐκ εἰ δῆερε τίμωρ Ἰλίου<sup>25</sup>, and δῆεις<sup>26</sup>, &c.

<sup>1</sup> Od. λ, 273.

<sup>2</sup> Od. ρ, 161.

<sup>3</sup> Od. θ, 305.

<sup>4</sup> γ, 214, 127.

<sup>5</sup> Cf. the German gar denoting that which is at an end, finished.

<sup>6</sup> Passing into ε in the German greis, hoary.

<sup>7</sup> γ, 477.

<sup>8</sup> In the non-Homeric διδάχῃ and indagare.

<sup>9</sup> Hes. E. 54.

<sup>10</sup> ι, 418, 685.

<sup>11</sup> ι, 388.

<sup>12</sup> Od. ι, 47.

<sup>13</sup> See note on ἀγαμαι.

<sup>14</sup> For γάθει, Il. ξ, 140, read γηθεῖ.

<sup>15</sup> Cf. the German gar denoting that which is at an end, finished.

<sup>16</sup> Passing into ε in the German greis, hoary.

<sup>17</sup> Od. υ, 202.

<sup>18</sup> See note 1, page 145.

<sup>19</sup> In the non-Homeric διδάχῃ and indagare.

<sup>20</sup> Od. π, 316.

<sup>21</sup> γ, 208.

<sup>22</sup> ι, 260.

<sup>23</sup> ι, 384.

<sup>24</sup> γ, 34.

<sup>25</sup> Od. ε, 400.

<sup>26</sup> α, 405.

<sup>27</sup> ρ, 197.

<sup>28</sup> λ, 831.

<sup>29</sup> Od. τ, 325.

38. *Δαίω*, *dissever*; *δαίω*<sup>1</sup>, *destroy*. [1. *δαΐω*:- 2. *δαΐω*:- 3. *δαίω*:- 4. *δαίω*:- 5. *δαίω*:-.]

(1) ἦλθε δαίω<sup>2</sup> Χαλκός<sup>3</sup>, &c. then δαίω<sup>4</sup>μένος, δαίω<sup>5</sup>ετο, δαίω<sup>6</sup>αι, *ιδάϊε*, *δεδαίωμένον ἦτορ*<sup>7</sup>, &c. (3) *δαίωμα*, *divide*, *distract*, *δαίεαι* ἦτορ<sup>8</sup>. *Αἰθίοπας, τοὶ διχθὰ δεδαίεαι*<sup>9</sup>, and active *κῆρα δαίετο καὶ νίμι μοίρας*<sup>10</sup>. (4) fut. and aor. mid. and perf. pass. *δάσσαντο*, *δασαίμεθα*, *δάσωνται*, *δασσάμενοι*, *κυσὶν ὦμα δάσασθαι*<sup>11</sup>, *to tear to pieces raw*, (*δεδαίεαι*) *δεδάσται*<sup>12</sup>, &c., *ἀποδάσσομαι*<sup>13</sup>. (5) *δαίονται*, *δαίω<sup>14</sup>νται*, *δαίω<sup>15</sup>ντο*<sup>16</sup>. We must distinguish from these the forms from *δαίω*, *δαίω*, ~ *καίω* in *καίω*, namely *δαίε*, *δαίεν*, *set on fire*; *δαίον*, *δαίετε*, *δαίόμενον*, *kindled*, *burning*; *η, ων*, aor. *δάηται* Ὀπός<sup>17</sup> ἂν Τροίῃ πυρὶ πᾶσα δάηται *Δαιομένη*, *δαίωσι* δ' ἀρήϊοι νῆες Ἀχαιῶν<sup>18</sup>: perf. *δέδηε*, pl. *δέδηε*, *burned*, *raged*, said of war, grief, tumult.

39. *Δαίνυμι*<sup>19</sup>, *feast* (active sense). [1. *δαπα* (= *δαπα*<sup>20</sup> in *πάσασθαι*, *taste*): 2. *δαπ*:- 3. *δα*:- 4. *δαί*:- 5. *δαίνυμι*:-.]

(1) *δαπάνη* (non-Homeric), *expense*. (2) *δάπτει* (*δαδάπτω*), *δαρδάπτουσι*, *καταδάψαι*, *to feast* (intransitive). (4) In *δαίσειν* δέ

<sup>1</sup> Buttmann's doctrine is this:

*δαίω*,—*δαίω*. The forms belonging to these themes have four principal significations: *to divide*, *give to eat*, *burn*, *teach*.

1. *δαίω* (*I divide*, particularly with a sharp instrument, *I distribute*) in this form and signif. has merely the pres. and imperf., and is only poetical; but the fut. *δάσομαι*, aor. *ἰδασάμην*, as depon. mid., have the same meaning, and are also employed in prose; the perf. *δεδάσμαι* has the pass. sense (*I am divided*, *distributed*), and its third pers. pl. *δεδαίεαι* adheres again to the root *δαίω* for the sake of euphony. Compare *μαίωμα* *ἱμασάμην*, *ναίω* *ἰνασάμην*. The pres. *δαίωμα* bears the same relation to these forms as *παίωμα* to *πάσασθαι*.

2. *δαίνυμι* (*I give to eat*, *treat*, *feast*), mid. *δαίνυμαι* (*I consume*, *revel*), second pers. *δαίνο*, according to the analogy of verbs in *νυμι* makes its tenses from *δαίω*, which, however, never has this signif. in the pres. tense, *δαίω*, *δαίσω*, *δαίσομαι*, &c.

3. *δαίω* in the pres. tense signifies also *to burn*, *kindle*. In the perf. *δέδηα*, it has the intrans. sense of the mid. *δαίωμα* (*I burn*, *am on fire*), aor. 2. (*ἰδασάμην*), 3 subj. *δάηται*.

4. *δάω* combines the causative sense *to teach*, with the immediate one *to learn*. In the first we have only the aor. 2. *ἔδασεν* or *δέδασεν*, to which belongs also the Homeric *δέδασ*, but in the sense of *learning*, perf. (*δέδασ*) *δεδάσαι*, *δεδάως*, aor. pass. *ἰδάην* (properly *was taught*, i. e. *learned*), whence the new perf. *δεδάηκα* or *δεδάημαι*, fut. *δαήσομαι*: *δέδασ*, as a pres. tense, gives (*δεδάσθαι*) *δεδάσθαι*, *to get to know*, *to investigate*, *experience*, Homer. This verb is merely poetical, and has no pres. tense in either sense, but the usual *δεδάσκει* comes from it.

The Epic *δίω*, *δίω*, &c. an anomalous future with the steady meaning *I shall find*, also belongs to this root.

<sup>2</sup> η, 247.

<sup>3</sup> Od. v, 320.

<sup>4</sup> Od. α, 48.

<sup>5</sup> Od. α, 23.

<sup>6</sup> Od. ο, 140.

<sup>7</sup> ψ, 21.

<sup>8</sup> α, 125.

<sup>9</sup> ρ, 231.

<sup>10</sup> ψ, 121.

<sup>11</sup> υ, 316.

<sup>12</sup> See note on *δαήναι*.

<sup>13</sup> Cf. *dapes*.

γάμον<sup>1</sup>, to furnish a marriage-feast; and δαισάμενοι<sup>2</sup>, having feasted. (5) The same meaning: δαίνυ δαῖτα γέρουσιν<sup>3</sup>, and δαίνυται, feasts<sup>4</sup>. Δαίνυο, δαίνυντο, δαίνυτε, and δαίνυιαι<sup>5</sup>, δαίνύη<sup>6</sup> (for δαίνύηαι), δαίνυσθαι, δαίνύμενος.

40. Δάμνημι, subdue. [1. δαμ- (cf. Germ. *zahn*, Eng. *tame*):

2. δαμε-: 3. δαμ-α-: 4. δαμ-να-: 5. δμα-.

(1, 2) aor. ἰδάμην, ἰδάμη, δάμη: plur. ἰδάμηνεν, δάμεν: subj. δαμείω, εἶης, εἶη, εἶετε: opt. δαμείης, δαμείη: infin. δαμήμεναι, δαμήναι, δαμείς, δαμέντα, &c. (3) aor. with σ: ἰδάμασσε, δάμασσε, δάμασεν, δάμας', δαμάσω, δαμασαιατο, &c., together with δαμάσθῃ and δαμασθήεις, as also some forms from αω: δαμᾶ<sup>7</sup>, δαμάς<sup>8</sup>, fut. δαρώσι<sup>9</sup>. (4) δάμνημι<sup>10</sup>, δάμνησι<sup>11</sup>, and ἰδάμνα<sup>12</sup>, δάμνα<sup>13</sup>, as καίετα, and pass. δάμνεται, δάμνασθαι, δάμνατο; whence likewise δαμνᾶ<sup>14</sup> should be written as 2nd pers., δάμνα from δάμνασαι. (5) perf. δεδμήμεθα, δεδμημένος, ον, οι; pluperf. δεδμήμην, δεδμητο, δεδμήατο: also the aor. δμηθήτω<sup>15</sup>, and δμηθέντα.

41. Δείκνυμι, show, and δέχομαι, receive. [1. δεκ- (= stretch out, reach: δίκον, ἔδικε, Pind.<sup>16</sup>—cf. *dig-itus*): 2. δεικ- (= point with outstretched hand: Germ. *zeig-en*, show): 3. δεικ-νυ-: 4. δεικ-ανα-, δει-δεκ-: 5. δει-δεκ-: 6. (δει-δεκ-σ-) δει-δσκ-: 7. δεκ-, δεχ-: 8. δοκ-εψ-, δοκεν-: 9. δοκε-].

(2) δείξω, ἔδειξεν, &c., and Πηλεΐδῃ μὲν ἰγὼν ἰνδείξομαι<sup>17</sup>, to Peleides will I point, will address myself to him. (3) δεικνύς, pointing: τῷ καὶ δεικνύμενος<sup>18</sup>, pointing to them, stretching out the hand, hence greeting them as guests; and θῆκεν ἄεθλα Δεικνύμενος Δαναοῖσι<sup>19</sup>, where the dative belongs to θῆκεν, and with δεικνύμενος we must understand αὐτούς: δεικνύμενος αὐτούς, bidding them to the games. (4) δεικανόωντο δέπασσιν<sup>20</sup>, and δεικανόωντ' ἐπίεσσιν<sup>21</sup>. (4) δεῖδεκτ' Ἀχιλλῆα<sup>22</sup>, δευδέχεται<sup>23</sup>, δευδέχατ'<sup>24</sup>, so that in the radical syllable εἰ is shortened to ε. (5) δευδέξεσθαι, δευδέχασθαι. (6) δευδίσκόμενος, δευδίσκετο, and δευδίσκόμενος<sup>25</sup>, reaching out the right hand. (7) From δευδέκτο, &c., is extracted the root δεκ, δεχ, with the meaning of take, receive, for δέχεσθαι, δεῖξομαι, δεῖξασθαι, &c., together with the forms without mood-vowel (and thus resembling those of the perfect), δέξο, δίκτο. (8) δοκεῖναι, δοκεύσας, to lie in wait for, to catch stealthily (9) δευδοκμήμενος<sup>26</sup>.

<sup>1</sup> τ. 299.

<sup>2</sup> Cf. n. 109.

<sup>3</sup> γ. 368.

<sup>4</sup> π. 103.

<sup>5</sup> Pyth. 9, 128 (218).

on this class of words in the New Crat., p. 202.

<sup>17</sup> τ. 83.

<sup>18</sup> Od. σ. 111. ω, 410.

<sup>19</sup> δ. 4.

<sup>2</sup> Od. σ. 408.

<sup>3</sup> Od. θ. 243.

<sup>4</sup> ε. 893.

<sup>5</sup> ζ. 199.

Ol. 11, 75 (10, 86).—See the interesting remarks

ψ. 701.

ι. 196.

Od. σ. 150.

ι. 70.

α. 61.

ι. 746.

ι. 158.

ψ. 701.

ι. 224.

ο. 730.

ο. 99.

χ. 271.

ι. 391.

ο. 86.

Od. η. 72.

42. Δεύω, *bedew, moisten*. [δεF- (cf. Germ. *thau*, Eng. *dew*).] δεύει, δέυε, ἰδευε, δέυεσκον, δέυεται, *is moistened*; δέυετο, δέοντο, κατέδευσα<sup>1</sup>.

43. Δίω, *bind*; δέομαι, *need*. [1. δε-; 2. δεFε-, δευ-.] (1) In δίων<sup>2</sup>, δίοιμι: imperat. δέοντων<sup>3</sup>, and with like meaning δέοντα<sup>4</sup>, δήσειν, ἰδησα, &c., ἰδήσατο, δήσαν<sup>5</sup>, δησάμενος, ἐέδετο, δέδεντο, and (διδε) imperf διδῃ<sup>6</sup>. (2) δέομαι, *need, want*; ἐπιδένουμαι, δέυει, δέυη<sup>7</sup>, δέυεται, δευόιατο, δευέσθω, δεύεσθαι, δυνόμενος, ἰδέυετο, ἰδέυετο, δυνέσθην; fut. (δεFε) δηνήσεται<sup>8</sup>, δηνήσεσθαι<sup>9</sup>, and 1st aor. only act. in ἰδέύησεν<sup>10</sup>. With these there appears from the root without F, δεῖ only in τὶ δεῖ πολέμιζέμεναι<sup>11</sup>, and δῆσεν in ἐμείω δὲ δῆσεν<sup>12</sup>.

44. Δίζημαι, *seek*. [1. διδ-: 2. (δισδ-) διζ-: 3. διζε-.] (2) Whence διζε<sup>13</sup>, 1. διζε. (3) διζῃται<sup>14</sup>, διζήμενος, η and fut. διζήσόμεθ'<sup>15</sup>.

45. Δινεύω and δινέω, *turn*. [1. διν- (in δινος, *vortex*): 2. δινε-: 3. (δινεF-) δινενυ-.]

(3) In δινενον, δινεύεσκε, δινεύοντες, δινεύουσιν. (2) ἰδινεον, ἰδινόμεν, ἰδινόμεσθα, *turned ourselves about, wandered*; δινείσθην, ἐπιδινήσας, δινηθείς, and στρεφιδινηθέν<sup>16</sup>, *were rolled about*; ἀμφιδινῆνται<sup>17</sup>, *surrounds*.

46. Δίω, *to be afraid, and to flee, also to inspire fear, to scare*. [1. δι- (cf. *ti-mor*): 2. διε-: 3. ~ δεF-, δFε-: 4. δει-: 5. δειδ-: 6. δειδ-ισσ-.]

(1) In the former meaning it is in the active: διε νηυσιν Ἀχαιῶν<sup>18</sup>, *feared for*; and περὶ ἄστυ μέγα Πριάμου δίων<sup>19</sup>, *fled*. In the latter sense it has always the passive termination: λιγὺν ῥα κύνας—ἀπὸ σταθμοῖο δίνονται<sup>20</sup>. So δίνεται<sup>21</sup>, &c., ἐξαποδύωμαι<sup>22</sup>. Without mood-vowel: νομήες αὐτῶς ἐνδίδεσαν<sup>23</sup>, *seek in vain to terrify*; and ἵπποι—πεδίῳ δίνονται<sup>24</sup>, *speed (run)*.—To both forms belongs the infin. δίσσθαι, and therefore it is both active: ξῖνον ἀπὸ μεγάρου δίσσθαι<sup>25</sup>,—and intransitive: οὐ ῥα τ' ἀκείρητος μίμονε σταθμοῖο δίσσθαι<sup>26</sup>, he does not endure without an attempt *to hasten from the fold*. To δίνονται also belongs as subj.<sup>27</sup> ὥς δ' ὁπότε πλήθων ποταμὸς πεδίονδε δίνεται<sup>28</sup>, for κάτεισιν (L. δίνεται from δίνεται, as θήγαι, θήγαι): perf. δειδία, &c. (3) In δίος, *fright*. (5) δει-δ (as in μερ, ἀμέρδω), δειδω, of which

<sup>1</sup> i, 290.<sup>2</sup> Od. μ, 196.<sup>3</sup> Od. μ, 54.<sup>4</sup> σ, 553.<sup>5</sup> Od. μ, 161.<sup>6</sup> λ, 105.<sup>7</sup> Od. α, 254.<sup>8</sup> Od. ζ, 192. ξ, 510.<sup>9</sup> Od. ψ, 128.<sup>10</sup> Od. ι, 483. 540.<sup>11</sup> i, 337.<sup>12</sup> σ, 100.<sup>13</sup> π, 713.<sup>14</sup> Od. λ, 100.<sup>15</sup> Od. π, 239.<sup>16</sup> π, 792.<sup>17</sup> ψ, 562.<sup>18</sup> i, 433.<sup>19</sup> χ, 251.<sup>20</sup> ρ, 109.<sup>21</sup> χ, 189. 456.<sup>22</sup> ε, 763.<sup>23</sup> σ, 584.<sup>24</sup> ψ, 475.<sup>25</sup> Od. ρ, 398.<sup>26</sup> μ, 304.<sup>27</sup> According to the reading of Zenodotus.<sup>28</sup> λ, 492.



no person appears, δέισσθαι, δέισαν, &c., and (δφει) ἐδδείσας, εν, ε, ατε, αν : (δφει) ὑποδείσας, ὑποδείσαντες, &c.<sup>1</sup> with (δει) ὑποδείσατε<sup>2</sup>. (6) terrify (δι, δειδι), δειδίσσαι, δειδίσσεο, δειδυσίθω, δειδίσσεσθαι, together with δειδιξέσθαι and δειδιξασθαι, perf. (δεδφουκα) δειδοικα.

47. Δοάσασθαι, to appear. [δοφα-.] αεικίλιος δόατ' εἶναι<sup>3</sup>, appeared, together with δοάσατο<sup>4</sup>, &c., and δοάσεται for δοάσῃται<sup>5</sup>.

48. Ἐγείρω, rouse. [1. γερ- (cf. ger-o) : 2. ἐ-γερ-, ἐγρ- : 3. ἱγρ-ε-, ἱ-γρη-σσ-.] (2) ἔγρεο, ἔγρετο, probably the 2nd aor. and ἔγρεσθαι (l. ἐγρέσθαι)<sup>6</sup>: perf. (ἔγρεγορ) ἐγρηγόρθαι, ἐγρήγορθε, ἐγρηγόρθασι, and hence ἐγρηγόρων. (3) ἐγρήσσεις, ἐγρήσσοντες, being awake.

49. Ἐδω, ἔσθω, and ἰσθίω, eat. [1. ἰδ- : 2. ἰσ-<sup>7</sup> : 3. ἰδε- : 4. ἰδη-τυ- : 5. ἰσ-εθ- : 6. ἰσθ-.]

(1) ἔδει, ἔδουσι, ἔδοντες, ἔδοιεν, ἔδμεναι. Also ἔδομαι, ἔδειαι, ἔδονται, with future meaning<sup>8</sup>; imperf. ἔδον, ἔδεσκε. Likewise perf. ἰδηδώς<sup>9</sup>, and (ἰδε) ἰδηδώραι<sup>10</sup>. (3, 4) ἰδητύς (meat), whence the subst. ἰδητύος. (5, 6) ἔσθω in ἔσθουσι, ἔσθειν, ἰσθόμεναι, ἔσθων, ἔσθουσαι, ἦσθε, ἦσθ' <sup>11</sup>, and the paragogic ἰσθίω, whence ἰσθίαι, ἰσθίετε : imp. ἔσθιε, ἔσθι' : infin. ἰσθίμεν : imperf. ἦσθιε, ἦσθων.

50. Εἶδω, see.

In Homer the act. is common only in the imperf. : εἶδον, εἶδε, εἶδομεν, and εἰσίδον, beheld; pass. εἶδεται, are seen, appear<sup>12</sup>; διαίδεται, is seen through<sup>13</sup>; εἰδόμενος, -η, like, looking like; imperf. εἶδοντο, saw<sup>14</sup>; 2nd aor. ἶδον, saw; ἶδε, &c.; imper. ἶδε : subj. ἰδω, ἰδωμι, ἰδης, &c.; optat. ἰδοιμι : infin. ἰδέειν, ἰδεῖν : partic. ἰδών, ἰδοῦσα, &c.; and mid. with the same meaning, ἰδόμεν, ἰδωμαι (ἰδηαι, ἰδηται, &c.); optat. ἰδοιμην, -οῖο, &c. ἰδοῖατο : imper. ἰδεσθε : infin. ἰδίσθαι : fut. εἰσομαι, εἰαι, εἰαι, shall see<sup>15</sup> (shall find out by seeing<sup>16</sup>, shall know<sup>17</sup>); aor. εἰσάω, εἰσατο, εἰσάω, εἰσαντο, εἰσῃται, εἰσαίτο, εἰσάμενος, εἰσάμενος, -η, was seen, appeared, seemed, was like; perf. οἶδα (have seen) know; οἶδας only Od. α, 337, elsewhere οἶσθα, οἶδεν, οἶδε. In plur. only ἰδμεν, and from ἰσῃμι ἰσῃτε, ἰσασι. As forms of the other moods are ascribed to this εἶδω<sup>18</sup>, and commonly εἰδῶ, εἰδῆς, εἰδῆ, εἰδομεν or rather εἰδόμεν, εἰδετε<sup>19</sup>, εἰδῶσι : optat. εἰδείην, ης, η : imper. ἰσθι, ἰστω : infin. ἰδμεναι, ἰδμεν : part. εἰδώς,

<sup>1</sup> χ. 282. μ. 413.

<sup>4</sup> α, 458.

<sup>5</sup> ψ, 339.

<sup>3</sup> Od. β, 66.

<sup>3</sup> Od. ζ, 242.

<sup>6</sup> Od. ν, 124.

<sup>7</sup> Cf. Eng. eat, and Germ. essen, Lat. edere and comessare.

<sup>8</sup> Cf. δ, 237. π, 836. σ, 271. 283. Od. ι, 369, &c.

<sup>10</sup> Od. χ, 56.

<sup>11</sup> Od. π, 141.

<sup>12</sup> θ, 559.

<sup>9</sup> ρ, 542.

<sup>14</sup> π, 278.

<sup>15</sup> θ, 532.

<sup>16</sup> Od. τ, 501.

<sup>13</sup> ν, 277.

<sup>17</sup> κ, 88.

<sup>18</sup> ζ, 235, where Aristarchus read ἰδέω.

<sup>19</sup> θ, 18.

ιδυῖα (ης, η, αν, &c.): and dat. plur. ιδυῖσι πραπίδεσσι, *with intelligent mind*, together with which *ειδύρσι* is another reading, as in Il. α, 608. From this is formed the future *ειδήσεις, ειδήσετε, ειδήσειν, εἶμεν*, *to be about to know*; pluperf. 1st, ᾔδεα: 2nd (ἡεῖδεα), ἡεῖδης, ἡεῖδεις, ᾔδησθα: 3rd, ἡεῖδη, ἡεῖδει<sup>1</sup>, ᾔδειν, ᾔδεε, ᾔδη, ᾔδει: plur. from ἴσημι, ἴσαν. We find also from ἴσημι the supplemental forms ἴστε, ἴσθι, ἴστω, ἴσασι, ἴσαν.

51. Εἰλυμένος, *involved, wrapped up*. [1. *FeFeL-*: 2. *FeLF-* (cf. *σολο-ο*): 3. *FeLy-*: 4. *ειλυ-*: 5. *FeLF-, FeLy-, ειλε-*.]

(1) *ειλύσω ψαμάθοισι*<sup>2</sup>, *will cover up*; *ειλύσεται, ειλύτο, ειλυμένος*. (5) From *ειλε* comes *ειλει*<sup>3</sup>, *drove together*; *ειλεον ἐν στείνοι*<sup>4</sup>, *ειλεῦντο, ειλεῦντα*. From *Feλε, Feλ*, 2nd aor. *ἀμφι βίην Διομήδεος ἰπποδάμοιο Εἰλόμενοι*<sup>5</sup> (*pressed together, crowded*), together with 1st aor. *ἔλσαι, ἐέλσαι, ἔλσας*: perf. *ἐέλεθα, ἐέλεμένος*: lastly, from the 2nd aor. pass. *Feλ, Faλ* (as *στελ, σταλ*, in *στέλλω, σταλῶ*) (*ἔFάλη*), *Αἰνείας δ' ἰάλη*<sup>6</sup>, and *κρύφθη γὰρ ὅπ' ἀσπίδι—Τῇ ὅκο πᾶς ἰάλη*<sup>7</sup>, *gathered himself together, crouched*. Add 'Ἀργεῖους ἐκέλευσα ἀλήμεναι<sup>8</sup>, ἀλῆναι, ἀλείς, ἀλόντες, and *χειμίριον ἀλὲν ὕδωρ*<sup>9</sup>.

52. Εἰπῆν and ἐνισπεῖν, *to say*; *ἠνίκαπε, ὑπὸταῖδε*. [1. *Feπ-*: 2. *ειπ-*: 3. *ισπ-*.]

(1) 2nd aor. *εἶπον* and *ἐειπον*: *εἶπες* and *ἐειπες, εἶπας* and *ἐειπας*: *εἶπεν, ἐειπεν, εἶπε, ἐειπε*: *εἶπεσεν* and *εἶπεσκε*: plur. *εἶπομεν, εἶπον, ἐειπον*; subj. *εἶπω, εἶπῃς, εἶπρσθα, εἶπρσιν*, *εἶπῃσι, εἶπῃ*: optat. *εἶποιμι*: imper. *εἰπέ, δειπέ, εἰπετε, and εἶπατε*: infin. *εἰπόμεναι, εἰπόμεν, εἰπῆν*: part. *εἰπών, όντος, &c.*, *εἰποῦσα, &c.* We perceive, therefore, that the prefixed *ε* appears only in the indicative, and should be considered as an augment<sup>10</sup>. (3) *ἔσπετε* and (*ισπ, ισπ*) *ἐνισπεῖν*: indic. *ἐνισπες, ἐνισπε*: subj. *ἐνίσπω, η*: opt. *ἐνίσποις, οι*: imper. *ἐνισπε, ἐνισπες*, like *ἐπίσχες*: also in the pres. *ἐνίσπειν*<sup>11</sup>, and fut. *ἐνισπήσω*<sup>12</sup>: and the forms without *σ*, as in Pindar, *ἀδείας ἐνίπτων ἐλπιδας*<sup>13</sup>: so in Hom., fut. *ἐνίψω*<sup>14</sup>, *ἐνίψει*<sup>15</sup>. These forms bring the word into connexion with those from *τε* (in *ἶπος, burden*; *ἐνίπη, a burdening with words, objurgation*; *ἰπῶν, oppress*, in *Æschyl.*), *ἰψεται*<sup>16</sup>, *will oppress*; and aor. *ἰψαο λαὸν Ἀχαιῶν*<sup>17</sup>,

<sup>1</sup> Od. ε, 206.

<sup>2</sup> φ, 319.

<sup>3</sup> θ, 215.

<sup>4</sup> Od. χ, 460.

<sup>5</sup> α, 782.

<sup>6</sup> ν, 278.

<sup>7</sup> ν, 408.

<sup>8</sup> α, 823.

<sup>9</sup> ψ, 420.

<sup>10</sup> Of the compounds we find the present forms: *ἐνέτοιμι, ἐνέποντα, ἐνέπουσα, ἐνέποντες*, with *ἐννεπε* (Il. β, 761).—Since the prefixure of the *ε*, as we have seen, appears in the light of an augment, we cannot treat these forms as having arisen from *Feπτε, Feπτε*, &c.; but must believe that after the loss of the digamma (*ἐνFeπον, ἐνFeπτε*) they have the *ν* doubled.

<sup>11</sup> Hes. θ, 369.

<sup>12</sup> Od. α, 98.

<sup>13</sup> Pyth. 4, 201 (358).

<sup>14</sup> Od. β, 137.

<sup>15</sup> η, 447. Od. λ, 147.

<sup>16</sup> β, 193.

<sup>17</sup> α, 454.

and a series of forms, which are written with  $\pi$ ,  $\pi\tau$ ,  $\sigma\pi$ , and  $\sigma\sigma$ . The meaning of these is decided by  $\epsilon\pi\sigma\iota\sigma\iota\tau\epsilon\ \kappa\alpha\kappa\omicron\iota\sigma\iota\sigma\iota\tau\epsilon\ \epsilon\iota\pi\omicron\mu\epsilon\nu$ <sup>1</sup> ἡδὲ βολῆσιν<sup>2</sup>, *we assailed with reproaches*. Cf.  $\epsilon\tau\omicron\lambda\mu\alpha\ \beta\alpha\lambda\lambda\omicron\mu\epsilon\sigma\iota\varsigma\ \kappa\alpha\iota\ \epsilon\iota\sigma\sigma\acute{o}\mu\epsilon\sigma\iota\varsigma$ <sup>3</sup>, without variation;  $\mu\acute{\eta}\ \mu\epsilon,\ \gamma\acute{\upsilon}\nu\alpha\iota,\ \chi\alpha\lambda\epsilon\pi\omicron\iota\sigma\iota\varsigma\ \delta\upsilon\epsilon\iota\delta\epsilon\iota\varsigma\ \theta\upsilon\mu\acute{o}\nu\ \epsilon\iota\pi\kappa\tau\epsilon$ <sup>4</sup>, *Var. lect. ἐνίσπε, ἐνιπε*, and for  $\epsilon\iota\pi\kappa\tau\omega\varsigma$ <sup>5</sup>, in a similar sentence  $\epsilon\iota\sigma\pi\omega\varsigma$  and  $\epsilon\iota\sigma\sigma\omega\varsigma$  (which the Victor. Schol. explains as  $\text{\textit{\AE}}\text{olic}$  for  $\epsilon\iota\pi\kappa\tau\omega\varsigma$ ); and  $\epsilon\iota\pi\kappa\tau\omega\iota$ , with the same variations,  $\epsilon\iota\sigma\sigma\omega\iota$ ,  $\epsilon\iota\sigma\pi\omega\iota$ ,  $\epsilon\iota\pi\kappa\tau\omega\iota$  (i. e.  $\epsilon\iota\pi\omega\iota$ ). Probably we may regard as the ground-form  $\epsilon\iota\pi\omega$  (perhaps  $\text{\textit{\AE}}\text{lip}$  with prefixed  $\epsilon$ ,  $\epsilon\text{\textit{\AE}}\text{lip}$ , so that  $\text{\textit{\AE}}\text{lip}\omega$  passed into  $\epsilon\iota\pi\omega$ ), which became also  $\epsilon\iota\sigma\sigma\omega$ <sup>6</sup>: the forms  $\epsilon\iota\sigma\pi\epsilon$ ,  $\epsilon\iota\sigma\pi\omega\iota$ , would thus be of a different analogy, but yet in the pres. and imperf., on account of the weak succession of syllables in  $\epsilon\iota\pi\kappa\tau\epsilon$ , the  $\tau$  might be inserted:  $\epsilon\iota\pi\kappa\tau\epsilon$ , as in  $\tau\acute{\upsilon}\pi\tau\omega$ , &c., so that the forms of  $\epsilon\iota\pi\kappa\tau\omega$  and  $\epsilon\iota\sigma\sigma\omega$  stand in the same relation to those of  $\epsilon\iota\pi\omega$ . The 2nd aor. is reduplicated in two ways:  $\epsilon\iota\pi\iota\pi\epsilon\upsilon$ <sup>7</sup>, where the various reading  $\epsilon\iota\pi\iota\pi\iota\pi\epsilon\upsilon$  cannot stand in an aorist; and, as  $\epsilon\iota\pi\kappa\epsilon$ ,  $\epsilon\iota\pi\kappa\alpha\kappa\epsilon$  and  $\eta\epsilon\iota\pi\kappa\alpha\kappa\epsilon$ , so<sup>8</sup>  $\epsilon\iota\pi\kappa$ ,  $\eta\epsilon\iota\pi\kappa\alpha\pi\epsilon$ <sup>9</sup>.

53.  $\epsilon\iota\pi\omega$ , say. [1.  $\text{\textit{\AE}}\text{ep-}$  (cf. *ser-mo*, *ser-ies*, *dis-ser-ere*): 2.  $\text{\textit{\AE}}\text{epF-}$  (cf. *verb-um*),  $\epsilon\pi\epsilon\text{--}$ ]

Pres.  $\epsilon\iota\pi\omega$ , say, only in Od.:  $\mu\eta\eta\sigma\tau\eta\rho\sigma\iota\varsigma\ \delta\epsilon\ \mu\acute{\alpha}\lambda\iota\sigma\tau\alpha\ \pi\iota\phi\alpha\sigma\kappa\acute{o}\mu\epsilon\sigma\iota\varsigma\ \tau\acute{\alpha}\delta\epsilon\ \epsilon\iota\pi\omega$ <sup>10</sup>: fut.  $\epsilon\pi\acute{\epsilon}\omega$ ,  $\epsilon\pi\acute{\epsilon}\omega\sigma\iota$ , *will say*;  $\epsilon\pi\acute{\epsilon}\omega\varsigma$ ,  $\epsilon\pi\acute{\epsilon}\omega\sigma\alpha$ .—Mid. (*make another say to me*), *question*:  $\epsilon\iota\pi\omega\mu\alpha\iota$ ,  $\acute{\alpha}\nu\epsilon\iota\pi\rho\alpha\iota$  ἡδὲ  $\mu\epsilon\tau\alpha\lambda\lambda\acute{\alpha}\varsigma$ <sup>11</sup>:  $\epsilon\iota\pi\epsilon\alpha\iota$  "Ἐκτορα δῖον<sup>12</sup>, *makest me speak to thee of Hector*; *askest me concerning him*:  $\epsilon\iota\pi\epsilon\tau\epsilon$   $\tau\epsilon\ \gamma\acute{\epsilon}\rho\omicron\nu\tau'$   $\epsilon\iota\pi\eta\alpha\iota$   $\epsilon\pi\epsilon\lambda\theta\omega\varsigma$ <sup>13</sup>:  $\acute{\alpha}\iota\ \kappa\acute{\epsilon}\nu\ \tau\acute{\iota}\varsigma\ \sigma\epsilon\ \dots\ \epsilon\iota\pi\eta\tau\alpha\iota$ <sup>14</sup>:  $\epsilon\iota\pi\acute{\epsilon}\sigma\theta\omega$ ,  $\epsilon\iota\pi\epsilon\sigma\theta\alpha\iota$ ,  $\epsilon\iota\pi\acute{o}\mu\epsilon\sigma\iota\varsigma$ ,  $\acute{\alpha}\nu\epsilon\iota\pi\epsilon\tau\omega$ <sup>15</sup>, which is also written<sup>16</sup> for  $\acute{\alpha}\nu\eta\pi\epsilon\tau\omega$ :  $\epsilon\zeta\epsilon\iota\pi\epsilon\tau\omega$ ,  $\epsilon\iota\pi\omicron\nu\tau\omega$ .—Likewise we should probably regard  $\epsilon\pi\epsilon\sigma\theta\alpha\iota$  in Od. in  $\mu\epsilon\tau\alpha\lambda\lambda\eta\sigma\alpha\iota\ \kappa\alpha\iota\ \epsilon\pi\epsilon\sigma\theta\alpha\iota$ <sup>17</sup>, compared with  $\acute{\alpha}\nu\epsilon\iota\pi\eta\alpha\iota$  ἡδὲ  $\mu\epsilon\tau\alpha\lambda\lambda\acute{\alpha}\varsigma$ <sup>18</sup>, as an aorist,  $\epsilon\pi\acute{\epsilon}\sigma\theta\alpha\iota$ , and rank with it  $\tau\acute{o}\nu\ \xi\acute{\epsilon}\iota\lambda\omicron\nu\ \epsilon\iota\pi\omega\mu\epsilon\theta\alpha$ <sup>19</sup>, and  $\epsilon\pi\omicron\nu\tau\omega$ <sup>20</sup>. (2) In connexion with this are the pres. *cause to say*, or *ask*:  $\epsilon\zeta\epsilon\pi\acute{\epsilon}\rho\omega\sigma\iota$ , *question*<sup>21</sup>;  $\epsilon\pi\acute{\epsilon}\rho\omega\mu\iota$ , *might question*<sup>22</sup>; ( $\epsilon\pi\acute{\epsilon}\rho\omega\mu\epsilon\sigma\iota\varsigma$ )  $\epsilon\pi\acute{\epsilon}\rho\omega\mu\epsilon\sigma\iota\varsigma$ <sup>23</sup>,  $\text{\textit{\AE}}\text{p}\omega\upsilon\varsigma\ \tau\acute{\alpha}\varsigma\ \epsilon\pi\acute{\epsilon}\rho\omega\varsigma$  (*inquiring after*)  $\text{\textit{\AE}}\text{p}\omega\upsilon\varsigma\ \sigma\upsilon\nu\acute{\eta}\nu\epsilon\tau\omega$ <sup>24</sup>: and so also mid. (*make say to me, question*),  $\acute{\alpha}\nu\epsilon\iota\pi\omega\mu\alpha\iota$ .

<sup>1</sup> Var. lect.  $\epsilon\iota\sigma\sigma\omega\mu\epsilon\sigma\iota\varsigma$ .

<sup>2</sup> Od.  $\omega$ , 161.

<sup>3</sup> Od.  $\omega$ , 163.

<sup>4</sup>  $\gamma$ , 438.

<sup>5</sup>  $\omega$ , 238.

<sup>6</sup> As  $\sigma\kappa$ ,  $\delta\sigma\sigma\omega\mu\alpha\iota$ ,  $\delta\upsilon\sigma\omega\mu\alpha\iota$ ;  $\pi\epsilon\pi$ ,  $\pi\acute{\iota}\sigma\sigma\omega$ ,  $\pi\acute{\iota}\psi\omega$ .

<sup>7</sup>  $\phi$ , 546, 552.  $\psi$ , 473.

<sup>8</sup>  $\beta$ , 245.  $\gamma$ , 427, 438.  $\epsilon$ , 650.  $\rho$ , 141. Od.  $\nu$ , 17, 303.

<sup>9</sup> "Mutatā propter epalleliam vocali" (as Lobeck says),  $\eta\epsilon\iota\pi\alpha\tau\alpha$ ,

$\epsilon\iota\pi\kappa\alpha\kappa\epsilon$ , for  $\eta\epsilon\iota\pi\iota\pi\epsilon$ ,  $\epsilon\iota\pi\kappa\alpha\kappa\epsilon$ . *Pathol.* 146.

<sup>10</sup>  $\beta$ , 162.

<sup>11</sup>  $\gamma$ , 177.

<sup>12</sup>  $\omega$ , 390.

<sup>13</sup> Od.  $\alpha$ , 188.

<sup>14</sup> Od.  $\iota$ , 503.

<sup>15</sup> Od.  $\eta$ , 21.

<sup>16</sup>  $\phi$ , 508.

<sup>17</sup> Od.  $\gamma$ , 69.

<sup>18</sup>  $\gamma$ , 177.

<sup>19</sup> Od.  $\theta$ , 133.

<sup>20</sup> Od.  $\alpha$ , 135.  $\gamma$ , 77.

<sup>21</sup> Od.  $\xi$ , 375.

<sup>22</sup>  $\lambda$ , 229.

<sup>23</sup>  $\alpha$ , 332.

<sup>24</sup> Od.  $\phi$ , 31.

τι προσφάσθαι δύναμαι ἔπος, οὐδ' ἐρέεσθαι<sup>1</sup>, διεξέρεσθε ἕκαστα<sup>2</sup>, (ἐρέεο) ἔρειο<sup>3</sup>, ἐρέοντο. In fut. both senses are found: τὸ μὲν σε πρῶτον ἰγὼν εἰρήσομαι αὐτή<sup>4</sup>, *will ask*<sup>5</sup>. In perf. and pluperf. the latter sense alone prevails: εἰρηται<sup>6</sup>, *is said*; εἰρητο<sup>7</sup>, εἰρημένος<sup>8</sup>, εἰρημένα<sup>9</sup>. In like manner the aor. ῥηθέντι δικαίω<sup>10</sup>, with rejection of ε. Of doubtful authority is Ἔστασαν ἀχνύμεναι, εἶροντο δὲ κῆδ' ἐκάστη<sup>11</sup>, as the only instance that departs from the sense of the forms to which it belongs, and we should perhaps read ἐρέοντο, as in Il. α., 332. θ., 445, &c. Allied to these forms we find in the pres. and imperf. ἐπείνεις, ἐπείνει, ἱερείεινε, and ἱεπερείνετο μύθῳ<sup>12</sup>: from ἱρωτάω ἱρωτᾶς, εἰρώτα with ἀνρωτών<sup>13</sup>: and from ἱρευνάω, *search for*, ἱρευνῶν, ἐρεύνα.

54. Ἔϊσκω, *compare*. [1. ἔϊκ-: 2. ἔϊσκ-.] (1, 2) ἴσκει, ἴσκεις, ἴσκει, *consider like, compare, think likely*<sup>14</sup>; and with long ε: ἀντα σίθεν γὰρ Πάνθον δινήεντα μάχῃ ἡίσκομεν εἶναι<sup>15</sup>, *we think him equal, &c.*; imperf. ἴσκομεν<sup>16</sup>: and without ε: ἴσκειν, ἴσκει, ἴσκουσ' (ἴσκουσα), ἴσκοντες, *to make oneself like*, e. g. Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν<sup>17</sup>, *making herself like in voice to the wives (to the voices of the wives) of the Greeks: to consider like, σὲ τῷ ἴσκοντες, taking thee for him*<sup>18</sup>. Likewise to *make one thing seem like another, to deceive*. Ἴσκει ψεύδεα πολλὰ λέγων, ἐτῆμοισιν ὁμοῖα<sup>19</sup>: *hence to deceive oneself in reference to any thing, ἴσκειν ἕκαστος ἀνὴρ, ἐπιει* φάσαν οὐκ ἐθέλοντα Ἄνδρα κατακτείνειν<sup>20</sup>: perf. (εἰκ) ἴοικα, ας, ε, ἴοικ', *am like*; ἴοικε also (*par est*) *it seems*; plur. ἴεκτον<sup>21</sup>: pluperf. ἴοικε with ἴοικεσαν<sup>22</sup>, and ἴεκτην<sup>23</sup>, &c.; also in the passive form ἴεκτο (*had been made like*) *was like*<sup>24</sup>; ἦεκτο<sup>25</sup>, &c.; partic. ἴοικώς, ὅτι, ὅτα, ὅτες, ὅτας, fem. ἰοικυῖαι<sup>26</sup>. Also commonly εἰκυῖα, εἰκυῖ, εἰκυῖαν, and once εἰκώς, namely τῷ εἰκώς<sup>27</sup>, in which construction elsewhere τῷ ἱελεος stands.

55. Ἐπαυρεῖν, *to enjoy*. [1. *Ἔρυ-* (cf. *frui*): 2. *ἄἜρυ-*: 3. *αὔρε-*: 4. *αὔρ-*.]

(4) 2nd aor. ἐπαῦρον (in Pind.). Hom. (act.) ἐπαύρη, ἐπαυρέμεν, ἐπαυρεῖν, (mid.) ἐπαύρηαι, and ἵνα πάντες ἐπαύρωνται βασιλῆος<sup>28</sup>. (3) fut. ἐπαυρήσεσθαι<sup>29</sup>: in the pres. ἐπαυρίσκοντ'<sup>30</sup>.

<sup>1</sup> Od. ψ, 106. <sup>3</sup> κ, 432. <sup>5</sup> λ, 611. <sup>4</sup> Od. η, 237. τ, 104.

<sup>6</sup> Cf. Od. τ, 509, and εἰρησόμεθ', Od. δ, 61; but οὐ μὲν τοι μέλεισιν εἰρήσεται αἶνος (ψ, 795), *will be said*.

<sup>8</sup> δ, 363. <sup>7</sup> κ, 540. Od. π, 11, 351.

<sup>9</sup> Od. μ, 453. <sup>10</sup> Od. σ, 413. ν, 522.

<sup>11</sup> κ, 81.

<sup>12</sup> Od. δ, 251.

<sup>14</sup> γ, 197.

<sup>15</sup> φ, 332.—Buttmann reads εἰσκόμεν.

<sup>16</sup> Od. ι, 321. <sup>17</sup> Od. δ, 279.

<sup>18</sup> Od. τ, 203.

<sup>19</sup> α, 104.

<sup>20</sup> φ, 254.

<sup>21</sup> Od. χ, 31.

<sup>22</sup> ψ, 107.

<sup>23</sup> α, 410.

<sup>24</sup> λ, 799. Cf. π, 41.

<sup>25</sup> Od. δ, 27.

<sup>26</sup> Od. δ, 796.

<sup>27</sup> ζ, 353.

<sup>8</sup> θ, 524.

<sup>11</sup> Od. λ, 541.

<sup>28</sup> ν, 102.

<sup>29</sup> σ, 418.

<sup>30</sup> ν, 733.

56. "ἔπω, *to be busy about*. [1. σεπ- (cf. *seq-uor*, where π and q are related, as in πᾶ (πῆ) *qua*): 2. σπε-: 3. ἐπ-.]

In the act. (*tractare*) περὶ τεύχε' ἔπουσιν<sup>1</sup>, i. e. *περιέπουσιν* τεύχη. So γάστρην πῦρ ἄμφεπ<sup>2</sup>, πλείον πολέμοιο χεῖρες ἔμαι δάκνουσι<sup>3</sup>: but ἐπίπω, *follow after, pursue*. The same meaning belongs to ἔπονται, ἔπετο, ἔπειτο: fut. ἔψομαι<sup>4</sup>, ἔψεται, ἔψονται, &c. The forms of the 2nd aor. with σ are ἔσπετο, ἔσποίμην, ἔσπονται, ἔσπίσθαι, ἔσπόμενος, &c.; but we must observe,

a. That together with these are found some forms with ἔ dropt: (σπίτο) σπέτο<sup>5</sup>, σπέσθαι<sup>6</sup>.

b. That these forms without ἔ are exclusively used in the compounds: ἐπίσπον<sup>7</sup>, ἐπισπείν<sup>8</sup>, ἐπίσπη, ἐπίσποι, ἐπισπόμενος<sup>9</sup>, μετασπών<sup>10</sup>, μετασπόμενος<sup>11</sup>.

57. "ἔραμαι, *love*. [1. ἱρ- (in ἱρεσθαι, *nectere*): 2. ἱρα-]

(2) ἱραμαι, ἱραται, and (ἱρ-άω) ἱράασθε. Ἡρασάμην, ἠράσσατο, with the lengthened form in κρειῶν ἱρατίζων<sup>12</sup>, *lusting after flesh*.

58. "ἔργω, *shut in, constrain*. [1. *Ferg-*<sup>13</sup>: 2. εἶργ-, ἔεργ-: 3. *Fep-*: 4. *Fere-tu-*.]

(1) ἱρχθίντ' ἐν ποταμῷ<sup>14</sup>, *hemmed in*. So ἱρχαται, ἱρχατο. (2) εἰργουσι<sup>15</sup>, *to keep off*. So also εἰργομένη<sup>16</sup>, now ἐργομένη. παυδὸς εἰργει μυῖαν<sup>17</sup>, &c., and ὅσους Ἑλλήσποντος — ἐνδὸς εἰργει<sup>18</sup>, *bounds*. So εἰργουσιν, εἰργον, γίγφουραι ἐργμῆναι<sup>19</sup>, *closely compacted*; ἱρχατο. So also in the compounds.—Cognate forms are ἱργαθεν and ἱργαθεν<sup>20</sup>, *divided, cut off*; ἱρχαδώντο, *were enclosed*; and εἰργνν, *shut them up in*<sup>21</sup>. (4) ἐρητύσει τε θυμόν, *should curb*; ἐρητύειν, ἐρήτυεν, ὄν, ἐρητύσασκε: pass. ἐρητύεται, ἐρητύετο, ἐρητύοντο, ἐρήτυθεν<sup>22</sup>.

59. "ἔρδω, *do*. [1. *Ferg-* (*Werk*, Eng. *work*): 2. *Frey-*: 3. *rey-*: 4. *red-*: 5. ἱρδ-.]

(1) ἔρξω, ἐρξίμεν, ἔρξαι, ἐρξες: perf. ἔοργας, ἔοργε, ἔοργώς, and ἰώργει, and in a lengthened form ἐργάζεσθαι, ἐργάζοντο. (3) ῥέξω, ἔρεξα, and ἔρρεξα, with the words belonging to them, ῥεχθίν, κατ-ἔρεξεν, *to stroke down*; *make gentle by stroking*. (4) ῥέζω, ἔρεζον, ῥέζεσκον. καρρίζουσιν, *to stroke gently (caresser)*. For ἔρρεξε<sup>23</sup> is now written ἔρρεξε. (5) ἔρδομεν, ἔρδωμεν, ἔρδοι, ἔρδουσα.

<sup>1</sup> ο, 555.

<sup>2</sup> σ, 348.

<sup>3</sup> α, 166.

<sup>4</sup> Od. β, 287.

<sup>5</sup> κ, 285.

<sup>6</sup> Od. γ, 324.

<sup>7</sup> Od. λ, 197. χ, 317.

<sup>8</sup> Od. ξ, 274.

<sup>9</sup> Od. ξ, 362. π, 96.

<sup>10</sup> Od. ξ, 33.

<sup>11</sup> ν, 587.

<sup>12</sup> λ, 551.

<sup>13</sup> ein-ferg-en.

<sup>14</sup> φ, 282.

<sup>15</sup> ψ, 72.

<sup>16</sup> ρ, 571.

<sup>17</sup> δ, 131.

<sup>18</sup> β, 845.

<sup>19</sup> α, 89.

<sup>20</sup> α, 147. λ, 437.

<sup>21</sup> Od. κ, 238.

<sup>22</sup> β, 99.

<sup>23</sup> ι, 536. κ, 49.

60. Ἐρέθω, *redden*. [1. ῥυθ- (Germ. *roth*, *red*): 2. ἱρυθ-: 3. ἱρυθαι-: 4. ἱρυθαίν-.]  
(3) ἱρεύθων and ἱρεῦσαι<sup>1</sup>. (4) ἱρυθαίνετο<sup>2</sup>.

61. Ἐρρώ, *hurry away*. [Ἐρρ- (Germ. *irren*, Thüring. *erren*, *errare*, *to go astray*, *to err*).]  
ἦ μοι οἶψ' ἔρροντι συνήντετο<sup>3</sup>. So ἔρπε, ἔρπετω, *go hence*, as an imprecation, and αὐτὰρ δ' ἔρρων<sup>4</sup>, *tottering on*; and transitively, ἐνθα με κῦμ' ἀπόερεσσε<sup>5</sup>, *to sweep away*.

62. Ἐρύκω<sup>6</sup>, *hold back, hold from*. [1. ῥυκ- (RUCK in Germ. Rück-en, *the back*; zurück, *back*): 2. ἱρυκ-.]  
(2) ἱρύκει, ἱρύκοι, ἱρυκε, ἱρύξω, ἱρύναι, and lengthened ἱρυκε, ἱρυκακ, as ἐνιπ in ἡνίπικε, 2nd aor. ἱρύκακε and ἡρύκακε<sup>7</sup>, ἱρυκάκετε, ἱρυκάκοι: infin. ἱρυκακίειν<sup>8</sup>. Allied forms: ἱρύκακε, κατερύκακε, and ἱρυκανόωσι.

63. Ἐχθαίρω, *hate*: ἐχθοδοπῆσαι, ὀχθήσας. [1. χεθ-<sup>9</sup>: 2. ἱχθ-: 3. ἱχθ-αρ-<sup>10</sup>, ἱχθ-αιρ-: 4. ὀχθ-ε-.]  
(2) In ἱχθος, *hatred*, and ἱχθομαι, ἀπιχθομαι, *am hated*, ἱχθόμενος, ἡχθερο, and in an extended form ἀπεχθάνειαι<sup>11</sup>. (3) ἱχθαίρω, *take up hatred* [ἀρ perhaps r. of αἶρω], *hate*; ἀπεχθαίρω, χθαίρουσι, ἱχθαίρω, 1st aor. ἡχθηρε, ἀπεχθήρω, ἱχθήρει, and (ἱχθηρος) ἱχθρός. Allied to this are ἱχθοδοπῆσαι<sup>12</sup>, in which δ seems to be merely a connecting sound, and in the latter part the root οτ (ὀπ-ματα, ὀμματα) appears to stand, so that it properly denotes *eyeing with*

<sup>1</sup> λ. 394. σ. 329. <sup>2</sup> κ. 484. φ. 21. <sup>3</sup> Od. δ. 367. <sup>4</sup> σ. 421.

<sup>5</sup> ζ. 348.—According to Buttmann, from ἔρδω (Ion.), ~ ἄρδω.

<sup>6</sup> ἱρύω, or ἐρύω, ὅ (I draw, drag, pull), is regular through the whole conjugation; fut. again ἐρύω, mid. ἐρύομαι (λ. 454). Hesiod (E. 816) has also the infin. ἐρύμεναι of a form in μι (short). The mid. ἐρύομαι takes in Epics the signif. *to save, preserve*. In this sense some editors write the υ with one σ (ἐρύσατο) when the syllable ought to be long, just as if the υ had been originally long; and in the sense *to draw*, they spell it with a double σ (ἐρύσσατο), as if the υ had been originally short. But as the υ is also found short in the first sense (ex. gr. δ. 186. χ. 351), and as the signif. frequently run one into the other, it is more correct to denote the lengthening of the υ by two σ, without any distinction. The collateral form ῥύσασθαι, which simply means *to save, liberate*, has, on the contrary, a long υ in the Attics, ῥόύσατο: but with the Epics this, too, is short, ῥύσάμην (σ. 29), and should therefore also be lengthened ῥόύσσατο, ῥύσσατο, which, however, is generally neglected. Lastly, there is a syncopated collateral form, ῥύσθαι, ἱρύσθαι, and ῥύσθαι, commonly with long υ, ἱρύτο (yet once ἱρύτο in Hesiod, Θ. 304), ἱρύτο, ἱρύταται, ῥύατο, &c. almost exclusively in the sense of *saving, watching over* (except Od. χ. 90, ἱρύτο, *dragged, pulled*), which must not be mistaken for the perf. and plusq. of the radical form ἱρύμαι, I have been dragged.—(Buttmann. See *Lexilogus*.)

<sup>7</sup> σ. 321.

<sup>8</sup> σ. 262.

<sup>9</sup> Hass, *hate*, which through *hat-er* and the root *chat* forms the intermediate sound between χεθ and οδ-ium.

<sup>10</sup> αρ, perhaps the root of αἶρω.

<sup>11</sup> Od. β. 202.

<sup>12</sup> Only Il. α. 518.

hostility. (4) *ὀχθήσας* also only in this form<sup>1</sup>, in which is expressed *indignation allied to hatred*.

64. ἔχω, *hold*, and hence *have*. [1. *ἐκ*:-<sup>2</sup> 2. *ἐχ*:- 3. *ἰσχ*:-

4. *σχ*:-, *σχ*:- 5. *ὀκ*-, *ὀκχ*-, *ὀκωχ*-.]

(1) fut. *ἔξω*, *ἔξεις*, *ἔξει*. (2) *ἔχω*, *ἔχον*, *ἔχον*, *ἔχσκον*, *ἔχομαι*, *ἔχόμεν*, *ἔχετο*, *ἔχεσθαι*. (4) *σχῆσω*, *σχήσειν*, *σχήσεσθε*, *σχήσεσθαι*. In the compounds we find *ἀμφί* with the aspirate softened, *ἀμπί*, in *ἀμπεχεν*<sup>3</sup>: perf. (*ἐχ*-, *ὀκ*-) *πᾶσαι γὰρ ἐπώχαστο*<sup>4</sup> (namely *πύλαι*), all *were closed*; and (5) *συνοχωκότε*<sup>5</sup>, *contracted together, growing together*, where the second aspirate passes into the smooth. (4) From *σχ*-, 2nd aor. *ἴσχον*, *ἴσχετο*, *ἴσχοντο*, and in extended form *ἴσχεθε*, *ἴσχεθέτην*, *ἴσχεθον*. That *ε* here is not a vowel of the root, but the augment, is certain, since it stands in the indicative alone, and even here, at least in the extended form, may be dropt: *σχέθην*, *σχέθε*, *σχέθ' ἀπὸ τοῦ*<sup>6</sup>, *σχέθον*: subjunct. *σχῶμεν*, *σχῶνται*: optat. *σχοίαι*<sup>7</sup>: imperat. *σχίε*, *σχέσθε*: infin. *σχεῖν*, *σχέμεν*, *σχεθῆεν*, *ἀνσχεθῆεν*, *σχεῖσθαι*: partic. *σχών*, *σχόμενος*, *σχομένη*.—Likewise with prefixed *iota* in the pres. and imperf.: *ἴσχειν*, *ἴσχεσθαι*, *ἴσχε*, *ἴσχετο*, &c., and in extended form *ἰσχάνει*, *ἰσχανε*, *ἰσχανάα*, *ἰσχανόντων*, unless the root of *ἰσχύς* lie at the basis of these forms.

65. *θίω*<sup>8</sup>, *run*. [1. *θε*F-, *θεν*:- 2. *θε*:-]

Whence *θεύσεται*<sup>9</sup>, *θεύσεσθαι*<sup>10</sup>, *συνθεύσεται ἥδε γε βουλὴ*<sup>11</sup>, *will proceed well with us, prosper with us*. (2) *θίω*, *ἔθειον*.

66. *θηῖσθαι*, to gaze at. [1. *θεα*-, *θη*:- 2. *θηε*:-]

(1) ἵνα μιν *θησαίαι*<sup>12</sup> Ἀχαιοί<sup>13</sup>. (2) *θηῖτο*, *θηῖντο*, *θηήσας*, *θηήσατο*, &c.

67. *θνήσκω*, *die*. [1. *θαν*:- 2. *θνα*:- 3. *θνα-σκ*:-]

(1) aor. *θάνε*, *κάτθανε*, *θάνοι*, *θάνη*, &c., *θανέιν* and *θανέσθαι*, &c. (2) perf. pluperf. *τίθνηκε*, *τεθνήασι*, *ἀπετίθνασαν*, *τίθναθι*, *τεθναίην*, *τεθναμῖναι*, *τεθνάμεν*, *τεθνηῶτι*, *τεθνεῶτι*, *τεθνηότι*, *τεθνεῶτι*, &c., *τεθνηκυῖαν*. (3) *θνήσκουσι*, *θνήσκον*.

<sup>1</sup> α, 517, &c.

<sup>2</sup> Cf. Germ. *Hec-ke* with the notion of *hold*.

<sup>3</sup> Od. γ, 225.

<sup>4</sup> μ, 340, which used to be referred to *ἰπολύω* (opp. *ἀνολύω*), *occlude*.

<sup>5</sup> β, 218.

<sup>6</sup> ν, 163. <sup>7</sup> β, 98.

<sup>8</sup> *θίω*.—Mr. Donaldson (p. 575) supposes a *θ* *θε*-, *θε*-, or *θο*-, with another perhaps older form, *σα*-, *σε*-, *σο*- (cf. *σι*-, *ός*-, *Laconic* for *θε*-, *ός*-, &c.), meaning to *place* or *make*; hence *θε*-, *ός*-, *maker* = *God*: *θεῖω*, *τί*-*θημι*: *θεάω*, *place oneself* = *sit*, and also 'run' or 'move violently'. Comp. *σαί*-*ω*, &c. Hence, too, *θύω*, 'sacrifice' (which also expresses 'violent motion'); *σίβω*, 'corship', *δόδε*, 'swift', and (with *νύξ*) 'sudden', hence 'startling', 'terrible': also (as Buttmann shows) 'sharp'. But as 'set' a razor = 'sharpen' it, so *θε*- (e. g. in *θῆγνεν*) gets the notion of *sharpness*. Mr. D. also compares *fast* = (1) *fixed*, (2) *rapid*.

<sup>9</sup> ψ, 623.

<sup>10</sup> λ, 701.

<sup>11</sup> Od. ν, 245.

<sup>12</sup> Od. σ, 191.

68. *Θρώσκω, spring.* [1. *θορ-*: 2. *θορο-*.]

(1) *θορών, θορε*; fut. *ὑπερθορίονται*. (2) *θρώσκω, θρώσκον, &c.*

69. *Ἰζω, set*; *ἴζομαι, set myself, sit*<sup>1</sup>; *ἴζομαι, set myself.* [1. *σιδ-* (Germ. *Sit-z, seat*): 2. *σιδ-*: 3. *ισδ-, ἰζ-*.]

(1) hence the *open* form *μεταίζειν*<sup>2</sup>: but the rest entirely reject σ, as in *ῥς* from *σϋς*: with iota naturally short, hence imperat. not *ἰζε*<sup>3</sup> but *ἴζε*, and imperf. not *ἴζει*<sup>4</sup> but *ἴζε*, from the augment. In extended form *ἰζάνει, ἴζανον*.—Also *ἴζετο, sat, ἰζίσθην, ἴζοντο, ἴζεο, ἴζευ, καθεζώμεσθα, ἴζεσθαι, ἰζόμενος, &c.*

70. *Ἰκάνω, come.* [1. *fik-*: 2. *ik-an-*: 3. *ik-ne-*.]

(1) *ἴκω, ἴκει, ἴκοι, ἴκῃ, always long*; imperf. *ἴκην, ἴκε, always long*; 2nd aor. *ἰκόμην* (*υ*), *ἴκεο* (*υ*), *ἴκετο, ἴκεθ, ἰκόμεθα and ἰκόμεσθα, ἴεσθον, ἴεσθε, ἰκίσθην, ἴεσθε, ἴκοντο, all according to circumstances with long or short iota*; the forms with long iota have the augment, since *ἴκωμαι, &c., ἰκοίμην, &c., ἰκίσθαι, and the forms belonging to them have iota always short*; partic. (no where *ἰκόμενος*) *ἴκμενον (οὔρον)*: fut. *δίξομαι, will go through*<sup>5</sup> (*persequar*), *ἴξεται, ἴξεσθαι*: aor. *ἴξον, ἴξεν, ἴξε*<sup>6</sup>, &c.: perf. *ἀφίχθαι*<sup>7</sup>. (2) *ἰκάνω, εἰς, εἰ, εἶπον, ὁμην, ἰκανίμεν and ἰκανομαι, ἰκάνεται, of the same meaning, all with short iota.* (3) *ἰκνεύμεσθα*<sup>8</sup>, *ἰκνεύμεναι*<sup>9</sup>.

71. *Ἰλάσκομαι, propitiate.* [1. *ila-*: 2. *ila-sk-*.]

(1) *Ἰληθι*<sup>10</sup>, *be propitious, gracious*; and *Εἰ κεν Ἀπόλλων ἰλήκησι*<sup>11</sup>, *if he be gracious*; *ἰλάνονται*<sup>12</sup>: aor. *ἰλάσσαι, ἰλασόμεσθα.* (2) *ἰλάσκονται, ἰλάσκοντο.*

72. *Καίνεσθαι, κεκάσθαι, to be adorned.* [1. *kaf-*: 2. *kad-*: 3. *kai-*.]

From the former *καίνυντο*<sup>13</sup>, *was superior to*; from the latter *κέκασσαι*<sup>14</sup>, *κεκάσμεθα, κεκάσθαι, κεκασμένον and κέκαστο, ἐκέκαστο*<sup>15</sup>.

73. *Καίω, burn.* [1. *kaf-*: 2. *ka-*.]

aor. *ἔκηα*<sup>16</sup>, &c., *κῆεν*<sup>17</sup>, formerly written with iota subscript *ἔκηαι, but inaccurately*<sup>18</sup>. We find also the optat. *κῆαι*<sup>19</sup>, *κῆαιεν*<sup>20</sup>, and the infin. *κῆαι*<sup>21</sup>. Together with these well-grounded forms with *η*, we have in our editions another series of forms with *ει*: *κατακείαι, κείομεν, κείαντες, &c., as to which the MSS. sometimes vary between ει and η, sometimes give ει without*

<sup>1</sup> Cf. β, 53. 96. 792.

<sup>4</sup> υ, 15.

<sup>5</sup> Od. ω, 339.

<sup>11</sup> Od. φ, 565.

<sup>12</sup> β, 550.

<sup>13</sup> Od. β, 158.

<sup>14</sup> Od. α, 40. θ, 240.

<sup>15</sup> The form *ἔκην* (Od. ι, 553) arose from a confusion of *ἔκηαι* with *ἔκαιον*, the proper reading.

<sup>16</sup> φ, 336.

<sup>17</sup> ω, 38.

<sup>18</sup> Od. π, 362.

<sup>19</sup> ε, 773. κ, 470.

<sup>20</sup> Od. γ, 380. π, 184.

<sup>21</sup> Od. γ, 282.

<sup>2</sup> ω, 553.

<sup>3</sup> Od. ζ, 297.

<sup>6</sup> Od. τ, 82.

<sup>7</sup> Od. φ, 349.

<sup>22</sup> Od. ο, 97.



variation. It stands in the same rank with *ζαχρειῶν, κατατεθνη-  
ώτων* (since the assumption of *κίω* for *καίω* is inadmissible), but  
confounds the forms of *καίω* with those of *κίω, κίω* (*split* and  
*lay*<sup>1</sup>): e.g. *κείμεν, κατακείμε, κατακείμεν*, at the expense of  
clearness.

74. *Κίμαι, lie.* [*κε-*].  
*κίω*<sup>2</sup>, *lay oneself*; *ὄρσο κίων*<sup>3</sup>, denoting the future, *in order to  
lay thyself down*. So *κίοντες, κακκίοντες, κείμεν*<sup>4</sup>, and pass. *to  
lie, κίονται*<sup>5</sup>, &c. In the rest without mood-vowel: *κείται*,  
(*κίονται*) *κίεται*<sup>6</sup>, *κείτο, κέιτο, κέιτο*: subj. *κῆται*: fut. *κείσομαι*.

75. *Κίνσαι, to prick.* [*κιν-* (in *κίντρον, point, goad*).]  
1st aor. *κίνσαι*<sup>7</sup>.

76. *Κέρα, mia.* [1. *κερα-*: 2. *κρα-*: 3. *κερνα-*: 4. *κινα-*.]  
(1) in (*κίραι*) *κίραιε*<sup>8</sup>, *κερῶντας, κέρασθε, κερῶντο, κερδῶντο,  
κίρασσε, κέρασα*. (1, 2) 1st aor. *οἶνον ἐπικρήσαι*<sup>9</sup>, and (*κέραν-  
ται*) *χρυσὸν δ' ἐπὶ χεῖλα κεκράνται*<sup>10</sup>, and *κεκράντο*<sup>11</sup>, *dome over,  
overlaid*. Likewise 2nd aor. *κέρωνται*<sup>12</sup>, without regard to *a*  
in the root. (3, 4) Without mood-vowel: *κερνάς*<sup>13</sup>: imperf.  
*κίρνη μελιθία οἶνον*<sup>14</sup>, with *κίρνα*<sup>15</sup>.

77. *Κήδω, grieve, vex.* [1. *καδ-*: 2. *κηδ-*.]  
(1) 2nd aor. *κεκαδῶν, κεκάδοντο*, and fut. *κεκαδήσει, κεκαδησόμεθ',  
as πεπιθήσει*, &c. (2) In *κήδειν, κήδεσθαι*, the latter meaning *to  
trouble oneself*, and hence *to care for*: fut. *κηδήσοντες, in order  
to trouble*.

78. *Κιχάνω, overtake, attain, find.* [1. *κιχ-*: 2. *κιχ-ε-*.]  
(1) 2nd aor. act. *overtook, found, ἐκίχεν, κίχεν, κίχον*. (2) 2nd  
aor. pass. *overtook, ἐκίχημεν*<sup>16</sup>, *κιχήτην*<sup>17</sup>: subjunct. *κιχέω, κίχέιρ,  
κιχείομεν, κίχήμεναι, κίχῆναι, κίχεις*<sup>18</sup>, and *κιχήμενον*<sup>19</sup>, as *ὄνη-  
μενος, διζήμενος*, &c.; fut. *κιχήσομαι*, for which Ptolemy, in *εἰ  
ε' ἔτι σ' ἀφραίνοντα κιχήσομαι*<sup>20</sup>, read *κιχείομαι*: aor. *κίχῆσατο*.  
With paragoge, *κιχάνω* and *κιχάνομαι*, of the same meaning.

79. *Κλάζω, call, cry.* [1. *ελαδ-*: 2. *ελαγ-*: 3. (*ελαγν-*)  
*ελαγγ-*.]

<sup>1</sup> Cf. Eust. ad Od. ξ, p. 1766, l. 21.

<sup>2</sup> *Κίω* in *ὄρσο κίων* (Od. η, 842), *about to lie down, in order to lie  
down*, and the extended form *κίω* (Od. τ, 340), &c., together with *κακ-  
κίοντας*. The root appears in the Latin *ja-CEO*; and its future *ja-CEBO*,  
compared with this future *κίω*, shows clearly enough the analogy of such  
forms.

<sup>3</sup> Od. η, 842.

<sup>4</sup> Od. θ, 315.

<sup>5</sup> χ, 510.

<sup>6</sup> λ, 659.

<sup>7</sup> ψ, 337.

<sup>8</sup> ι, 203.

<sup>9</sup> Od. η, 164.

<sup>10</sup> Od. δ, 616. ο, 116.

<sup>11</sup> Od. δ, 132.

<sup>12</sup> δ, 260.

<sup>13</sup> Od. π, 14.

<sup>14</sup> Od. ξ, 78.

<sup>15</sup> Od. η, 182. κ, 356. ν, 53.

<sup>16</sup> Od. π, 379.

<sup>17</sup> κ, 376.

<sup>18</sup> π, 342.

<sup>19</sup> α, 187. λ, 451.

<sup>20</sup> β, 258.

(1) *ἰν κλάζοντε μάχωνται*<sup>1</sup>. (2) *ἰν κεληγώς, κεκλήγοντες*: and with *ν* *ἰν κλαγγή, clang*, *ἐκλαγξαν δ' ἄρ' ὀϊστοί*<sup>2</sup>.

80. *Κληίζω, lock*. [*κληιδ-*.]

Hence not *κληίσσαι*<sup>3</sup>, but, as one Vienna MS. gives it, *κληῖσαι*, and *κληῖσεν*, not *ἐκληῖσεν*<sup>4</sup>.

81. *Κονίειν, to raise dust*. [*1. κονι-: 2. κονί-σ-*.]

(1) *κονιόντες πεδίοιο*<sup>5</sup>, *κεκονιμένοι*<sup>6</sup>, *κεκόννιτο*<sup>7</sup>. (2) *κονίσουσι, ἐκόννισε*.

82. *Κτείνω, kill*. [*1. κτε-: 2. κατ- (cf. σῶδ-ο): 3. κτε-: 4. κτα-: 5. κτειν-: 6. κτειν-: 7. κταν-*.]

(3, 4, 5) *ἰν κτείνειν, κτεῖναι, κτενέω*. (4) *ἰν ἀπέκτα, ἔκταν, (κτώμεν) κτῶμεν, κτάμεναι, κτάμεν, ἀπέκτατο, was slain, κτάμεναι, ἀποκτάμεν, κτάσθαι, κατακτᾶς, κτάμενος*: aor. pass. *ἔκταθεν*. (7) *ἔκτανον, κατακτανέουσι, κατακτανέσθε*.

83. *Λάω, devour*. [*1. λαφ-, λαυ- (in ἀπολαύω): 2. λα-*.]

In Homer only in *ἀσπαίροντα λάων*<sup>8</sup>, and *λάε*<sup>9</sup>.

84. *Λεύσσω, see*. [*1. λεφ-, λευ-<sup>10</sup> (Germ. leu-chten<sup>11</sup>, Li-cht, light): 2. λευ-σ-*.]

(2) *λεύσσει, λεύσσουσιν, λεῦσσε*. In *λεύσσετε γάρ τῷγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ*<sup>12</sup>, where the future is necessary, the reading by Aristarchus *λεύσετε* (*λεύ-σω*) is quite regular.

85. *Ληκύν, to make a sound, a noise*. [*1. λακφ- (locvor, loquor): 2. λακ-: 3. ληκ-ε-*.]

(2) *ἰν λάκε δ' ὁστία*<sup>13</sup>, *λεληκώς, λελακύνια*. (3) *ἰν ἐπελήκεον*<sup>14</sup>.

86. *Ληλαίωμα, desire*. [*1. λα-<sup>15</sup>: 2. λι-λα: 3. λι-λαι-*.]

With prefixure *λιλα*: perf. (*λελιλαμένος*) *λελιημένος*, after the ejection of the third λ, *eagerly desiring*, (3) *λιλαίεται, λιλαίεσθαι, λιλαίμενος*.

87. *Λίτομαι and λίσσομαι, pray, beseech*. [*1. λιτ-: 2. λιτ-αν-: 3. λιτ-σ-, λι-σ-σ-: 4. λειτ-: 5. ἀλειτ-: 6. λιτ-ε-*.]

(1) *ἰν Λίτομαι δέ σ' αὐοῦν*<sup>16</sup>. To this pres. belong also *λιτίσθαι*<sup>17</sup>

<sup>1</sup> π., 429.

<sup>2</sup> α., 46.

<sup>3</sup> Od. φ., 236. 241. 382.

<sup>4</sup> Od. τ., 30. φ., 387. 389.

<sup>5</sup> ν., 820. Od. θ., 122.

<sup>6</sup> φ., 541.

<sup>7</sup> χ., 405.

<sup>8</sup> Od. τ., 229.—Mr. Donaldson thinks *λάων* = 'taking hold of,' in this passage: Passow, 'looking at.'

<sup>9</sup> Od. τ., 230.

<sup>10</sup> Then *βλεπ-* (Blick). *βελπ-* palp-ebra. Mr. Donaldson takes *λα-* (*λαω*, νῆδεο, see the preceding word) as the root, and connects with it *β-λίπω*, *λεύσσω*, *γ-λήνη*, *γ-λαύσσω*, *λαμπρός*, *λευκός* (p. 547). Papez says: "hence *ἀλαός*, *γλαύσσω*, *γλαυκός*, &c."

<sup>11</sup> Cf. also *βλέφ-αρα*, which is related to the same root.

<sup>12</sup> α., 120.

<sup>13</sup> ν., 616.

<sup>14</sup> Od. θ., 379.

<sup>15</sup> In the Doric *λης*, *λη*.

<sup>16</sup> H. xv. 5.

<sup>17</sup> π., 47.

(1. λίσσεται), and λισοίμην<sup>1</sup>: aor. ἐπὶ ἐν ἑχθροῖς λίσσῃ<sup>2</sup>. (3) In λίσσομαι, λίσσεσθαι, ἐλίσσιστο, &c., and extended λισάνευσεν, ἐλλισάνευσεν, &c.; in ἀλείτης, *who prays not, godless*<sup>3</sup>. (5) 2nd aor. ἤλιθεν<sup>4</sup>, *sinned against*, together with ἀλίοντο, ἀλίγηται, ἀλιτίζονται, and part. ἀλιτήμενος<sup>5</sup>. (6) In λισαί<sup>6</sup>, λιτῆσι<sup>7</sup>, with ἀλιτῆμων<sup>8</sup>.

88. Λάω, *wash*. [1. λο- : 2. λο-ε-, λου-.]

(1) In the 2nd aor. λó' ἐκ τρίποδος<sup>9</sup>, and (λοέσθαι) λοῦσθαι<sup>10</sup>: λoε in λοέσσαι, λοεσσάμενος, ἐλόεν, &c. (2) In λούεσθαι, and 1st aor. λούσαι, λούσασθαι.

89. Μακάω, *bleat*. [μακ- (mōck-ern).]

Hence μακών with μέμηκον and μεμακνῖαι.

90. Μαίμαι, *feel for, seek, desire*. [1. με- ~ μα- : 2. μαι- : 3. μα-μα- : 4. ~ μεν-.]

(1) μεμάσαι, μεμαώς, μέμασαν, *strive for*. (1, 2) μαίεσθαι, μεταμαιόμενος, δώρων ἐπεμαίετο<sup>11</sup>, *desired*; δῶν ἐπεμαίετο νῶτα<sup>12</sup>, *felt*; so also τὸν (ἀρνειὸν) δ' ἐπιμασσάμενος<sup>13</sup>, then σπύργοις τραπέζας πάσας ἀμφιμάσασθε<sup>14</sup>, *rub round, clean*; μάλα γάρ με θανὼν ἐσεμάσαστο θυμὸν<sup>15</sup>, *has deeply affected me in my soul*. (1, 3) (μαίμα) περιμαίμει, μαίμῳσι, μαίμῳσι, μαίμῳν, &c.; aor. μαίμῃσε<sup>16</sup>. Lastly<sup>17</sup>, (4) μέμονας, μέμονε, *desire, design*.

91. Μείρεσθαι<sup>18</sup>, *divide, receive as portion*. [1. μερ- : 2. μορ-<sup>19</sup>, μορ-, βορ- : 3. μειρ- : 4. ἀ-μειρ- : 5. ἀ-μερδ-.]

(1, 3) μείρεσθαι in ἡμῖν μείρο τιμῆς<sup>20</sup>, ἀπομείρεται, *takes away*; perf. ἔμμορε and ἐξέμμορε, *has received by lot*; and pluperf. εἴμαρτο, *was allotted*; and with the negative α, ἀμείρω, *deprive of*, in Pind.<sup>21</sup>, whence in Homer with δ, ἀμέρδην, ἀμέρδει, ἀμερσε, ἀμέρσαι, ἀμερθῆς<sup>22</sup>. (2) by a milder enunciation, and

<sup>1</sup> Od. ε, 406.

<sup>4</sup> ι, 375.

<sup>8</sup> ω, 157.

<sup>12</sup> Od. ι, 441.

<sup>16</sup> α, 670.

<sup>2</sup> Od. κ, 526.

<sup>5</sup> Od. δ, 807.

<sup>9</sup> Od. κ, 361.

<sup>13</sup> Od. ι, 446.

<sup>17</sup> As κτε, κτεν.

<sup>3</sup> γ, 28. Od. ν, 121.

<sup>6</sup> ι, 502.

<sup>10</sup> Od. ζ, 216.

<sup>14</sup> Od. ν, 152.

<sup>15</sup> ρ, 564.

<sup>7</sup> Od. λ, 34.

<sup>11</sup> κ, 401.

<sup>19</sup> ρ, 564.

<sup>18</sup> Döderlein (referring to passages where ἀμείρδην is used absolutely = *dolore afficere, ledere*: not *privare*: e. g. ὅσπερ δ' ἀμείρδην Ἀνγὴ καλὴ χεῖρ, Il. ν, 340) connects this verb with σμερδνός, σμερδάλειος, *mordēre* (Germ. *schmerzen*). The initial α (commonly called *euphonic*) is not, he says, arbitrarily prefixed, but arises from an initial σ, which is sometimes thrown away, sometimes softened into a vowel. Hesych. says μέρδει· κωλύει (Döderlein guesses κολούει), βλάπτει. He adds: "Altera verbi ἀμείρδην sive ἀμείρειν potestas, ubi cum genitivo rei ademptae conjungitur, num ex illā *mordendi* vi (comparare juvat *anschmerzen*) derivanda sit, an homonymum potius verbum fuerit, adhibito rarissimo illo compositionis genere, quo *τις, τίς*, in dubio relinquam. Illud mihi probabilius." *Vocab. Homericorum Etyma*.

<sup>19</sup> In μόρος and μορ-α.

<sup>22</sup> χ, 58.

<sup>20</sup> ι, 616.

<sup>21</sup> Pyth. vi. 27 (27).

with τ, *βροτός*, whose lot is apportioned, decreed; whence ἀβροτάζειν, to miss one's part, or generally to miss, in μήπως ἀβροτάξομεν ἀλλήλοισιν<sup>1</sup>, so (ἀμροτος) ἀμβροτος, and of like formation ἡμβροτες οὐδ' ἐτυχες<sup>2</sup>, ἡμβροτε.

92. Μητιάω, devise. [1. μητί-: 2. μητια-.]

(1) hence μητίσσομαι, μητίσασθαι. (2) μητιώσσι, μητιάσθαι.

93. Μῖνω, remain; μμνήσκομαι, remember. [1. μιν-: 2. μαν-, μνα-<sup>3</sup>: 3. με-μεν: 4. (μεμεν-αδ-) μμιν-ασδ-: μμναζ-: 5. μον-: 6. μυο-: 7. μι-μνα-σκ-.]

(1) μῖνω, μνόντων, ἔμενον, μένεσκε, μέμονα, &c., ἔμεινα, μενίω, &c. (2) μίμνω, ἔμμνον. (3) μμινάζειν παρὰ νηυσί<sup>4</sup>, with the notion of delay, sloth, or cowardice. (1) (with the notion of cause something to remain in the memory, compare the Germ. mahnen, gemahnen, to remind) μνήσω, will remind, ἔμνησας, μνήσασα: mid. remember, think of, record; fut. and aor. μνήσομαι, μνήσεσθαι, μνήσατο, μνήσῃ (μνήσῃαι)<sup>5</sup>, μνήσαι, μνησάσθω, μνησάμενος, &c.; fut. μεμνήσομαι<sup>6</sup>, μεμνήσεσθαι: passive form with the same meaning: μέμνημαι, μέμνη for μέμνηαι, μεμνήωτο, μεμνώμεθα, μεμνήσθαι, μεμνημένος, μέμνητ', ἔπιμνησθείς. From the same root with reference to a woman, to think of her, to woo her, 2nd pers. μνάει<sup>7</sup>, μνάται, μνώνται, μνάσθω, μνάσθαι: imperf. μνώμεθ'<sup>8</sup>, ὑπεμνάσθε γυναῖκα<sup>9</sup>, slyly courted, and hence μνηστήρ, μνηστεύειν, μνηστεύσαντες. (5, 6) (cf. memo-ria) with both meanings, to remember, and to woo: μνώοντο<sup>10</sup>, ἐμνώοντο, thought on<sup>11</sup>, μνωομένω. (7) μμνήσκειται, μμνήσκεσθαι, μμνήσκεο, μμνήσκοντο, &c.; also the active in one instance, μηδί με τυύτων Μίμνησε<sup>12</sup>.

94. Μυκάομαι, bellow, resound. [1. μυκ-: 2. μυκ-α-.]

(1) in πύλαι μυκον οὐρανοῦ<sup>13</sup>, and μέμυκεν, μεμυκώς, ἐμεμύκει. (2) μυκώμεναι<sup>14</sup>.

95. Μύω, close, bow down. [1. μυ- (Lat. μυ in an-μυ-ο): 2. ἀ-μυ-: 3. ἡ-μυ-.]

Hence οὐ γάρ πω μύσαν ὄσσε<sup>15</sup>, closed themselves, and σὺν δ' ἔλκεα πάντα μέμυκε<sup>16</sup>. (2) whence ἡμύει, ἡμύσει, ἡμύσειε, and ὑπεμνήμυκε<sup>17</sup>, is quite bowed down, probably corrupted out of ὑπημήμυκε, so that, when it was neglected from the old reading ὑπεμνήμυκε to represent the first ε by η, ν was put in to support the syllable, as in ἀπάλαμνος and the like.

<sup>1</sup> κ. 65.

<sup>2</sup> ε. 287.

<sup>3</sup> Cf. man-so.

<sup>4</sup> β. 892.

<sup>5</sup> Od. θ. 462.

<sup>6</sup> χ. 390.

<sup>7</sup> Od. π. 481.

<sup>8</sup> Od. ο. 125.

<sup>9</sup> Od. χ. 38.

<sup>10</sup> π. 697.

<sup>11</sup> β. 686.

<sup>12</sup> Od. ξ. 169.

<sup>13</sup> ε. 749.

<sup>14</sup> Od. κ. 413.

<sup>15</sup> ω. 637.

<sup>16</sup> ω. 420.

<sup>17</sup> χ. 491.

96. *Náiv*, dwell, and *váv*, flow. [1. *va-*: 2. *vai-*.]  
 (1) *vássa*<sup>1</sup>, cause to dwell; *ἀπονάσσαι*<sup>2</sup>, and mid. *ἀπνάσσομαι*<sup>3</sup>, caused himself to dwell apart, migrated; and *vásthē*<sup>4</sup>, dwell. (2) in the forms of pres. and imperf. of *váiv* and *vauráiv*, inhabit. Different from this is *κρήνη váiei*<sup>5</sup>, flows, from root *vas* (Germ. *nass*, *wet*), with rejected *σ*, *váousai*, and *ὑδατα ἀνάδοντα*: so also (*vay*) *γαῖαν ἔναεσι*, trod down, perhaps radically allied to Germ. *nach*, near; pressed it close together.
97. *Níw*, swim; *νίωμαί*, go. [1. *ve-*: 2. *viss-*.]  
 (1) *νίω*, swim, in *ἐννεον ἐνθα καὶ ἐνθα*<sup>6</sup>, and *νίωv*.—*νίωμαί*, *νέυμαί*, go; 2nd pers. *νίται*? (*ἀνανίεται*), *ἀννίεται*<sup>7</sup>, *νίεσθαι*, &c. (2) *νίσσομαι*, *νίσσοντο*, *νίσσεσθαι*, both forms also denoting the future, hence to be considered as of that tense, and thus together with *νίσσομαι*<sup>8</sup>, &c., stands as a variation *νείσομαι*, which has perhaps preserved the true form.
98. *Nhíw*, heap together. [1. *vafe-*<sup>9</sup>: 2. *vhe-*: 3. *vhe-v-*.]  
 (2) (*vhe*) *nhéon*<sup>11</sup>, and *nhéi*<sup>12</sup>. (3) *ἐπενήνεον*, *παρενήνεον*. (2) *νήησαν*, *νήησαι*, *νήησάσθω*.
99. *Nípaw*, wash. [1. *vid-*: 2. *vip-*.]  
 (1) *νίδ*, pres. and imperf. *νίλειν*, *νίλει*, *νίλουν*, *νίλουν*, *νίλειτο*, *ἀπενίλουντο*. (2) fut. aor. *νίψει*, *ἐνίψει*, *νίψον*, *νίψατο*, washed himself, *νίψασθαι*, &c., pass. *νένιπται*<sup>13</sup>, and from *χέρινυψ*, *χέρ-νίψαντο*<sup>14</sup>.
100. *ΰέw*, *ξύw*, *ξάινw*, rub, polish, card. [1. *xe-*: 2. *xu-*: 3. *xu-v-*.]  
 (1) in *ἐξέσει*, *ἀμφίξεισα*, *ἀπίξεισε*, cut off. (2) *ἐξυσ'* *ἀσκήσασα*<sup>15</sup>, said of a garment, *γῆρας ἀποξύσας*<sup>16</sup>, hence *ἐυστόν*, staff of a spear. (3) *ἀποξύνουσι*, *ἀποξύναι*, to polish: (*ξαν*) *εἰριά τε ξάινειν*<sup>17</sup>, card.
101. *Όζw*, smell; *όθw*, move; *ώθέw*, push. [1. *od-* (in *od-or*): 2. *od-*: 3. *oth-*.]  
 (1) *όδώδει*. (2) (cf. *od-i*) *όδομαι*, am inwardly moved; *οὐκ όθετα φίλον ήτορ*<sup>18</sup>. (3) *ώθει*, *ώθεσκε*, *άπόσεται*, *ώσαν*, *ώσασκε*, *κατώσθω*, *ώσασθαι*.
102. *Οίgw*, *άνοίgw*, open. [1. *óFty-*, *óty-*: 2. *óty-vu-*.]  
 (1) *άνώγεν*<sup>19</sup>, and *άνώγεν*<sup>20</sup>: *άναοίγεσκον*<sup>21</sup>. *Όίξε*<sup>22</sup>, &c., *ώίξαν* and *ώίξε*<sup>23</sup>. (2) *ώίγγυντο*<sup>24</sup>.

<sup>1</sup> Od. δ, 174.<sup>2</sup> Od. γ, 292.<sup>3</sup> ψ, 78.<sup>4</sup> Allied to the Gerin. *nähen*, to sew, that is, to join together.<sup>5</sup> ψ, 139. 168.<sup>6</sup> ξ, 179.<sup>7</sup> ξ, 168.<sup>8</sup> ω, 457.<sup>9</sup> π, 86.<sup>10</sup> φ, 11.<sup>11</sup> β, 629.<sup>12</sup> Od. λ, 114.<sup>13</sup> β, 629.<sup>14</sup> ξ, 119.<sup>15</sup> Od. λ, 192.<sup>16</sup> ω, 419.<sup>17</sup> Od. χ, 423.<sup>18</sup> ο, 166.<sup>19</sup> ζ, 298.<sup>20</sup> π, 221.<sup>21</sup> β, 809. θ, 58.<sup>22</sup> θ, 58.

103. ὦϊω, οἶω, *δομαι*, *think*. [1. *Fi-* : 2. *δFi-*, *δι-*.]  
 (2) 1st pers. pres. indic. *οἶω* and *οἶω*, then *δομαι*, *οἶεται*, *οἶόμεθα*, *οἶετο*, *οἶετο*, *surmised*; *οἶόμενος*, *οἶσατο*, *οἶσάμενος*, *οἶσθην*, *οἶσθεις*.  
 Contracted only in *τίς κ' οἶοιτο*<sup>1</sup>.

104. ὀλλυμι, *destroy*. [1. *δλ-* : 2. *δλ-ε-* : 3. *δλεκ-* : 4. *δλ-λυ-*.]  
 (1) in *ὤλετο*, *ὤλωμαι*, *ὤληται*, *ἀπόλοιο*, *ὀλοισθε*, *ὀλέσθαι*, and *ὀλόμενος*, *destructive*, *ὤλωλε*, *ὤλώλει*. (2) in *ὤλεσα*, *ὀλέσω*, *ὀλέσσαι*, *ὀλέσας*, fut. *ὀλέσθαι*. (3) in *ὀλέκουσι*, *ὀλεκον*, *ὀλέκοντο*. (4) in *ὀλλύς*, *ὀλλύσαι*<sup>2</sup>, *ὀλλύντων* καὶ *ὀλλυμένων*<sup>3</sup>, *ἀπόλλυται*.

105. ὀμνύω, *swear*. [1. *δμ-* : 2. *δμ-ο-* : 3. *δμ-νυ-*.]  
 (1) 2nd fut. *ὀμοῦμαι* and *ὀμείται*. (1, 2) 1st aor. *ὤμοσε*, *ὤμοσσον*, *ὀμόσσαι*, *ὀμόσας*. (3) *δμνυθι*<sup>4</sup>, *ἀπώμνυ*<sup>5</sup>, with *ἀπώμνυσον*, *ἀπώμνυε*.

106. ὀνημαι<sup>6</sup>, *profit*. [1. *να-* : 2. *δ-να-*<sup>7</sup> (in *δναρ*) : 3. *όνινα-*.]  
 (2) *δνησο*, *δνήμενος*, *ἀπόνητο* : fut. *δνήσειν*, *ἀπονήσεται*. (3) *όνίνησι*.

107. ὀνομάζω, *name*. [1. *νομ-* (cf. *νομ-εν*) : 2. *δνομ-*.]  
 (2) *δνομα*, *δνομάζω*, *ἐξονομάζω*; aor. (*δνομαν*) *δνόμηεν*, *δνομήνω*, *ἐξονομήνης*, *ἐξονομήναι*.

108. ὀνομαι, *blame*. [1. *δν-* : 2. *δνο-*.]  
 (1) *δονοται*, *δνοιο* : then aor. *ὠνατο*<sup>8</sup>, and with extended *ο*, *ἦ σννεσθ'*, *ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκε*<sup>9</sup>; *do ye think it a slight matter?* where Aristarchus read *ἦ δνόσασθ'*. (2) in *ἦ δνοσαι*<sup>10</sup> : fut. *δνόσσειται*, *δνόσσεισθαι* : aor. *ὠνοσάμην*, *δνόσαιτο*.

109. ὀπωπα, *have seen*. [1. *δπ-* : 2. (*δπσο-*) *δσο-* : 3. *δπιπ-*.]  
 (1) *δπωπα*, *δπωπας*, *δπώπει* : fut. *δψει*, *δψεται*, *δψειθε*, *δψεσθαι*, and *δψειω* = *desire to see*<sup>11</sup>. (2) *δσομαι*, *δσοιτο*, *δσοόμενος*, *to see in the mind*, *to foresee*, and *predict*, *ἐπίδωσομαι*, *regard with the mind*, *προτιδωσομαι*, *see through*, *forebode*, *ἦ σ' εὖ γινώσκων προτιδωσομαι*<sup>12</sup>. Likewise from *πιπ*<sup>13</sup> (*παρθενοπίπα*<sup>14</sup>). (3) *τί δ' ὀπιπτεύεις*<sup>15</sup>, *δπιπτεύσας*.

<sup>1</sup> Od. ρ, 580. χ, 12.<sup>2</sup> θ, 449.<sup>3</sup> δ, 451.<sup>4</sup> ψ, 385.<sup>5</sup> Od. β, 377.

<sup>6</sup> Döderlein supposes a root *εν* (cf. *ἐνεργεῖν*) = *to bear*. Hence *δνοε*, *beast of burden*, and the 'lower mill-stone' (in Germ. *Last-stein*, 'burden-stone'): *δνείατα* = *fercula*; and *δνασθαι*. He explains *τί σεν ἄλλος ὠήσας δνήσει* *δψίγονός περ*; *reportabit*; and the causative *σεὶ δὲ τοῦτο γε γήρας δνήσει*, *participabit*. (Vol. iv. 225.)

<sup>7</sup> Cf. NAH-RUNG, *nourishment*.<sup>8</sup> ρ, 25.<sup>9</sup> ω, 241.<sup>10</sup> Od. ρ, 378.<sup>11</sup> ξ, 37.<sup>12</sup> χ, 356.

<sup>13</sup> Better *δπ-*, *δπ-οκ-*, changed into *δπιπ*, as *δνον-* becomes *δνιν-* in *δνίνησι*, &c. See *δνημαι* and comp. *ἀτιτάλλω* from *ατάλός*.

<sup>14</sup> λ, 385.<sup>15</sup> δ, 371.

110. ὀρέγω, *stretch*. [1. ῥεγ- (Germ. *rec-ken*, to stretch, Lat. *reg-o*, *rec-tus*<sup>1</sup>): 2. ὀ-ρεγ-: 3. ὀρεγ-νυ-: 4. ὀρεχ-θε-.]  
(2) ὀρέγων, ὀρέγονται, ὀρέγεσθαι, ὥρεξε, ὥρεξαστο, ὀρέξῃ, ἐπορεξάμενος, and perf. ὀρωρέχεται. (3) ὀρεγνύς. (4) ὀρίχθεον, *stretched themselves on the earth, were laid low*<sup>2</sup>. [al. *panted or heaved in the throes of death*.]

111. ὀρνυμι, *rouse*. [1. ὀρ-: 2. ὀρ-ε-: 3. ὀρ-νυ-: 4. ὀρ-ω-: 5. ὀροθ-νυ-: 6. ὀρ-θο-.]  
(1) in ὀρσομεν, ὥρσε: 2nd aor. ὥρρε, *roused*; mid. 1st aor. ὄρσεο, ὄρσεν, *rouse thyself*; 2nd aor. ὤρετο, ὄροντο, ὄρηται, ὤργο, ὄρσο, ὄρθαι, ὄρμενος: perf. ὄρρωε and ὠρρε θεῖος δοιδός, *roused himself to sing*<sup>3</sup>; pluperf. ὄρώρει. (2) ὀρέοντο and ὀρώρεται. (3) ὠρνυον, *roused*, ὀρνυθι: infin. ὀρνύμεν.—ὄρνυμαι, ὀρνύμενος, ὠρνυτο, &c. (4) ὀρίνων, ὠρινεν, ὠρίνετο, ὀρίνθη, ὀρινθείη. (5) ὀροθύνει, ὀρόθυνον, and (6) ὠρθωσε, ὀρθωθείς. (Cf. *ord-o*, Germ. *Ord-nung*.)—Distinguish from this ὀρούω, root *ρν* (*ruo*), ρου, as ἐιλήλουθα with prefixed *o*, from which the 1st aor. ὄρουσε, ὀρούσας, &c.

112. οὐτάω and οὐτάζω, *wound*. [1. ὀF- (Germ. *off-en*, *open*)—(ὀFτε, ὀFτα=): 2. οὐτε-: 3. οὐτα-: 4. οὐτα-σδ-.]  
(3) without mood-vowel in οὐτα, οὐτάμεναι, οὐτάμεναι, οὐτάμενος. Of οὐτάω stands the imperat. οὐταε<sup>4</sup>: imperf. οὐτα, as it was once written<sup>5</sup>, now οὐτα, and aor. οὐτησε, οὐτήσασκε and οὐτηθείς. (4) (οὐτασδ) οὐτάζω, οὐτάζοντο, and οὐτασε, οὐτάσθ, οὐτάσαι, οὐτασσαι, οὐτασμίενος.

113. ὀφέλλω, *increase*, and ὀφείλω, *owe, must*. [*Fel-* (Germ. *voll*, *full*, and *soll*, *shall*).]  
With prefixed *o*, (ὀφελ) ἵς ἀνίκμον—κύμαρ' ὀφέλλει<sup>6</sup> (*causes to swell*), ὀφέλλεται, ὀφέλλετο, and 1st aor. opt. ὀφέλλειν πόνον<sup>7</sup>, with ελλ-, since ειλ- would bring the form into the province of ὀφείλω. On the other hand ὀφείλω: Ἐπειοὶ χρεῖος ὀφείλον<sup>8</sup>, and χρεῖος ὀφείλετο, 2nd aor. ὠφελον and ὀφελον, *ought*, as an optative particle (*utinam*), and either alone τὴν ὀφελ' ἐν νήεσι κατακτάμεν<sup>9</sup>, or αἰθ' ὀφελον, ὥς ὀφελον. Both words had originally ελλ, whence ὀφελον and ὀφείλεται are still often written ὠφελον, ὀφέλλεται, but not conversely ὀφείλω for ὀφέλλω.

114. Παθεῖν, *to suffer*; πένεσθαι, πονεῖσθαι, *to labour*; πημαίνειν, *to injure*.

Α) 1. πα-πη-: 2. παθ- (cf. *pati*): 3. παθσκ-.

Β) 4. πε-: 5. πεν-: 6. πονε-: 7. πεν-εθ-, πενθ-: 8. πενθ-ε-.

<sup>1</sup> An analogy which is carried farther on by *στορεγ*, *στορε*, *streo-ken stretch*.

<sup>2</sup> ψ, 30.

<sup>3</sup> Od. θ, 539.

<sup>4</sup> Od. χ, 356.

<sup>5</sup> ν, 192. 561.

<sup>6</sup> α, 383.

<sup>7</sup> π, 651. Od. β, 334.

<sup>8</sup> λ, 688.

<sup>9</sup> τ, 59.

(1) (πῆμα) πημαίνειν, πημνείαν, ἐπημάνθη, πημανθήναι, *to inflict harm, to injure, to torment*. (2) πάθον, ἐπαθον, *suffered*, πάθω, πάθοι, παθίειν, παθών. (3) πάσχει, πάσχουσι, πάσχοντες. (4) πίνεσθαι, ἐπίνοντο. (6) πονιῶμεθα, πονέοιτο, πονιέσθαι, πονεύμενος, ἐπονέιτο, &c., πονήσομαι, πονήσατο. (7) πέπονθας, ἐπεπόνθει, πέποσθε<sup>1</sup>. (8) πενθήμεναι, πενθειέτον, πενθήσαι.

115. Πείρω, *pierce*; πειράω, *attempt*; περήσαι, *to cross* (and rare, *carry across*); περάσαι, *to sell*. [1. περ-: 2. περα- (= *pass through, penetrate*; cf. *per-go*): 3. περ-: 4. περα-: 5. περα-σδ-: 6. περητισδ-: 7. περαιν-.]

(1, 3) pres. imperf. aor. κύματα πείρων, *passing through the waves*; διὰ δ' αὐτοῦ πείρεν δδόντων<sup>2</sup> (*ran him through the teeth with a spear*), πείρε κέλευθα. So also πείραν, ἔπειραν, ἐμπεύραντες, perf. δδόντηι κεπαρμένος<sup>3</sup>, &c. and hence περόνη, *duckle*, περοῦναι, περόνησε, περονήσατο. (4) = (*endeavour to pass through,*) attempt, imperat. κείρα, κειράτω, infin. κειράν, and of the same meaning κειράται, κειρά (2nd pers.), κειρώμεθα, κειρώμενος, fut. κειρήσω and κειρήσομαι, κειρήσεσθαι, aor. κειρήθη, κειρηθείμεν, &c. perf. κειρήρημαι<sup>4</sup>, *am practised in speaking*. (5) κειράζειν, ζῶν, *to try, to explore*, and (6) κειρητίζων, κειρητίζει, *try here and there*. (1, 2) *to cross, traverse*; also *to penetrate*. Rarely trans. *to set across*. περάαν, πέραον, &c. περήσειν, περήσαι, &c. and, with unaltered α, *to carry over* (the sea or boundary) *for sale, to sell*; πέρασαν, ἐπέρασσε, ἐπέρασαν, περάσητε, &c. with redupl. in perf. Ἀθμνον ἐς ἡγαθὴν πεπερήμενος<sup>5</sup>, not πεπερασμένος. The same with ν, περνάς, περνάμενα, πέρνασθ'.—Cognate forms are περαιωθέντες, *transported*, and (7) Σειρήν . . . ἐξ αὐτοῦ πευρήναντε<sup>6</sup>, *stretching from him*, and πάντα κειpeύρανται<sup>7</sup>, *are gone through, finished*.

116. Πελάζω, *bring near, approach*. [1. πελα-, πλα-: 2. πελαδ-.]

(1) πλῆτο<sup>8</sup>, πλῆντο<sup>9</sup>, ἐπληντ'<sup>10</sup>, πεπλημένος<sup>11</sup>. (2) πελάζειν, πελάσαι, πελάσαιτο, πελάσθη, πέλασθεν.

117. Πέλειν, *to be* (with the notion of *continuance*); πέλεσθαι, πολεύειν, πωλείσθαι: ὀπλίσθαι, *to prepare*; πλέειν, *to sail*.

Α) 1. πελ- (with the notion of *motion*, and thus ~ βαλ, *ball*; *Fal, fall*; ἔλμα, *leap*): 2. πολ-εF-, πολεν-: 3. πωλ-εF-: 4. ἡο-πελ-: 5. ἡο-πλεδ-.

Β) From same, 1. πελ-: 2. πλεF-: 3. πλοF-.

Α) 1. πέλει (*versatur in aliquo loco*), *moves, is some where*, πέλεν, &c. and with the same meaning πέλεται, πέλονται, πέληται, πελώμεθ', πέλωνται, πέλονται, imperat. πέλεν<sup>12</sup>, imperf. κελί-

<sup>1</sup> γ. 99. Od. κ, 465. ψ, 53.

<sup>4</sup> Od. γ, 23.

<sup>7</sup> Od. μ, 37.

<sup>11</sup> Od. μ, 108.

<sup>5</sup> φ, 58.

<sup>8</sup> ξ, 438.

<sup>2</sup> π, 405.

<sup>6</sup> Od. χ, 175. 192.

<sup>9</sup> ξ, 468.

<sup>12</sup> ω, 219.

<sup>3</sup> ε, 399.

<sup>10</sup> δ, 449.



σκεῖ<sup>1</sup>, πύλοντο, (ἐπελεο) ἐπλεο, ἐπλετο: ὀγδοὸν μοι ἐπιπλόμενον ἔτος ἦλθε<sup>2</sup>, *moving itself on*; περιπλομένων ἐνιαυτῶν, *of the revolving years*<sup>3</sup> (volventibus annis); and the cognate forms ὀλιγηπυλίων, ἰούσα, *having little motion, life*. (2) κατὰ ἀστυ πολεύειν<sup>4</sup>, *to continue in the city*; ἀμφιπολεύειν, *to go round, to attend upon*; ἀμφιπολεύεις, οἱ, and πυρπολούντας<sup>5</sup>, *putting fire in motion, kindling fires*. (3) πωλεῖται, *to turn oneself in a place, to be*; πωλεύμενοι, α, πωλεύμην, πωλεῖτ', πωλέσκετο, πωλήσομαι, εαι. (4) (ἡ)πελον) ὅπλον, *tool, instrument, that which one uses in action, or production, and hence* (ὅπλε) ὥπλεον (ἄμαξαν)<sup>6</sup>, *got ready*; δειπνον ἀνωχθι "Ὀπλίσθαι"<sup>7</sup>, *properly ὀπλίσθαι*. (5) (ἡ)πλεδ = ὀπλιζ, *get ready, arm, &c.*) ὀπλίζονται<sup>8</sup>, *are fitted out*, ὀπλιζόμεθα, ὀπλίζοντο, ὥπλισεν, ὀπλίσαι, ὀπλισον, ἐφοπλίσσειαν, ὥπλίσασατο, ὀπλισθεν (ὥπλισθεν) δὲ γυναῖκες<sup>9</sup>, *attired themselves*.—  
 α) 1. πλείν, *to sail, whence* πλείθ', ἔπλεον, &c. πλέον, ἀπέπλειον<sup>10</sup>, πλείν, πλέων, πλείοντες, &c ἀναπλεύσεισθαι<sup>11</sup>. (3) πλώον, *were floating*<sup>12</sup>, πλώοιεν<sup>13</sup>, δακρυπλώειν<sup>14</sup>, *to swim in tears*. Also πόντον ἐπιπλώσας<sup>15</sup>, ἀπέπλω νηῦς<sup>16</sup>, παρέπλω<sup>17</sup>, ἐπιπλῶς πόντον<sup>18</sup>.—*swam, sailed upon the sea*; the notion of *motion and action* is every where predominant.

118. Πέρθω, *destroy*. [1. περθ-: 2. παρθ-: 3. πρθ-: 4. πορθε-.]

(1) (περθ) πέρθοντε, πέρθετε, περθομένη: infin. without mood-vowel (περθ-σθαι), πέρθαι<sup>19</sup>, also πέρσειν, πέρσαι, &c. (3) 2nd aor. ἔπραθον, ἐξεπράθομεν. (4) ἐπάρθουν, διαπορθήσας.

119. Πέτομαι, *fly*. [1. πετ-: 2. πτε-: 3. πετα-: 4. ποτ-ε-: 5. ποτ-α-: 6. πωτα-: 7. πτα-, πταν-: 8. ποτ-, πτο-.]

(1) πέτεται, πέτονται, ἐπέτοντο, ποτίσθην. (2) ἐπιπτεῖσθαι<sup>20</sup>. (3) (πτα) ἔπτατο, πτάτο<sup>21</sup>: subj. (πτάγεται) πτήγεται<sup>22</sup>, πταμέναι. (4) ποτίονται, ἐκποτίονται. (5) ποτώνται<sup>23</sup>, ἀμφοποτάτο. (6) πωτώντο<sup>24</sup>. (3) Allied to these are the forms from πετα- with the notion of *expansion*, ἐπέπτανται, ἐπέπτατο, πεπταμένη, πέτασσε, πετάσσας, πετασθῆναι.—Also πετα- with ν, πινάς, ἐπίπνα, ἀναπινάμεν.—(1) From πετ- with π, πίπτω, *fall*, πίσσον, πειών, fut. πείσεισθαι, and πτα-, πτήσσω. *crouch with terror*, πεπτεώς, πεπτηῶτες, προτιπεπτηνῖαι.—(7) ἀποπτανέουσι<sup>25</sup>, *will slink away*.—(8) πτώσσει, καταπτώσσουσι, οντας.—πτωκ-, πτωκάειν a va-

<sup>1</sup> χ, 433.

<sup>2</sup> Od. η, 261.

<sup>3</sup> Od. α, 16.

<sup>4</sup> Od. χ, 223.

<sup>5</sup> Od. κ, 30.

<sup>6</sup> Od. ζ, 73.

<sup>7</sup> τ, 172. ψ, 159.

<sup>8</sup> Od. ρ, 238.

<sup>9</sup> Od. φ, 143.

<sup>10</sup> Od. θ, 501.

<sup>11</sup> λ, 22.

<sup>12</sup> φ, 302.

<sup>13</sup> Od. ε, 240.

<sup>14</sup> Od. τ, 122.

<sup>15</sup> γ, 47.

<sup>16</sup> Od. ξ, 339.

<sup>17</sup> Od. μ, 69.

<sup>18</sup> ζ, 291.

<sup>19</sup> π, 708.

<sup>20</sup> δ, 126.

<sup>21</sup> ψ, 880.

<sup>22</sup> ο, 170.

<sup>23</sup> β, 462.

<sup>24</sup> μ, 287.

<sup>25</sup> ξ, 101.

rious reading, for which now is given *πτωσκαζέμεν*<sup>1</sup>, also *πτῶξ, πτωχός, πτωχεύειν, to beg, πτωχεύειν*.

120. Πίφνον, *slew*. [1. φε- : 2. φα- : 3. φεν- : 4. φονε-.] (3) (πεφενον) *πίφνον, πίφνη, πεφνέμεν, &c.* (4) *βουφόνειον*<sup>2</sup>. (2) *πέφαται, πέφανται, πεφάσθαι, πέφατ'*<sup>3</sup>, &c. *πεφήσαι*<sup>4</sup>, *πεφήσεται*<sup>5</sup>.

121. Πίνω, *drink*. [1. πιF- (Lat. *bib-o*) : 2. πι- : 3. πε- : 4. πο- : 5. πιν-.]

(1) Pind. fut. *πίσω, will give to drink, and πίομαι, I drink*<sup>6</sup>; in Hom. with *future* meaning in *πίόμενος*. 2nd aor. *έπιον, drank*; subj. *πίω, πίρσθα : πίομαι, πίοι, πίοιεν, πίοιεν, πίομεν, πίων*. (4) perf. *πο-, έπέποται*<sup>7</sup>. Cf. *έδηδοται* under *έδω*. In the other parts we find (5) *πίνειν, πίνεται, πίνεσκεν, &c.*

122. Πλανώ, *cause to wander*. [1. *πλαν-* : 2. *πλανα-* : 3. *πλανγ-* : 4. *πλαδ-*.]

(1, 2) *πλανώνται*. (3) aor. *πλάγξε, παλιμπλάγξασα, παρίπλαγξεν, άπεπλάγχθης, πλάγχθη, πλαγχθείς, παλιμπλαγχθέντας*. (4) *πλάζουσι, cause to wander, πλάζομαι, &c.*

123. Πλήθω, *am full*. [1. *πελ-* : 2. *πλε-* : 3. *πλα-* : 4. *πι-πλα-* : 5. *πιν-πλα-* = *πιμ-πλα-* : 6. (*πλαεθ-* =) *πληθ-*.]

(1, 2, 3) *πλήτο σπείος, was full*<sup>8</sup>, *πλήθ' ύδατος, έπλητο, πλήντο*. (4) *έμπλήθη*<sup>9</sup>. (5) *πιμπλάσι*<sup>10</sup>, *πιμπλαντο*<sup>11</sup>; also, extended (*πιμπλαν*) *πιμπλάνεται*<sup>12</sup>. (6) *πλήθει, πλήθουσι, πλήθωσι, to be full, whence πλήσαν, έμπλησον, έϋ πλήσασα*<sup>13</sup>, *πλησάμενοι, &c. έπλήσθη, πλήσθεν, ενιπλησθήναι*.

124. Πνέειν, *to breathe, to blow*. [1. *πνεF-*<sup>14</sup> : 2. *πνε-* : 3. *πνευ-* : 4. *πνυ-*.]

(2) *πνέει, έπιπνέει, πνέοντες, πνέουσιν, άνέπνεον*. (3) *πνεύση, άνέπνευσαν, αναπνεύσωσι, άμπνεύσαι*. (4) *άμπνυι, άμπνύνθη*, and, since the seat of the *breath* is also that of *intelligence*, so in the perf. *πέπνυσαι (thou hast breath, thou hast intelligence), πεπνύσθαι, πεπνυμένος, α, πέπνυσσ*.—(4) *πνυ-* with *πο* (from *πολύ, much*), *εξειπνυν, εποιπνυν, ποιπνύνοντα, ποιπνύσασαι*.

125. Πορεΐν, *to bestow*. [1. *πορ-* : 2. *προ-*.] Only in 2nd aor. *πόρε, πόρη, πόροι, πορών*. (2) *πέπρωται*<sup>15</sup>, *has been allotted*.

126. Ράιω, *strike*; *ρήξαι, to break*. [1. *ράF-* : 2. *ράι-*<sup>16</sup>.] (2) *ράιγσι, ράις, ραιοιτο, ραιομένον*: fut. and aor. *άπορράισι, to*

<sup>1</sup> δ, 372.<sup>2</sup> η, 466.<sup>3</sup> ο, 140.<sup>4</sup> ν, 829.<sup>5</sup> ο, 140.<sup>6</sup> Ol. vi. 86 (147).<sup>7</sup> Od. x. 56.<sup>8</sup> σ, 50.<sup>9</sup> φ, 311.<sup>10</sup> φ, 23.<sup>11</sup> α, 104.<sup>12</sup> ι, 679.<sup>13</sup> π, 223.<sup>14</sup> Cf. Germ. *pflegen*, i. e. *to breathe*, in the mountain dialects.<sup>15</sup> σ, 329.<sup>16</sup> Cf. Germ. *raf-fen, to match*, and *rei-ssen, to burst*, *διαρράισαι*.

*scatter with violence*, διαρραίσουσι, διαρραίσεσθαι, *raiso*, *raisa*, ἐρραίσθη, *broke*. Allied to this is *Frag-* (*frag-or, frac-tus*), ὑπερράγη<sup>1</sup>, *was opened up*. and ῥηγ-, ῥήξω, ῥηξόμεθα, ἐρρήξε, ῥήξε, ῥήξαι, ἐρρήξαντο, ῥήξαντο, ῥήξαμεν: perf. συνέρρηκται (*contritus*). — ῥηγ- with νυ-, ῥηγνυσι, ῥηγνύσι, ῥήγνυται: imperf. ῥήγνυσκε, ῥήγνυτο, ῥήγνυσθε, ῥήγνυντο: infin. ῥήγνυσθαι.

127. 'Ρεῖν, *to flow*; ῥυῖναι, *to gush*; ῥάσαι, *to moisten*. [1. *ῥεF-* (in *ῥεῦμα*): 2. *ῥε-*: 3. *ῥευ-*, *ῥυ-*, *ῥυζ-*<sup>2</sup>.]

(2) ῥέουσι, ῥέων, ῥέειν, ῥέει, ῥέρον, &c. (3) ῥύει, *gushed*<sup>3</sup>, and with ζ, ῥυζ-, *κελαρίζει*, *κελαρίζειν*, *to flow with* (κελάσφ) *a murmuring noise*.—Likewise *ῥαδ-*, ῥάσσατε<sup>4</sup>, perf. ἐρράδαται, plup. ἐρράδατο: and *ῥαιν-*<sup>5</sup> in *ῥαίνοντο* δὲ *νέρι* *κονίη*<sup>6</sup>, *were besprinkled*.

128. 'Ρυγίω, *to shiver with fright*. [1. *Fry-* (*frig-us*): 2. *ρυ-ε*: 3. *ρυ-ο-* (cf. *rigor*).]

(1) perf. ἐρρύγα, ἐρρύγε, ἀπερρύγασι, ἐρρύγησι: pluperf. ἐρρύγει. (2) ῥιγήσειν, ῥιγήσα, ῥιγήσε, ἐρρίγησι, ἐρρίγησαν. (3) in *ῥιγασμέν*<sup>7</sup>, *that I should shiver*.

129. 'Ρώσθαι, *to move with vehemence, to make an effort*.

[1. *ῥωF-* (cf. *rob-ur*): 2. *ῥω-*: 3. *ῥω-* (ε = *out of, back*).]

(2) θωρηχθέντες 'Ρῶντ<sup>8</sup>, *rushed out*; χαῖται ἐπερρώσαντο *ἄνακτος*<sup>9</sup>, *streamed down*; ἀμφ' Ἀχελώϊον ἐρρώσαντο, *said of nymphs dancing*<sup>10</sup>, *to frisk in the dance*. (3) (ἔρωε) ἐρωεῖν, *to press back, to give way*; νίφος οὐκ' ἐρωεῖ<sup>11</sup>, *to flow out, down*; αἷμα ἐρωήσει περὶ δουρί<sup>12</sup> (it is active, *cause to flee*, in *Il. v.*, 57), ἐρωήσαι, ὑπερώησαν.

130. Σείειν, *to shake*. [1. *σεF-* (cf. *seo-us, wild, to be furious, to shake, to shudder*): 2. *σε-*, *σει-*: 3. *σεν-*<sup>13</sup>.]

(2) σείων, ἐπισείουσιν<sup>14</sup>, σείερο, σείόμενον, *shaken*; imperf. σείον, ἐσείοντο, *were shaken*; aor. σείσ', σείσατο<sup>15</sup>, *shook herself, moved impatiently*. (3) aor. σέυα, ἐσσενα, σέυε, *drove away trembling*; ἐσσενε, σέυαν, σέυας, σέύωνται, σενάμενος: ὅλη τε σέυαιτο<sup>16</sup>, *once inaccurately*<sup>17</sup> ἐσσεύοιτο. Still stands πολλὰ δὲ μετεσσεύοντο γεραιά<sup>17</sup>, *rushed together with*; perf. ἐσσυμαι, ἐσσυται, ἐπέσσυται, ἐσσύμενος, ἐσσυμένως, *with impetuous haste*; pluperf. ἐσσυο, ἐσσυτο, ἐπέσσυτο, ἀνέσσυτο, οὕτω ας χύτο from χέω.

<sup>1</sup> θ. 558. π. 300.

<sup>2</sup> *riesseln*.

<sup>3</sup> Od. γ. 455.

<sup>4</sup> Od. v. 150.

<sup>5</sup> Cf. *ränen*, *Thur. for regnen, to rain*; *rinnen, to flow*; *Rhein, the Rhine*.

<sup>6</sup> λ. 282.

<sup>7</sup> Od. ξ. 431.

<sup>8</sup> λ. 50.

<sup>9</sup> α. 529.

<sup>10</sup> ω. 616.

<sup>11</sup> Od. μ. 75.

<sup>12</sup> α. 303.

<sup>13</sup> More probably = *σεF-* *Doric* for *σεF-* *curvere* (see *θίω*), as *σιός* for *θιός*. See *New Crat.*, p. 577, *top*. I cannot, however, agree with Mr. Donaldson in referring *σεί-βω* to this root, as it is so plainly allied to the Sanscrit *śev, cenerari*. See Hüfer's *Beiträge*, p. 113.

<sup>14</sup> δ. 167.

<sup>15</sup> θ. 199.

<sup>16</sup> ψ. 198.

<sup>17</sup> ζ. 296.

131. Σκεδάζω, *scatter*. [1. κε- : 2. ~ σκε- : 3. κεα- : 4. κε-δ-α- :

5. σκεδα- : 6. (κεδα-ν- =) κιδνα- : 7. (σκεδαν- =) σκιδνα-.]

(1) in δρυός ἦν λίπε κείων<sup>1</sup>. (3) in εὐκείατοιο<sup>2</sup>, and κίασσε, κίασαν, κέασθη. (4) ἐκίδασσε, κεδασθέντες, ἐκίδασθεν. (5) σκίδασεν. (6) κιδνεται, κιδνατο. (7) διασκιδνάσι<sup>3</sup>, σκιδνεται, σκιδνασθε, σκιδνασθαι, σκιδναμένω, ἐσκιδναντο. Allied to this is σχίζω, *cleave*. Root κιδ-, σχιδ- (Germ. *schied*, *clove*), whence ἔσχισε, διεσχίσθη.

132. Στείλλω, *dry*. [1. κελ-<sup>4</sup> : 2. σ-κελ-<sup>5</sup> : 3. σκαλ-.]

(3) in μὴ μένος ἡελίοιο Σκήλη<sup>6</sup>, *should dry up*.

133. Στένειν, *to be close-pressed, uneasy, to groan*. [1. στεν-

(= *close, hard*, ~ Germ. *Stein*, *stone*) : 2. στειν- : 3. στενα-αχ- : 4. στενα-αχ-ιδ- : 5. στονα- : 6. στονα-χι-.]

(1) στένει, στένε, ἔστενε, ἐπὶ δ' ἔστενε δῆμος ἀπείρων<sup>7</sup>. (2) *pass. to be close, crowded with*, στείνοντο δὲ σῆκοι Ἀρυῶν<sup>8</sup> : λάχνη στεινόμενος, &c. (3) στενάχουσι, στενάχων, στενάχεσέ', στενάχοντο. (4) στεναγίζω, στεναγίζων, which formerly appeared in some places with ο, στοναγίζων<sup>9</sup>, στοναχίζετο<sup>10</sup>, &c. (6) in στοναχησαι, ἐπεστονάχησε.

134. Σπορέσαι, *to spread out*. [1. σπορ- : 2. στρο-<sup>11</sup> : 3. σπορε- :

4. σπορ-νυ-.]

(2) *pluperf.* ἔστρωτο<sup>12</sup>. (3) σπορέσαι, στόρεσαν, ἐστόρεσαν. (4) καστορνῦσα<sup>13</sup>.

135. Στυγέω, *shudder at something*. [1. στυγ- : 2. στυγ-ε-.]

(1) 2nd aor. ἔστρυγον<sup>14</sup> : στύξαιμι μένος<sup>15</sup>, *cause to tremble*. (2) στυγίει, στυγίουσι, στυγίησι, &c.

136. Σώζειν, *to save*. [1. σαF- (*salv-us*) : 2. σα- [σῶς (*sa-nus*) and σαό-ω] : 3. σαFo-, σοο- : 4. σοFo-, σωο- : 5. σωζ-.]

(3) *imperat.* (σαόειο) σάω, *save* ; σαῶσαι, σωσόμεναι, σωσόμεν : *fut.* σωσέαι : *aor.* σωθῆναι, &c. (3) hence σός and σόγ, σόος. (4) (σοFοντες) σώοντες, σώεσκον, as πλο πλώουσι. (5) σῶζον.

137. Ταράσσω, *confound*. [1. τερ- (*ter-ror*) : 2. ταρ- : 3. θρα- :

4. ταρ-βε- : 5. ταρ-αχ-.]

(3) *out of Homer* θράσσω, θράξω. (4) ταρβεῖ, ἐτάρβει, τάρβησε.

(5) ἐτάραξε.—ταραχ- (τρααχ, τρηχ), τετρήχει<sup>16</sup>, and τετρηχυνῖα<sup>17</sup>.

138. Τίθηκα, *am astounded*. [θαφ-.]

2nd aor. ταφών preserves the second aspirate; and the perf. τίθηκα, τεθηπός, the first.

<sup>1</sup> Od. ξ, 425.

<sup>2</sup> Od. α, 60.

<sup>3</sup> α, 526.

<sup>4</sup> Keil.

<sup>5</sup> Germ. *schell* in *zerschellen*.

<sup>6</sup> ψ, 191.

<sup>7</sup> α, 776.

<sup>8</sup> Od. α, 219.

<sup>9</sup> ψ, 172. 225.

<sup>10</sup> β, 95. η, 95.

<sup>11</sup> Od. κ, 454.

<sup>12</sup> Cf. Germ. *Stroh*, *Streu*, *straw*; and Lat. *stira-men*.

<sup>13</sup> κ, 155.

<sup>14</sup> Od. ρ, 32.

<sup>15</sup> Od. κ, 113.

<sup>16</sup> Od. λ, 502.

<sup>17</sup> β, 95.

<sup>18</sup> η, 346.

139. *Τείνειν, to stretch.* [1. τε- : 2. ~ τα- : 3. τεν- (*ten-or*). 4. τα-νν-.]

(1) *τίταμαι, τίτατο, τετάσθην.* (3) *τίνειι, έτεινε, τείνεν, τείναν, τείνιεν, τείνας.* (4) *τάννυται*<sup>1</sup>, and *έντανύεσθαι, τανύοντο* : inf. *τανύειν* : aor. *ένάνυσσα, τάνυσε, τανύσθ, &c.* *ένανύσσατο, &c.* : pass. *τάνυσθεν, τανυσθείς* : pluperf. *τετάνυστο.*

140. *Τέλλειν, τελειν, to finish.* [1. τελ- (cf. Germ *Ziel, limit*) : 2. τελ-ε- : 3. τελ-εθ-.]

(1) *έπίτελλω, lay down as limit, command* ; *έτελλε, έπέτελλε, άνέτειλε, caused to spring*<sup>2</sup>. Also mid. and pass. *έπιτέλλομαι, εο, έπετείλατο* : perf. *έτέταλτο, περιτελλομένων, finished, said of the course of time.* (2) *τελέωμεν, τελείει, έτέλειον, έτελείετο, τελείεσθαι, to be accomplished* ; and fut. without σ, *τελέω, τελείει, τελέουσι* : aor. *τέλεσα, έτέλεσσα, τελέσω, &c.* *τελέσθη*<sup>3</sup>. (3) *τελέθω, am at the end, am there, appear* ; *τελέθει, τελέθουσι, τελέθοντες.*

141. *Τέμνω, cut.* [1. τεμ- : 2. ~ ταμ- : 3. τεμν- : 4. τμα-γ- : 5. τομε-.]

(2) 2nd aor. *τάμον, τάμν, τάμνται, &c.* (3) *τάμνε, τάμνετο, &c.* (3) *τέμνε, τέμνετε.* (4) (as τα τεταγών) in *άποτμήγουςι*<sup>4</sup>, *άποτμήξας* : 2nd aor. *δέετμαγον*<sup>5</sup> : pass. *τμάγεν* and *δέετμαγεν.* (5) *δειροτομήσει, ήσαι, ήσας, and κερτομέοι, έων.*

142. *Τέρπω, delight.* [1. τερεπ- : 2. τερπ- : 3. ταρπ-.]

(2) in *τέρπειν, τέρπεται* : (3) 2nd aor. *τετάρπετο, τεταρπώμεσθα, τεταρπόμενος, ταρπώμεθα* : 2nd aor. pass. *τάρπημεν, τάρπησαν, ταρπήμεναι* : 1st aor. *τάρφθη, τάρφθην, with τερφθείη*<sup>6</sup>.

143. *Τέρσω and τερσαίνω, dry.* [1. τερ- : 2. τερσε- (Germ. *dörren, to dry, and Dörse or Dürre, dryness*) : 3. τερο-αν-.]

(2) *τέρσεται*<sup>7</sup>, *τέρσετο, τέρσοντο* : infin. aor. pass. *τερσηναι, τερσημεναι.* (3) *τέρσηνε*<sup>8</sup>.

144. *Τεταγών, taking.* [1. τα- : 2. τα-γ-<sup>9</sup>.]

(1) imperat. *τῆ, τῆ νῦν*<sup>10</sup> : *τῆ στείσον Διί*<sup>11</sup> : *τῆ, πῆ οἶνον*<sup>12</sup>, *take, as ἴστη*<sup>13</sup>. (2) only in *τεταγών*<sup>14</sup>, *having seized, or taking.*

145. *Τέτμον, found.* [τεμ- (cf. *τέμ-αχος, shred, bit*).]

This root is lost except in (*τετεμεν*) *τέτμεν, έτεμεν, and τέτμης.*

146. *Τετραίνω, bore.* [1. τερ- : 2. τρε- (Germ. *drehe, turn*) :

<sup>1</sup> ρ, 393.

<sup>2</sup> ε, 777.

<sup>3</sup> Od. κ, 470.

<sup>4</sup> π, 390.

<sup>5</sup> Od. η, 276.

<sup>6</sup> Od. ε, 74.

<sup>7</sup> Od. η, 124.

<sup>8</sup> π, 529.

<sup>9</sup> Cf. *tang-o, tac-tus*, where TAG and TAC are the root.

<sup>10</sup> ψ, 618.

<sup>11</sup> ω, 287.

<sup>12</sup> Od. ι, 347.

<sup>13</sup> The word has remained in the Thüringian dialect, *Thä, trink, thä, iss*, which *thä* is essentially distinguished, by the pronunciation of its consonants and vowel, from *da, there*.

<sup>14</sup> α, 591. ο, 23.

3. τρε-μ- (*trem-or*): 4. τρομε-: 5. τιτερ-αν-: 6. τωρ-, τωρ-ε-: 7. τωρ-νο-.]

(2) *tremble*, τρεῖν, τρίς, τρεῖ, τρεῖτ', τρίσει, τρίσσαι, &c. (4) ἀμφι-τρομίω, τρομίονοι, and mid. τρομέοιτο, τρομέσθαι. (1) τυβ (by turning), τείρει, τείρε, τείρεσθαι. (5) (τετεραν, τετραν), τέτρηνα, τέτρηνεν. (6) 2nd aor. ἔτορε ζωστήρα<sup>1</sup>, (τορε) ἀντιτόρησε, ἀντιτορήσας<sup>2</sup>. (7) *to make round*, τωρνώσαντο, τωρνώσεται (τωρνώσεται)<sup>3</sup>. Of a different root are τρώει, *hurt*, ἔτρωσε, τρώσισθαι, and proceed from τωρ- and τωρ-αχ-, whence τωρ-αχῇ, τωρ-άσσω, θωρ-άσσω, θωρ-άω: and τωρ- (cf. Germ. *traf*, *hit*), τωρ-άμα, *wound*. With τωρ-αχ-, τωρ-α-, also stands τωρ-, as so- with σα-.

147. Τεύχω, *make*; τυγχάνω, *hit upon*. [1. τυκ-: 2. τυχ-: 3. τευχ- (cf. Germ. *Zeug* in *Werkzeug*, *tool*; *Rüstzeug*, *instrument*, with which we make or prepare any thing; hence *zeugen*, *erzeugen*, *to beget*): 4. τυ-γ-χαν-.]

(1) with the meaning of *prepare*, *get any thing ready*, τευκεῖν, τευκέσθαι, τεύκοντο, τευκοίμεθα: aor. pass. ἐτύχθης, ἐτύχθη, never without augment, nor in any other mood; perf. τίτυξαι, τίτυκται, *is made, is*; e. g. Ὀκεανοῦ, ὅσπερ γίνεσις πάντισσι τίτυκται<sup>4</sup>: τίτυξο. (3) τεύχει, τεύχε, ἔτευχε, τεύχοιμι, τεύχειν, τεύχων, &c. τεύξω, *will prepare, make*; εις, &c. ἔτευξα, &c.; also the mid. τεύξεσθαι and τεύξασθαι without other forms; perf. τετεύχετον<sup>5</sup> (*have prepared*), *have made ready for*; Ἐπίτονος . . . βόδς ῥινόιο τετευχώς<sup>6</sup>, *made of ox-leather*. Hence τεύχεια, and connected with this τετευχῆσθαι γὰρ ἄμεινον<sup>7</sup>, *to be armed*. (1) The forms from the middle root τυχ- have the notion of *attain to*, which is connected with *prepare*, and especially of *hit*; ἔτευξες, τύχε, *hit upon*, in the act of *throwing*, or in the sense of *meeting with*, τύχης, τύχοιμι, τυχών, &c (the infin. τυχεῖν appears first in Theognis, v. 256). In extended form (τυχεῖ) τύχησε, τυχήσας, ἐτύχησε, and perf. λιμένα . . . δὲν περὶ πέτρη Ἠλίβατος τετύχηκε διαμπερὲς<sup>8</sup>, *reached all round*. Cf. πρὶν . . . πεδίοιο διαπρύσιον τετυχηκώς<sup>9</sup>, *stretching through the plain*. (4) τύγχανε, *found itself, chanced, befel*; παρетыγχανε, *chanced to be by*.

148. Τίειν, τίειν, *to pay, to honour*. [1. τι-: 2. ~ τιν-: 3. τι-νυ-: 4. τι-μ-.]

(1) τίει (τι-), &c. ἔτιον, τίεις, τίεν, τίε, τίε, ἔτιομεν: infin. τι-ίμεν: pass. τίεται, τίετο, τίσκετο: aor. ἔτισα, ἔτισε, παῖδ, *expiated, honoured (by gifts)*, &c. τίσον, τίσειαν: fut. τίσειται, *will*

<sup>1</sup> λ, 236.<sup>2</sup> ξ, 246.<sup>7</sup> Od. χ, 104.<sup>3</sup> α, 337. κ, 267.<sup>5</sup> ν, 346.<sup>8</sup> Od. κ, 88.<sup>2</sup> ψ, 255. Od. α, 249.<sup>6</sup> Od. μ, 423.<sup>9</sup> ρ, 748.

exact retribution (*cause himself to be paid*); *τισόμεθα*<sup>1</sup>, *will cause ourselves to be paid*. Also *τίσασθαι*, *τίσάμενος*, &c. with the same sense; *τετιμμένος*, *τετιμμένος*, *honoured*; and with extended form *ἀτίζων*, *disregarding*<sup>2</sup>. (2) *τίνειν*, *τίνων*. (3) *τίνονται*, *τίνονται*, *punish*; *τίνυσθον*<sup>3</sup>, *τίνύμενος*<sup>4</sup>, *ἀπεινυτο*<sup>5</sup>, *ἀποτινόμενοι*<sup>6</sup> (in most places there are various readings with *νν*). (4) *τιμή*, *τιμάω*, whence *τιμῶσαι*<sup>7</sup>, *τιμήσουσι*, *τιμήσαι*, *τιμήσεσθαι*, *τιμήσαντο*, *τετιμῆται*, *τετιμήμεσθα*, *τετιμῆσθαι*, and extended forms *ἀτιμάζει*, *ἀτιμάζουσιν*, as *ἀτίζων*.—Allied to this from *τε*- (*timeo*, *veatation on account of punishment, sadness*), *τετήσθον*, *τετιμμένος*, *η*, *αι*.

149. *Τλῆναι*, *to support, to endure*. [1. *ταλ*-: 2. *τλα*-.]

(1) aor. *ἐτάλασας*, *ταλάσῃ*, and in a compound word *ταλασίφρων*. (2) fut. *τλα*-, *τλήσομαι*, *τλησομένον* (not in the 1st aor.): 2nd aor. *ἐτλην*, *τλήῃ*, *ἐτλη*, *ἐτλαν*, *τλαίην*, *τλήτω*, *τλήτε*, *τλήναι*, *ἀνατάλας*: perf. *τέτληκας*, *εν*, *τέτλαμεν*, *τέτλαθε*, *τετλάμεναι* and *τετλάμεν*, *τετλήγῃ*, *τετλήνῃ*.

150. *Τρέπω*, *turn*. [1. *τρεπ*-<sup>8</sup>: 2. *τραπ*-: 3. *τραπ*-ε-: 4. *τροπ*-: 5. *τροπ*-ε-: 6. *τρωπα*-.]

(1) *τρέπε*, *τρέπεται*, *τρέψας*, and *τρεφθέντες*<sup>9</sup>; but for *τρεφθῆναι*<sup>10</sup>, *τραφθῆναι* was received, and *τέτραπτο*, *ἐπιτεγράφεται*, *τετράφατο*, *τετραμμένος*. (2) We find likewise *τράπετο*, *τράποντο*, *τράπωνται*, and 2nd aor. pass. *τραπίεμεν*. Hence (*τραπε*) in the pres. *ἐπιτραπίουσι*<sup>11</sup> (*turn over*), *comitit* or *leave*. Moreover (4) (*πολύτροπος*). (5) In compounds *πατραποτίων*<sup>12</sup>, *putting me off, deceiving*; *περιτροπέων* *ἐνιαυτός*<sup>13</sup>, *revolving*; *μήλα* . . . *περιτροπέοντες*<sup>14</sup>. Also with the notion of *frequency, sedulousness*: *ἐντροπαλιζόμενος*, *οὔτε μετατροπαλίζω φεύγων*<sup>15</sup>. (6) *παρωπῶσι*, *τρωπᾶσθαι*, and *τροπᾶσθαι*.

151. *Φαίνω*, *show, shine*. [1. *φαF*-: 2. *φαFεν*-, *φαεν*-, *φαιν*-: 3. *παι*-*φα*-*σσ*-: 4. *φα*-*εθ*-: 5. *φαFν* = *φαιν*-: 6. *φαν*-: 7. *φαν*-.]

(1) *φάε* δὲ *χρυσόθρονος ἥως*<sup>16</sup>: *πεφῆσεται αἰπὸς ὄλεθρος*<sup>17</sup>. (2) (*φαεν*) *φαείνω*, *to give light*; *φαείνουεν*, *φαείνῃ*. (4) *ἥλιος φαίθων*<sup>18</sup>. (3) *παυφάσσουσα*, *turning the eyes eagerly about, rushing impetuously*; *ἐκπαιφάσσειν*<sup>19</sup>. (5) *φαίνω*, *φαίνομαι*, *φῆναι*, *φῆναι*: 2nd aor. pass. *φάνη*, *ἔφανεν* *πᾶσαι σκοπιαί*<sup>20</sup>: *φανήμεναι*, *φανῆναι*:

<sup>1</sup> Od. ν, 15.

<sup>2</sup> ν, 166.

<sup>3</sup> γ, 279.

<sup>4</sup> Od. ω, 326.

<sup>5</sup> π, 398.

<sup>6</sup> Od. β, 73.

<sup>7</sup> λ, 46.

<sup>8</sup> Cf. Germ. *Treppe*, *Wendeltreppe*, *stair*, *winding-stair*.

<sup>9</sup> Epigr. xiv. (in the *Keramé*) 7.

<sup>11</sup> κ, 421.

<sup>12</sup> Od. δ, 465.

<sup>13</sup> β, 295.

<sup>14</sup> Od. ι, 465.

<sup>15</sup> ν, 190.

<sup>16</sup> Od. ε, 502.

<sup>17</sup> ρ, 155.

<sup>18</sup> λ, 735.

<sup>19</sup> α, 803.

<sup>20</sup> θ, 557.

1st aor. (φανθεν) ἰξεφάνθη, φάνθεν: perf. τέλος—πίφανται<sup>1</sup>. (6, 7) παμφανώντα, παμφανώσαν.

152. Φέρω, bear, carry. [1. φερ- (fer-o<sup>2</sup>): 2. φορ-ε-<sup>3</sup>.]

(1) φέρω, φέρτε<sup>4</sup>, φέρειν, φέρεσθαι:—ἀντιφέρεισθαι (offerri), to bring oneself together with another, to compare oneself with; and ἀντι-φείριζεν, ζεις, ζει, ζων, so also ἰσοφείριζεν, &c. (2) φορέουσι, &c. φορήμεναι, φορῆναι, φορέειν, φορέοντο, φόρησε. With this are joined the forms of like meaning from the roots 1. ἐνεκ-, and 2. οἰ-.—(1) aor. (ενεικ) ἐνεικαν, ἐνείκαμεν, ἐνείκω, ἐνείκει and ἤνεικαν, ὑπήνεικαν, ἤνεικαν<sup>5</sup>. In five places we find as variations the forms from ἐνεκ-, ενεκ-, ἤνεγκεν<sup>6</sup>, which, however, are less approved than the so-called Ionic ἤνεικεν. Moreover, there are traces of the independent ἐνείκω in the pres. ἐνείκει<sup>6</sup>, and ἐνείκμεν . . . ἀγόμεν τε<sup>7</sup>.—Οἰ- in the imperat. οἶσε θεῖον<sup>8</sup>, οἶστω<sup>9</sup>, οἶσετε<sup>10</sup>: fut. οἶσω, &c.: and mid. οἶσθ<sup>11</sup> for οἶσαι, οἶσεται, οἰσόμενος, η, and the compounds ἀποισέτον, ἐξοίσουσι, ἰποισει, καποισείται, συνοίσμεθα, συνοίσεσθαι.

153. Φεύγειν, to flee. [1. φυγ- (fug-a): 2. ~ φυνδ-: 3. φυνδ-φυζ-.]

(1) φύγε, ἔφυγες, φύγεσκε, φυγέιν, &c. πεφυγμένος, and in the full forms φεύγω, &c. φευγέμεναι, φευγέμεν, φεύγειν, φεύγε, φεύγεσκε, without aorist, but in the fut. mid. φεύξομαι, φεύξονται, φεύξεσθαι, φεύξεσθ<sup>12</sup>. (3) φύζα and πεφυζότες, denoting flight with terror.

154. Φημί, say. [1. φα- (fa-ri): 2. φα-σκ-.]

(1) pres. φημί, φής and φῆσθα<sup>13</sup>, φησί: ἀγαθὴν φησ' ἔμμεναι.—Φαμίεν, φατί, φασί (θεῶν φασ' ἔμμεναι<sup>13</sup>): imperf. ἔφην, ἔφης, φῆς<sup>14</sup>, and ἔφησθα, φῆσθα<sup>15</sup>, ἔφη and φῆ: plur. φάμεν (without enclisis), ἔφασαν, ἔφαν, φαν,—ἐφάμην and φάμην, ἔφατο and φάτο—φάσθε<sup>16</sup>, ἔφαντο, φάντο: subj. φῆσι: optat. φαίην, ης, η: imperat. φάσθω: infin. φάσθαι: part. φάς<sup>17</sup>, φάμενος, η, &c. (2) ἔφασκον, ες, ἔφασκε, φάσκε: plur. ἔφασκεσθ<sup>18</sup>.

155. Φθάνειν, to anticipate, to do hastily. [1. φθα- (cf. πατός, Germ. Pfad, path, passus): 2. φθα-: 3. φθαν-.]

(2) with the notion of rapid movement in any occupation, 2nd aor. ἔφθης, ἔφθη, φθῆ, φθάν<sup>19</sup>: subj. φθῆη, φθῆσι, φθόμεν: optat. φθαιη: part. ὑποφθάς, and the forms mid. φθάμενος, and fut. φθήσονται<sup>20</sup>. (3) φθάνει, otherwise φθανέει<sup>21</sup>.

<sup>1</sup> β, 122.

<sup>4</sup> ι, 171.

<sup>8</sup> τ, 481.

<sup>11</sup> Od. ψ, 441.

<sup>15</sup> φ, 186.

<sup>19</sup> λ, 51.

<sup>2</sup> Germ. fahren.

<sup>5</sup> Od. χ, 493.

<sup>9</sup> τ, 173. Od. θ, 255.

<sup>13</sup> Od. ξ, 149.

<sup>16</sup> Od. κ, 562.

<sup>20</sup> ψ, 444.

<sup>3</sup> Germ. Fuhre, carriage.

<sup>6</sup> σ, 147.

<sup>10</sup> Od. γ, 103. ο, 718. υ, 154.

<sup>12</sup> τ, 96.

<sup>14</sup> ι, 35.

<sup>17</sup> ι, 502.

<sup>7</sup> τ, 194.

<sup>13</sup> Od. γ, 103. ο, 718. υ, 154.

<sup>15</sup> τ, 96.

<sup>17</sup> ι, 35.

<sup>18</sup> Od. χ, 35.



156. *Φθίω, destroy, perish.* [1. *φθι-*: 2. *φθι-θ-*: 3. *φθι-ν-*: 4. *φθιν-υθ-*.]

(1) *φθίγς, ἔφθιεν, φθιόμεθα, φθίσουν, φθίσαι*: 2nd aor. *ἔφθιτο, ἐφθίarto*: optat. (*φθιμην*) in *ἥε πεσών—ἀποφθιμην—ἥ δέκων τλαίην*<sup>1</sup>, (*φθιτο*) *πρὶν γάρ κεν καὶ νῦν φθίτ' ἀμβροτος*<sup>2</sup>, where *φθίτ'* is a various reading, *φθίμενος*. (2) only in *ἀπὸφθιθον ἰσθλοὶ ἑταῖροι*<sup>3</sup>. (3) *φθινέτω, φθίνουσιν, φθίνοντος, perish.* (4) *destroy, perish, φθινύθω, φθινύθουσι.*

157. *Φράζω, tell; φράζομαι, perceive.* [1. *φραδ-* (cf. Germ. FRAG-EN, to ask): 2. *φρασδ-, φραζ-*.]

(1) Whence 2nd aor. *πεφραδέειν, to point out, to exhibit* (*exhibere, monstrare, indicare*). Hence *πέφραδε γέ Τρώεσσι*<sup>4</sup>, *exhibited it* (a severed head), and *εἰ τις νῶϊ . . . ἀθρήσει, θεοῖσι τε πᾶσι . . . πεφράδοι*<sup>5</sup>, *should point us out*. So *πέφραδ'*<sup>6</sup>, *decl.* *πεφραδέειν*<sup>7</sup>, *πεφραδέμεν*<sup>8</sup>, and so also *μῦθον πέφραδε πᾶσι*<sup>9</sup>, *declare, make known* (*exhibere*). Without redupl. we find only *φραδε*, to which belongs *ἐπέφραδε*<sup>10</sup>, *ἐπέφραδον*<sup>11</sup>, where *ἐπιφρασσάμεθα*<sup>12</sup> shows that these forms come from the compound *ἐπιφράζω*, and are not to be resolved *ἐ-πέφραδε*, as *ἐ-πέφνε*. Further *διεπέφραδε*<sup>13</sup>. Of the 1st aor. there occurs uncompound only *φράσει*<sup>14</sup>. (2) As *φράζειν, to tell, to cause to consider*, so is *φράζεσθαι, to consider, or to consider with oneself*. Hence *φράζεται, φράζονται, ἑφράζετ'*: fut. *φράσομαι καὶ εἰσομ'*<sup>15</sup>: *φρασάμην, ἑφράσσοτο, φράσαι*, and the compounds *ἐπιφράσσει*<sup>16</sup>, *ἐπιφράσω, ἐπιφρασσάμεθα*.

158. *Φύειν, to beget.* [*φν-* (cf. *fu-i*).]

*φύει, φύεν, φύσει, ἔφυσε, πεφύασιν, πεφύκει, πεφυῶτας, πεφυῶα*: aor. *ἔφυν, was, grew*; *ἔφυς, ἔφν*, and *φῦ, περιφύνασι, περιφύς, περιφύσα, προσφύς, to cling closely* (as it were *to grow upon*), *ἐν . . . φῦ* in the phrase *ἐν τ' ἄρα οἱ φῦ χειρὶ, clung close to (= grasped)*; *περιφύνασι, to embrace*.

159. *Χάζομαι, recede.* [1. *καδ-* (*cause to recede*): 2. *~ χαδ-* (*let in, contain*): 3. *χανδ-*.]

(1) *cause to recede, κικάδον, κικαδεῖν, κικαδών, κικαδήσει, and κικαδόντο, retreated.* (2) *to let in, to contain, ὅσον κειφαλὴ χάδε*<sup>17</sup>, *χαδεῖν* and *χάζεσθαι, χάζετο, χάσσονται, χάσασθαι*. (3) *κεχάνδει* and *κεχανδῶτα*, in Theocritus *ἐχάνδανε*<sup>18</sup>.

160. *Χαίνω, open wide, gape.* [1. *χα-*: 2. (with *Æol. α* for *η*) *χει-*: 3. *χαν-*.]

<sup>1</sup> Od. κ. 51.

<sup>2</sup> Od. λ. 330.

<sup>3</sup> Od. ε. 110. 133. η. 251.

<sup>4</sup> Ε. 500.

<sup>5</sup> Ε. 335.

<sup>6</sup> ψ. 132.

<sup>7</sup> Od. τ. 477.

<sup>8</sup> Od. η. 49.

<sup>9</sup> Od. α. 273.

<sup>10</sup> Od. θ. 68.

<sup>11</sup> κ. 127.

<sup>12</sup> ν. 741.

<sup>13</sup> σ. 9.

<sup>14</sup> Od. λ. 22.

<sup>15</sup> Od. τ. 501.

<sup>16</sup> Od. ο. 444.

<sup>17</sup> ρ. 462.

<sup>18</sup> xiii. 57.

(2) In *χέσσεται*<sup>1</sup>. (3) *χάνοι, ἀμφέχανε, χανών, κειχηνότα* (*gawoning*), *opening wide*.

161. *Χίω, pour*. [1. *χεF-* (cf. Germ. *guss, giessen, to pour*):

2. *χε-*: 3. *χεν-, χυ-*: 4. *~ χοεF- = χοεν-*.]

(2, 3) *χίει, χίει*, &c. and *χεῖσθαι* with like meaning<sup>2</sup>, on the other hand *ιχέοντο* and *προχέοντο* with a pass. sense; aor. *ιχενεν, χεῖνε, χεῖν, ἔχεναν*, and *σύνχεας*<sup>3</sup>, *ἔχεν*<sup>4</sup>, *ἔχεν*<sup>5</sup>: subj. *χεύη, χεύομεν*<sup>6</sup>, *χεύωσιν*: inf *χεῖναι*<sup>7</sup>. Of the mid. only *ιχεύατο πόντον ἐπὶ φρίξ*<sup>8</sup>, *spread itself*; and so also *ἀμφὶ δὲ δν φίλον νῆδον ἔχευατο πῆχε λευκῶ*<sup>9</sup>, according to the construction *καθ' ὅλον καὶ μέρος*. (4) *έχυνται, έχυντο, έχυντο*, and without redupl. *χυμένη, εκχυμένοι, εξέχυνθ'*<sup>10</sup>, *έχυντο*<sup>11</sup>, *ισέχυντο, επέχυντο*, and *χύτο*: aor. pass. *ἀμφεχύθη, ἀμφιχυθῆναι, ἀμφιχυθείς*. (4) In *οἰνοχοεῖν*, *οἰνοχέει, ἰφνοχέει, οἰνοχοῆσαι, οἰνοχοεῖντες*, and *τυμβοχοῆσ'*<sup>12</sup>, doubtful whether from *τυμβοχοῆσαι* or the genitive of *τυμβοχόη*.

162. *Χολῶ, to incense*. [1. *χοF-*: 2. *χω-*: 3. *χο-λ-ο-*<sup>13</sup>.]

(2) *χῶεται, χῶεο, χῶετο, χῶόμενος*, &c.: aor. *χῶσατο, ἔχῶσατο, χῶσάμενος*. (3) *χολοῦμαι, χολοῦται, χολοῦμενος*: fut. *χολωσέμεν*: aor. *έχόλωσεν, έχόλωσατε, χολώσης, χολώσατο, χολωσάμενος*, &c. *χολωθείς*: perf. *κεχολωμένος*.

163. *Χρεῖν, to predict*; *χράειν, to press upon*. [1. *χρεF-*, *~ χραF-* (cf. *grav-is, gravari*), with notion of *pressure, vexation*: 2. *χρε-, χρεi-*: 3. *χρα-*.]

With the notion of *pressure, vexation*, (2) *χρεῖη, χρεῶ, χρεῶ, need, necessity*; *χρεός, χρεῖος, debt*; so also *χρήματα, things of necessity, of use*; *ἀχρεῖος, without use, unprofitable*; and of verbal forms, *χρή, it presses, is needful*; *ψυχὴ χρησομένους*<sup>14</sup>, *to seek for consultation*; and act. *χρεῖων, predicting*<sup>15</sup>; so also *επεχρήτ'*, *used, made use of*, together with *χρητίζειν*, whence *χρητίζεις, ὦν, ὄντι, ὄντα, to need, to want*. (3) *χράει, pressed, fell upon*; *ἔμδον ῥόον ἔχραει κήδειν*<sup>16</sup>, where *κήδειν ἔμδον ῥόον* is the order. Cf. *δῶμα . . . Ἐχράειν' ἰσθίμεν*<sup>17</sup>: *οἱ ἔχραει δαίμων*<sup>18</sup>; and with *ἐπί*: *ἀρνεσθιν ἐπέχραεν*<sup>19</sup>. Cf. *ζαχρηεῖς*. Also (*χραδόμενος*) *χραδόμενος, when hard-pressed, when in want*<sup>20</sup>. Likewise *χρα-* with *θμ-*, *χραθμ* (cf. *αρ-* with *θμ-* in *ἀρθμήσαντες*) which passed into *χραυσμ-*<sup>21</sup>, whence 2nd aor. *χραῖσμε, ἔχραισμε, χραίσμην, χραίσ-*

Od. σ. 17.

<sup>2</sup> Od. κ. 518.

<sup>3</sup> ο. 366.

<sup>4</sup> ζ. 419.

σ. 347. ω. 799.

<sup>5</sup> η. 336.

<sup>7</sup> Od. α. 291.

<sup>8</sup> η. 63.

<sup>9</sup> α. 314.

<sup>10</sup> Od. τ. 470.

<sup>11</sup> Od. κ. 415.

<sup>12</sup> φ. 323.

<sup>13</sup> χολή, Germ. *Galle, bile*;

<sup>14</sup> Od. κ. 492.

<sup>15</sup> Od. θ. 79.

<sup>16</sup> φ. 369.

<sup>17</sup> Od. φ. 69.

<sup>18</sup> Od. α. 396.

<sup>19</sup> π. 352.

<sup>20</sup> ψ. 834.

<sup>21</sup> Root *χα-ρ*, Donaldson, p. 365.

μωσι, χραισμῆν, and (χραισμῆ) fut. χραισμῆσθαι : 1st aor. χραισμῆσαι, *to be of use, to help*, οὐτι δυνήσομαι, ἀχνύμενός περ, χραισμῆν<sup>1</sup> [only in negative sentences : and as trans. with the notion of *warding off something ill*. Buttman.], equivalent to ἀρκεῖν τιτι, e. g. ὀλεθρον, θάνατον.

*List of the most important Homeric Adverbs.*

211. Adverbs, as the signs of simple conceptions, have, unless they arise from words already formed, the root pure, or with only a slight addition, as λίπα, ὄχα. Others are composed of the roots and adverbial syllables θα, θεν, θον, δις, &c., or prepositions: δη-θά, χαμά-δις, πρόχην, ἀπόνοςφι, or spring from forms already produced, as ἰγρηγορίς, ἀνιδρωτί. (Thiersch.)

ἀγρει, *come! quick!* (like ἀγε.) Once ἀγρεῖτε occurs. Imper. of ἀγρεύω, *to take*.

ἀγχίμολον (neut. adj.), *near*. ἀγχί, *near*; μολ- r. of μολῶν, *to come or go*.

αἰεί, αἰέν, *always*: αἰ in composition, e. g. ἀενάοντα, *ever-flowing* (Od. v, 109).

ἀέκητι, *against the will*: often with gen. σεῦ, θεῶν, &c. (α priv. εκ- r. of ἐκόν, *willing*.) Compare ἔκητι.

ἀθέτι, *without the aid of a god* (α priv. θεός, *God*).

αἰ = εἰ, *if*.

αἶθε = εἶθε, *oh that! would that!*

αἶψα, *quickly, quick* (α thrown away from λαψ- in λαψήρως, *nimble*).

ἄκην, *voicelessly, silently*. ἄκην γενέσθαι σωπῆ. Δ) Thiersch makes it an adv. from α privative and r. καν, κεν, in *can-o con-cen-tus*. B) Buttman. supposes adj. ἄκαος (= *non hiscens*), '*silent*,' from α and χάειν, χαίνειν, *hiscere*, χ having passed into κ. This accounts for the three forms (1) ἀκά in Pindar = ἄκαα neut. pl., or ἀκάα dat. sing. fem. (2) ἄκην = ἄκάαν. Ion. ἀκίην, ἀκήν. (3) ἀκίων = ἄκαον, after the analogy of ἵλαον, ἵλειων. The difference of accent is no more than we see in διχῆ and δίχα. ἀκίων, being often used as predicate with a subject in nom. masc., came to be *considered* and inflected as a participle. Hence ἀκίουσα, ἀκίοντε.

ἄλλυδις (r. ἄλλο-, Æol. ἄλλν-), *elsewhither*; in ἄλλυδις ἄλλος, *one hither another thither*.

ἀμαρτῆ (ἄμα, *together*; ἀρ- r. of ἄρω, ἄρως. Some write ἀμαρτῆ, ἀμαρτῆ: others read ὁμαρτῆ), *together, at the same time, at once*.

<sup>1</sup> Il. α, 589.

*ἀμωγήρι*, without toil or effort (α priv. *μογ-* *μογε-* in *μογίω*, to toil; *μόγος*, *μόγος*).

*ἀμόθεν*, from some place or other. (*ἀμός*, obsol. = 'one,' 'any one,' in *οὐδ'-αμοί*, &c.)

*ἄμυδς* (*ἄμα*, *Æol.* *ἄμν-*, 64, and *δς*), at the same time; but more commonly of place, 'together.'

*ἀμφίς* (*ἀμφι*, as *μέχρι* and *μέχρις*: but principally used adverbially): (1) on both sides, around. (2) apart, asunder, separately, in *ἀμφίς* *ἔχειν*, *ἀμφίς* *ἀγῆναι*, &c.—It does not mean 'between.' Buttm.

*ἀναιμωρί*, without bloodshed (α priv. *αἷμ-*, *a, blood*, *αἱμώ*).

*ἀνδιχα* (= *ἀνά-διχα*), asunder, in twain, apart.

*ἀνδραῖς*, one and all, man by man: *virtim* (*ἀνδρ-* in *ἀνὴρ*, *ἀνδρός*).

*ἀνευθε* (from *ἀνευ* with local *-θε*, as *ἀνερθε*, *ἀνερ*), apart: as prep, far from: without.

*ἄνεψ* (α priv.: obsol. *αῖω*, *clamo*. *ἀν-αν-*, *ἀναο-*, *ἀνεω-*: the ω subscript is traditional from the old grammarians), without uttering a word; silently: with *εἶναι*, *γενισθαί*, *ἦσθαί*.

*ἀνιδρωρί* (α priv.: *ιδρω-* r. of *ιδρώς*, *sweat*), without sweat, without toil.

*ἀντρα*, in front, against, face to face: also as prep. with gen.

*ἀντην*, directly in front, in the face; also straight on or forwards. Not found as prep.

*ἀντιβίην*, acc. fem. from *ἀντίβιος* (*ἀντί*, *βία*, *force*), opposing force to force = against, with *ἐρίζειν*, to contend, &c.

*ἀντιπρό* = *ἀντιπρός* (in Hom. *ἀντιπρό* always in *arsis*; *ἀντιπρό* in *ithesis*<sup>1</sup>: obs. diff. of accent. r. *ἀντί*: *κρούω*? to strike, dash, Pape.—*ἀντί*: *κρυ* = *κόρυ*, *head*, Thiersch), front to front, right against, right through, outright: also with gen. The old grammarians make *ἀντιπρό* have the strict meaning of place; *ἀντιπρος* the secondary meanings: but *ἀντιπρό* *ἀπαράσσειν*, &c. are against this.

*ἀπάνευθε* (*ἀπό*: *ἀνευθε*), far away, and (as prep. with gen.) far away or apart from, without the knowledge of.

*ἀπάντη* (r. *ἀπαντ-*), every where, in every direction.

*ἀπάρεθε(ν)* (*ἀπό*, *ἀνερ*, and the local *θε*), apart, aloof, alone; also with gen. away from.

*ἀπονόσθε(ν)* (*ἀπό*: *νόσθε*), far apart, aloof; as prep. with gen. (which, except in one instance, precedes), far away from.

*ἀποπρό* (*ἀπό*: *πρό* = from before), far away, afar off; as prep. with gen., far from, away from.

*ἀπόπροθε* } (*ἀπό*: *πρό*: local termin. *θε*, *θι*), far off, far away.

*ἀπρίανην* (α priv. *πρία-* r. of *πρίαμαι*, *buy*; r as a *litera formalis*

<sup>1</sup> Il. ε, 130.

before  $\eta$ ), *without purchase-money, without price or ransom.* —Thiersch. Buttm. considers it *acc. adj.* and thinks that  $\delta\eta\nu$ ,  $\delta\omicron\nu$ ,  $\delta\alpha$ , arose from  $\tau\eta\nu$ ,  $\tau\omicron\nu$ ,  $\tau\alpha$ , softened in pronunciation, and, passing into regular adverbial terminations, appended (sometimes partly modified in the accent) to other forms.

$\acute{\alpha}\rho\alpha$ ,  $\acute{\alpha}\rho$ ,  $\acute{\rho}\alpha$  ( $\acute{\alpha}\rho$  =  $\tau$  of  $\acute{\alpha}\rho\omega$ , *to fit, join* = *fittingly, consequently*;  $\acute{\alpha}\rho\alpha$  is the lengthened,  $\acute{\rho}\alpha$  the transposed form. Thiersch supposes two forms,  $\acute{\alpha}\rho$  and  $\acute{\alpha}\rho$ : the latter, related to  $\acute{\alpha}\rho$ - $\pi\acute{\alpha}\lambda\omega$ , and transposed in *ra-pio*, &c. denoting rapidity, *quickly*; but all the meanings may be derived from  $\acute{\alpha}\rho$ , as related to  $\acute{\alpha}\rho\omega$ , and implying *coherence* with what preceded, *suitableness* to it, *immediate consequence* from it. It recalls the attention to what preceded, and indicates some relation between it and the statement now to be made). (1) It marks the *following of one event upon another* = (unaccented) *now, then, so, &c.* So, often with  $\omega\varsigma$   $\acute{\alpha}\rho\alpha$ ,  $\kappa\alpha\iota$   $\acute{\rho}\alpha$ ,  $\omicron\upsilon\delta'$   $\acute{\alpha}\rho\alpha$ : and with particles of time,  $\iota\pi\epsilon\acute{\iota}$   $\acute{\rho}\alpha$ ,  $\delta\tau\epsilon$   $\acute{\rho}\alpha$ ,  $\delta\tau\epsilon$   $\delta\acute{\eta}$   $\acute{\rho}\alpha$ , with which it implies *rapid succession*, 'as soon as.' &c. (2) It is frequently used to connect *correlative sentences* = *just precisely, that very*: e. g.  $\eta\mu\omicron\varsigma$  —  $\eta\mu\omicron\varsigma$   $\acute{\alpha}\rho\alpha$ , and often  $\epsilon\upsilon\rho'$   $\acute{\alpha}\rho\alpha$ ,  $\delta\rho'$   $\acute{\alpha}\rho\alpha$ ,  $\omega\varsigma$   $\acute{\alpha}\rho\alpha$ . With *rel. pron.*  $\delta\varsigma$   $\acute{\rho}\alpha$  = *he, who: this just such as I have described him or it.* With *demonstr.* = 'this I say,' with a *resumptive force*. So  $\tau\alpha\upsilon\tau'$   $\acute{\alpha}\rho\alpha$ ,  $\tau\omicron\iota\omicron\varsigma$   $\acute{\alpha}\rho\alpha$ . (3) It sometimes intimates not indeed a *logical inference*, but a *natural connexion* between two thoughts = *now, so, just as one might suppose*. Often  $\iota\pi\epsilon\acute{\iota}$   $\acute{\rho}\alpha$ ,  $\delta\tau\epsilon$   $\acute{\rho}\alpha$ , *because, that is.* (4) Hence often in questions,  $\tau\iota\varsigma$   $\tau'$   $\acute{\alpha}\rho\alpha$ , &c. *and who then? and who now?* (5) It sometimes implies that something *surprising or unexpected* is connected with what precedes: e. g.  $\nu\eta\lambda\epsilon\acute{\iota}\varsigma$ !  $\omicron\upsilon\kappa$   $\acute{\alpha}\rho\alpha$   $\sigma\omicron\iota\gamma\epsilon$   $\pi\alpha\tau\eta\rho$   $\eta\nu$   $\iota\pi\omicron\tau\omicron\alpha$   $\Pi\eta\lambda\epsilon\acute{\upsilon}\varsigma$ , &c. (= *then*). Hence often used with a negative to *reject some supposed opinion* that might naturally be entertained: e. g.  $\sigma\upsilon$   $\delta'$   $\omicron\upsilon\kappa$   $\acute{\alpha}\rho\alpha$   $\tau\omicron\iota\omicron\varsigma$   $\epsilon\eta\sigma\theta\alpha$ , *but you were not such a one* (as I supposed). (6) It sometimes *returns to what preceded*, to add something in the way of *explanation* = 'now,' 'then,' 'that is.'

$\acute{\alpha}\rho\epsilon$ , *very*, in  $\acute{\alpha}\rho\iota\gamma\omega\nu\tau\omicron\varsigma$ ,  $\acute{\alpha}\rho\iota\delta\iota\kappa\epsilon\tau\omicron\varsigma$ , &c.

$\acute{\alpha}\sigma\pi\omicron\upsilon\delta\iota$  ( $\alpha$ :  $\tau$  of  $\sigma\pi\omicron\upsilon\delta$ - $\eta$ , *haste*), *without zeal, effort, trouble, &c.*; also *tamely, ignobly*.

$\acute{\alpha}\tau\epsilon\rho$ , *without, except, besides, away from*.

$\acute{\alpha}\tau\epsilon\mu\alpha$ ( $c$ ) ( $\alpha$  priv.  $\tau\epsilon\mu$ - $\omega$  = *without trembling*), *immoveably, steadfastly, without stirring, still*.

$\alpha\upsilon\theta\iota$  ( $\acute{\alpha}\mathcal{F}$ ,  $\alpha\upsilon$ : or =  $\alpha\upsilon\tau\acute{\omicron}\theta\iota$ ), *there, here, on the spot;—forthwith, straightway*. Not to be confounded with the non-Hom.  $\alpha\upsilon\theta\iota\varsigma$  =  $\alpha\upsilon\tau\iota\varsigma$ .

αὐτάρ (αὐ: re: ἀρ = *and then again*; or Æol. for ἀτάρ), *but, however*.

αὐτε (αὐ: re), *again, over again*:—*again* (of transition), *furthermore*; sometimes marking *opposition*, and (= δι) after μὲν.

αὐτῆμαρ (αὐτός, *self*: ἡμαρ, *day*), *on the self-same day*.

αὐτις (=, in other dialects, αὐθις: αὐ, -θις), *back, back again, again, afresh*.

αὐτοσχεδόν } *cominus, near at hand, hand to hand*. (αὐτός, *self*:  
αὐτοσχεδά } σχε- ~ εχ-, *to have*; i. e. *having oneself in the selfsame place*).

αὐτως (αὐτός, *self*) = (1) *just so, hoc ipso modo*; this may refer to a *past* or a *present* state. (2) Referring to a *past* state it gets nearly the meaning of *still*; i. e. *just so as it ever was*: e. g. of a cauldron, λευκὸν ἐρ' αὐτως, *still as bright as it ever was*. (3) Referring to a *present* state = *just as I am*, which may be construed according to the state implied; e. g. ἀλλ' αὐτως ἐπὶ τάφῳ ὢν<sup>1</sup>, &c. *just as you are* = *all unarmed as you are*. After mentioning that a person had received no presents: καὶ οὐδ' ἔμνευε καὶ αὐτως, *but even so; even though he had received no reward, he nevertheless, &c.* (4) *Only, merely, nothing, then* (with ref. to what the thing now is), e. g. ἀλλ' αὐτως ἀχθος ἀρούρης, *a burden of the earth, just that* = *a mere burden of the earth*; a *useless burden of the earth*: ἀλλ' ἐγὼ οὐκ αὐτως μυθήσομαι ἀλλὰ σὺν ὄρεϊ, *I will not merely speak, but, &c.* So with adverbs and adjectives, μὰς αὐτως, *nil aliud quam temere*: καὶς, νήπιος αὐτως, *nil nisi infans puer*: so with ἄφρων, ἀκλεής, ἀνεμῶλιος: also with verbs, as Od. π, 313, δηθὰ γὰρ αὐτως εἶση ἐκάστου πευρήτιζων Ἔργα μετερχόμενος, *nam nil aliud quam diu circumdibis singulos explorans*: so εὐχεσθαι αὐτως<sup>2</sup>, &c. (5) Since he who is *only* a boaster, boasts *rashly* and *without a cause*, αὐτως gets the meanings of *rashly, causelessly*: e. g. τίη δὲ σὺ κήδεαι αὐτως Ἀνδρῶν<sup>3</sup>. (6) Also since things that are *done* and *no more*, are done *without effect*, αὐτως gets the meaning of (μάτην, *frustra*) *in vain*. ἡ νύ τοι αὐτως οὐαῖ ἀκουέμεν ἰστί<sup>4</sup>;—this is Hermann's able account of the word<sup>5</sup>.

ἄφαρ (ἀπό- ἀρ = *fitting on or joining on from something else*: others derive it from ἄπτω, *to fasten on*, of which ἀφή shows

<sup>1</sup> π, 198.

<sup>2</sup> λ, 388.

<sup>3</sup> ζ, 55. But Spitz. and Bek. οὐτως.

<sup>4</sup> ο, 128. 513. π, 117. σ, 584.

<sup>5</sup> Buttmann is for writing it always with the *aspirate*, αὐτως, as a sister-form of οὐτως: and Döderlein has a strange notion that αὐτως = *frustra, temere, citius*, is from a different root; ἀτη, of which Pindar has preserved the old form ἀάτη: Pyth. 2, 14. Comp. ἄφατος (= ἄφατος) and the adj. αἰσιος in Ibycus.

the root αφ-) (1) *immediately, forthwith*; (2) *thereupon, then*; (3) *continuously, without break*.

ἀχρι(ς) (~ ἀκρος, *summus*, as μέχρι(ς) to μήκος, μακρός, Liddell and Scott): (1) as prep. with gen. *until, till*; (2) *on the surface*; (3) *to the utmost (outermost), utterly*.

ἀψ (ἀπό), *backwards, back*.

βάδην (βα- r. of βαίνω), *step by step, slowly pacing*.

γε, strengthening and restrictive particle (r. γένω: or from ἀγε).

γνύξ (γόνυ, γνυ- with ξ added to the root), *on the knees*.

δα = *very*: e. g. in δάσκιος, *very shadowy*; δαφνοῖς, *very red*; δασπλήτης, *horrible* (from δα- and πλίσσω, *strike*, or πελάζω, *approach*: al. = δυσ-, *πελαστός*).

δεῦρο, *hither, heré: come on, come* (as particle of exhortation with sing. verbs).

δεῦτε (δεῦρο ἴτε?), *come on, come* (as particle of exhortation with pl. verbs).

δηθά, *long* } (comp. δήν, δηρός, *dēni-que*. See New Crat. p. 269).  
δῆν, *long*

διακρίδόν (δια-: κρί- r. of κρίνω, *separate*), *pre-eminently* (= *eximie*, from *eximere*). Used with ἄριστος.

διαμπερές (= δι-ανα-περές. περ- r. of περάω, *to pass through*):  
(1) *right through*; (2) of time: *throughout*.

διάνδιχα (= δι-ανα-διχα), *two ways*. δ. μερμηρίζειν, *to be of two minds*. δ. δοῦναι, *to give a choice between two things*.

διαπρύσιον (διά: πρό, *Thiersch*. 'διά: περῶ? cf. διαμπερές. Hesych. explains it by διαπορεύσιμον, *passing through*), *passing or piercing through, piercingly, shrilly*.

δίχα (δῖς, *twice*). (1) *in two parts, separately*; (2) *in two ways or directions, differently*.

δίχθα (= διχα-θα), *in twain*.

ἐγρηγορί, *awake, watching* (r. ἐγρηγορ-, perf. 2 from ἐγείρω, *ἐγρήγορα*, *I am awake*).

εἰθάρ (= εἰτ' ἄρ, *then joining on*, i. e. *then without break*), *immediately*.

εἰσαντα (εἰς: ἄντα), *right opposite, over-against*; εἰσαντα ἰδεῖν, *to look full at*.

εἰσω, *within, into*, with verbs of motion: it mostly *follows* acc. of place.

ἐκῆτι (only in Od.), *with the will of, by the grace or help of*. (~ ἐκάν, *ἐκηλος*. In Hom. always with the name of a god in genitive. Thiersch supposes it the dat. of an old subst., r. ἐ from ἔημι, ἦκα, *to send*: so that the meaning would be, *missione dei*, &c.)

ἐκροθί, *on the outside of, far from* (with gen.).

ἐμπαρτως, *quickly, forthwith* (~ μάρπτειν, *μαπτύν*, *to seize hold of*. The derivation ἔμα τῷ ἔπει is absurd).

ἔμπης (ἐν: πα-, τ. of πᾶς), *wholly, at all events, nevertheless, still.*

ἐναντίβιον (ἐν: ἀντί: βία), *opposing force to force; against, with μάχεσθαι, στήναι, &c.*

ἐνδοθεν (ἐνδον: -θεν), *from within; also (with gen.) within, e. g. ἐνδοθεν ἀδλῆς.*

ἐνδοθι (ἐνδον: -θι), (1) *within, especially in ἐνδοθι θυμός.* (2) *within = at home.* (3) *within (with gen.).*

ἐνεκα, εἵνεκα, ἔνεκεν, *on account of.*

ἐνερθε (ἐν: ἐρ-α, terra: -θε), *from beneath, from below; beneath, below; also with gen.*

ἐνθα, (1) *there, here, also hither, thither.* (2) *as rel. where: ἐνθα—ἐνθα, there—where.* (3) *ἐνθα καὶ ἐνθα, hither and thither, there (= thither) and back.* (4) *then, just then, the whilst.*

ἐνθαδε. (1) *thither, hither; there, here.* (2) *thereupon.*

ἐνθεν. (1) *thence, hence.* (2) *whence.* (3) *rarely of time, thereupon.*

ἐνί, ἐν, ἐνί = ἐν, ἐν.

ἐξαῦτις (ἐξ: αὐτίς), *over again, backwards.*

ἐξοχα (ἐξ: οχ- τ. of ἔχω), *pre-eminently, far, especially with gen. [ἐ. πάντων] and ἀριστος, &c.*

ἐκασμυβάδεις (ἐκί: ἀμοιβή, ἀμειβω), *interchangeably (with ἔφυν, of interwoven boughs).*

ἐπισχερόν (ἐπί: σχεῖν, σχερόν, whence Pind. ἐν σχερῶ), *in connexion, in a row.*

ἐραζε (ἐρα, terra), *to the earth.*

ἐρι (τ. of ἐρίς, ἐρίζω, *to contend = vie with? ~ εὐρύς?* and originally with a *local* meaning), *very (in composition).*

ἐρί (ἐ, τ. of εἶναι = 'still being'), *still.*

εὐράξ (τ. of εὐρύς, *breadth; broadwise opp. lengthwise; hence) sideways.*

εὔτε (according to Buttmann, a dialectic form for ὅτε), *when (εὔτ' ἂν with subj. whenever).* Once, perhaps twice = ἡὔτε.

ἔως, εἰως. (1) *as conjunct. whilst (followed by τίως, τοῖως, τόφρα or δέ), as (of comparison).* Obs. As *when*, it is mostly followed by ἐνθα, τῆμος δῆ, δῆ τότε, καὶ τότε δῆ ῥα, τόφρα ἐε, δέ. (2) *for a time.* (3) *till, until.* (4) *εἰως κε(ν) with subj. or, for past time, with opt. without κε(ν), until such time as.*

ζά (dialectic variation of δα-), *very; in composition, ζάκοτος, very passionate, &c.*

ἡδέ, and.

ἡκα (τ. *Fax-* in *vac-illare*?), *faintly, weakly, a little, Thiersch.*—*ηκα*

And in the Germ. *wac-keln.*



related to ἥχος? ἥσων, ἥσιος, as τάχα to τάχης, θάσων, τάσιος: originally meaning a *little, slightly*, then *slowly, softly, gently*. Buttman. who mentions, but rejects its relationship to ἀκύν, ἀκῶ (Pind.), *silently*, a privative being changed into η (as in ἡλεκτωρ, ἡπειρος, &c.), a *little, slightly, gently, softly*.

ἡμίν—ἡδέ, as well—as also; both—and.

ἤμος, when, as, after, followed by ῥήμος, or (occasionally) καί τότ' ἔπειτα, καί τότε δὴ, δὴ τότε: ἀρα or ῥά. The apodosis without any particle is rare.

ἦτοι (ἦ: τοι), now, and so, truly, indeed (in passing from one clause to another, also to begin the apodosis: mostly *first*, but sometimes a *pronoun or particle*).

ἦδτε (Buttmann says = ὅ εὔτε, ὅ ὅτε: more prob. = εὔτε, but only as particle of comparison), as, just as; and after comparative = than.

ἦχι, where: needlessly written ὦχι. Thiersch.

θαμά (~ ἄμα, together). (1) *thickly together*. (2) *frequently, often*.

ἰῖ = ἦδέ, and (the last syll. is mostly found elided or long in *arsis*).

ἰφι (ἰς, vis, with the suffix -φι), with force, bravely, stoutly.

καθ' ὕπερθε (κατά: ὑπέρ: -θε), from above, above: and as prep. with gen.

κάταντα (κατά: ἄντα or ἄντι), downwards.

κέ, κέν = ἄν.

κεῖθε(ν) = ἐκεῖθεν, thence.

κεῖθι (= ἐκεῖθι), there.

κεῖσε = ἐκεῖσε, thither.

κλαγγηδόν (κλαγ-, κλαγγ-, κλαγγή, clash, din), with a clash, din, &c.

κουρῖξ, by the hair (~ κόρη, κόρη, temples, hair on the temples.

The Schol. explains it κατὰ κόρρη, κατὰ κεφαλῆς. Thiersch supposes κόρυ, κουρί, like γόνυ, γουνί, with ξ appended).

κουφα, lightly (adj. κοῦφος, light).

λάξ, with the heel or foot (~ c-αλx, heel; c-lax).

λίγα (r. in λιγ-ός, shrill, loud), shrilly, loudly.

λίγδην (r. λιγ- or λικ- in λίζω, graze, scratch; λείχω, lick), with a scratch; slightly.

λικριφίς, sideways, obliquely (~ λίχριος, λίχρις, ob-liq-us = ob-liquus).

λίπα (r. of λιπαρός) with fat. λίπ' ἀλείφειν = to rub with fat, = anoint. Hence in ἀλειψαμένω λίπ' ἐλαίῳ the λίπ' must be connected with the participle. Buttman takes it to be the dat. from the old τὸ λίπα = λίπας, λίπαϊ, λίπα, shortened in pronunciation, and ἐλαιος as adj. from ἐλάα, so that

- λίπα θλαιον = *olive oil*. τὸ λίπα, *fat, grease*, occurs in Hippocr. Mr. Donaldson accepts this explanation (p. 352). Pape, after Seidler, takes it as the acc. of τὸ λίπα used adverbially, and remarks that the usage of later writers favours this supposition: e.g. λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο (Thuc. 1, 6). I am inclined to agree with Pape.
- μάψ, *rashly, in vain* (∼ μάρπτειν, μαρτεῖν, *to catch hold of* = *in a catching, hasty manner*<sup>1</sup>).
- μαψιδίως (cf. μάψ), *foolishly, at random*.
- μῖν, a shortened form of μά, μῆν, *truly*, is occasionally found in this sense in Homer: e.g. οὐδὲ μῖν οὐδ' οἱ ἀναρχοὶ ἔσαν<sup>2</sup>.
- μεσσηγύς (= μεσηγύς: μέσος), *rashly*. (1) *in the middle between*. (2) as prep. (with gen.) *between*. (3) *once* = *meantime*.
- μίσφα (= μέχρι: ∼ μέσος), *until*.
- μετόπισθε (μετά: ὀπισθε ∼ ἔπ-ομαι, *to follow*; ὅπως, *what follows* bad conduct; ὀπίσω). (1) *from behind*. (2) *backwards*. (3) *behind*, as prep. with gen. (4) *hereafter, behind*.
- μήχρις, μέχρι (∼ μήκος, *length*; μακρός, *long*). (1) as prep. as *far as* (of place); *until* (of time).
- μίγδα (∼ μίγ- γ. of μίγνυμι, μιξίς, &c.), *confusedly, promiscuously*.
- μίνυνθα, *a little, for a short while* (μν-ν- γ. μινύθω, μινυρός, μινυρίζω, *minor*, &c.).
- μουνάξ (μοῦν-ος, *alone* = μόνος), *singly, alone*.
- νίρθεν (= ἐνίρθεν), *beneath*; also with gen. as prep. *beneath, below, under*.
- νοσφί (γ): νοσφίν. (1) *apart, by himself, secretly, clandestinely*. (2) *apart from, far from* (mostly from a place) with gen. (3) *in a different way from, without the knowledge or consent of* (with gen.). (4) *except* (with gen.).
- νύν, νύ, *now*, not of strict *time*, but (1) in *exhortations*: (2) in *lively questions*. (3) = 'then,' of the immediate subsequence of events<sup>3</sup>, or of inference.
- ὀδάξ (cf. ὀδοός, *tooth*; δάκνω, *bite*), *with his teeth*.
- ὀθι = οὗ, *where*.
- ὀπισθεν, ὀπιθε (ἐπ- γ. of ἔπ-ομαι, *sequor*; ὅπως, *what follows* bad conduct, judicial punishment), *behind* (adv. or prep. with gen.), *hereafter*.
- ὀπίσω = ὀπίω.
- ὀππῶθι = ὅπου, *where*.
- ὀσάκι (ὄσος = ὅσος, *as many as*), *as often as*.

<sup>1</sup> May not both μάψ and μάτην be connected with μάω, *to seek*, opp. *to find*? So Pott on μάτην, *a folly, fault*.

<sup>2</sup> Il. β, 703.

<sup>3</sup> Il. α, 382.

οὐνεκα } (= οὐ ἔνεκα, *on account of which*). (1) *wherefore*: more commonly (2) *therefore*. (3) *for that, because*. (4) = 'that,' after οἶδα, νημεσῶν, &c.

οὐτως (οὐ : πως), *in no wise, not at all*.

ὅρα (ὅρα ῥα : ὅ with the suffix ρα : compare ἴρα). (1) *in order that, that*. (2) *so long as while*; ὅρα—τόρα. (3) *until, till*. (4) *for a while* (only ll. o, 547).

ὅχ' (ἐχ- r. of ἔχω, strengthening particle before ἀριστος), *pre-eminently, far*.

πάγχυ (= πάνυ : πᾶς), *quite, wholly, entirely, altogether*.

παλιμπίεῖς (πάλιν, *again, back*; περ- πια- r. of πίπτω, ἐ-πεσ-ον, *to fall back*), *backwards*<sup>1</sup>.

πάμπαν (πᾶς, *all*, r. emphatically doubled), *altogether*; (after negative) *at all*, or (less commonly) *altogether*.

πανσυνδίη (πᾶς, *all*: συ- συν- in σέωμαι, *to rush*; ἐσ-συ-μαι), *in all haste, with the greatest alacrity, &c.*

πάντη (πᾶς, *all*), *on all sides, all around, in every direction*.

παρίε } (παρά : ἐξ) ADV.) (1) *out by, hard by*; (2) *beyond or beside what is right*; hence *beside the mark, foolishly*, different from what we are now doing<sup>2</sup>. PREP.) (1) *gen. outside, before*; (2) *acc. out by the side of, out along, beyond, except, besides*.

πάρουθι, *before* (with gen.); as adv. *in front of*; *before* (of time or place).

πάρος. (1) *before, formerly*; with pres. = jamdudum, *this long time*. (2) also *before* with inf., aor., seldom pres. (3) *too soon*. (4) *rather sooner*, πάρος—πρίν γε, *sooner or rather (than)*; *before, in front*. Once = *before, with gen.*

περ, a limiting and strengthening particle. (r. of περί, πέρ-ας, περ-ᾶω, πείρω, &c. = *through and through, thoroughly*.)

ποθί = που. (1) *any where, some where*. (2) *sometime, at length*.

(3) indefinitely, *haply, perchance, I imagine*.

πόθι = ποῦ, *where?*

πόσε = ποῖ, *whither*.

ποτί = πρὸς, *to*.

προικός (gen. of προῖξ, *a gift*), *for nothing*.

προπάρουθι (πρό : πάρουθι). (1) prep. with gen. *before, in front of*. (2) adv. *in front, forward, before*; *before, formerly*.

πρόσθε(ν). (1) PREP. with gen. *before* (of time or place), *in front of, just before* = close to, *before* = in defence of. (2) ADV. *in front of, before, formerly*.

πρόσω, } *forwards, onwards, further on*; *before*, opp. ὀπίσσω, *behind*, in πρόσσω καὶ ὀπίσσω νοεῖν, &c.

<sup>1</sup> Compare our 'to make a person fall back.'

<sup>2</sup> Od. ξ, 168.

πρότ = πρόσ.

πρόχυν (πρό: χυν-, which was afterwards developed into γόνυ, *knee*. Thiersch), *kneewards, on the knee*.

πρώϊα (~ πρώϊος = πρώιος, *early*), *the day before yesterday, in χθιζά τε καὶ πρώϊα*.

πύκα (πυκ- γ. of πυκ-νός, *densus*), *firmly, solidly, intelligently, carefully*.

πύξ (πυκ- or πυγ- γ. of πυγμή, πύκτης ~ πύκα, πυκνός), *with the (clenched) fist*.

πυργηδόν (πύργος, *tower*), *in dense columns, in close array*.

ρά, *see ἀρα*.

ρίεα (~ ῥά-διος, *easy*), *easily, lightly, without care, in ease*.

ρίμφα (~ ῥίπτω, *to throw*), *lightly, fleetly*.

τετραχθά (cf. δίχα, διχθά: τρίχα, τριχθά), *in four parts, fourfold*.

τίως, τῆως. *See ἔως, εἰως*.

τηλόθι, *afar off*; also with *gen.* (τηλόθι πάτρης).

τμήδην (γ. ταμ-, τμα-, τμη-, τμνω, ἔταμον: τμήγω, *to cut*), *by cutting, scratching, grazing*.

τοιγάρ (τοι: γάρ), *wherefore, therefore, accordingly*.

τέφρα. *See ὄφρα*.

τρῖς, *thrice*.

τριχά, *threefold, in three parts*.

τριχθά, *triply, into three parts*.

τώς = οὕτως, *so, thus*.

ὑπαιθᾶ (ὑπαί = ὑπό: -θα), *out from under, escaping to one side*; and (with *gen.*) *under, by a person to support him*.

ὑπένερθε(ν) (ὑπό: ἔνερθε), *under, underneath, under the earth*; and (with *gen.*) *under beneath*.

ὑπαβλήδην (ὑπό, *under*: βαλ-, βλα-, βλη-, γ. of βάλλω, βέβληκα), (*throwing under* = *suggesting a word of reproof, warning, &c.*) *reprovingly, &c.*

ὑπόβρυχα, *beneath the wave, under water* (ὑπό: βρυχ- ~ βρίχ-ω, *to wet*).

ὑπόδρα (for ὑπόδραξ? ὑπό: δρακ- γ. of ἔδρακον, δέρκομαι), *with downcast eyes, loweringly; gloomily, fiercely* in ὑπόδρα ἰδών.

ὑψη, *high, aloft, on high*.

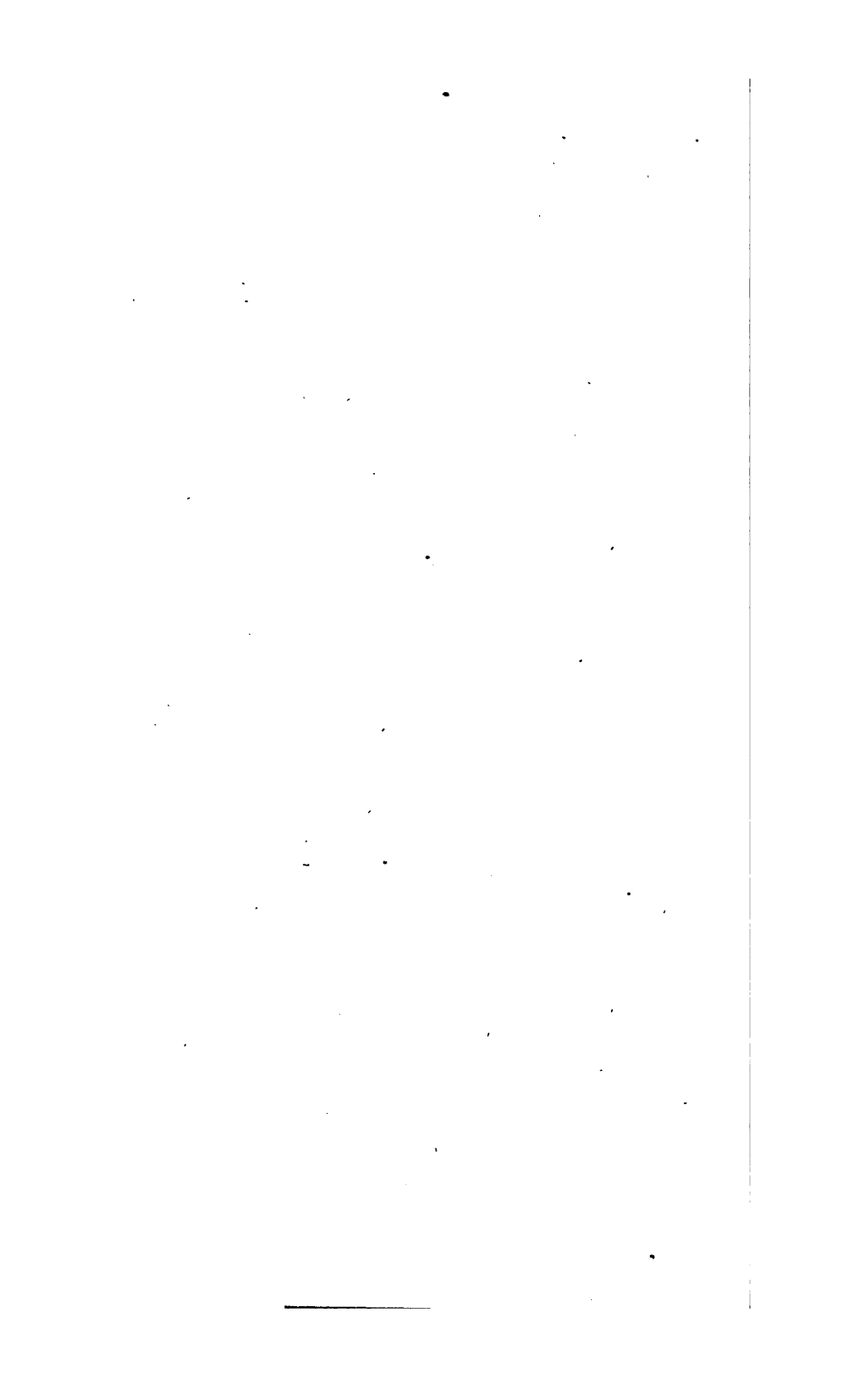
χαμάδις (χαμαί: -δις), *to the ground*.

χαμᾶζε (= χαμα-σ-δε), *to the ground*.

χαμαί (~ hum-us: as χειμών *to hiems*), *on the ground*.

χθιζα (= χθίς), *yesterday*.

ὥς = οὕτως, *thus, in this manner*.



## NOTES.

[The numerical references are to the sections in the Introduction, unless v. precedes: they then refer to the note on the line referred to.]

1. *μῆνις*, *wrath* (138): according to the Scholiast = ἡ *ἐπιμνονουσα ὀργή*, 'abiding rage:' if so, it is from the same root as *μένω*, *μένος*: others, amongst whom is Döderlein, derive it (I think, with more probability) from the same root as *μαίνομαι* (*μέ-μην-α*). || *θεῖα*, G. *ἄς*, 'goddess,' i. e. 'the Muse' (123). Homer does not mention the name of any particular Muse; nor does he seem to be acquainted with any definite number of Muses. || *Πηληϊάδεω* = *Πηληϊάδew* (20. c): for *ew* see 124. From *Πηλεύς* the regular form of the patronymic would be *Πηλείδης*: but from gen. *Πηλῆ-ος* (146) would be formed *Πηληίδης*; and with inserted *a*, *Πηληϊάδης* (62, *obs.*) || *Ἀχιλλῆος*, 146.

2. *ὀλομένην*, 'destructive,' 'ruinous,' 'baleful' (210, 104), a participial form from *ὄλλωμι*, 'destroy:' it is always used in an active sense. See Erfurdt, *Antig.* 833. || *μυρίος*, *numberless*: *μύριος*, *ten thousand*; but this difference of accent is an invention of grammarians. || *ἀλγε' ἔθηκεν*. Is the termination *εα* ever contracted in Homer (136)? Why is the augment retained in *ἔθηκεν*? (167, b.)

3. *πολλὰς δὲ — προΐαψεν* is not another relative sentence dependent on *ἥ*, but (according to Homer's practice of passing from the relative to the demonstrative, see v. 79) a principal sentence: 'and many souls it sent — &c.' Comp. *Od.* ε, 37. 275. ζ, 6. 234. *Il.* ο, 18, and also the opening lines of the *Odyssey*: *δς — πλάγχθη, ἔπει — ἔπερσεν' πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα*. N. || *ἰφθίμος* from *ἰφι* (211): *τιμή. ὁπός*. 'The compound must of course, according to the laws of euphony, be either *ἰπτιμός* or *ἰφθίμος*. It is of three or two endings (149). || *Ἀἰδι προΐαψεν*, 'to

*Hades*:' as Virg. *Æn.* 2, 398; *multos Danaum demisitinus Orco*; for 'Aἴς, like *Orcus*, is to be considered a *person*. N. || προ-  
ταψεν: the πρό refers to *space*, not to *time*: = 'forth,' 'for-  
wards.' So ε, 190: καὶ μιν ἔγωγ' ἐφάμην Αἰδωνῇ προΐαψεν.

4. Ἡρώων. This word is applied not only to chieftains and warriors, but even to minstrels and heralds. It probably designated originally any *free* man, especially one eminent in his particular calling. Afterwards the notion of *eminence* became more and more prominent, till the word obtained the exclusive meaning which it has in later writers, of a *hero* raised above the common condition of humanity, especially one who was the son of a god by a mortal mother. The word has probably a common root with Ἡρα, *herus*, *hera*: the German *Herr*<sup>1</sup>. || αὐτούς, *themselves*, opp. to ψυχάς, in line 3. According to Homer's view, the *body* is the *man*; his *soul*, when separated from the body, goes as a *shadow* (εἰδωλον) to the realm of Hades. || ἐλώρια, 148; *Fiλωρία*, 46 (connected with ἔλιν, *to take*) = *booty*, *prey*. The more usual form is ἔλωρ in the sing. (Il. ε, 488, &c.)—The word is used by Æsch. *κυοῖν δ' ἐπειθ' ἔλωρα* — οὐκ ἀναίνομαι πῖλιν (Suppl. 781), and Soph. *μὴ ῥιφθῶ κυοῖν πρόβλητος οἰωνοῖς θ' ἔλωρ* (Aj. 817). — ἔλωρα is neut. plur. from ἔλωρ. || τεύχε, imperf. (augment why omitted? 167, 1), but ἔθηκεν, *προτάψεν*, *aorists*.—It is used in the same way, ν, 209:

βῆ δ' ἔνναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν  
δρυινῶν Δαναούς, Τρώεσσι δὲ κῆδε' ἔτευχεν.

<sup>2</sup> [Nägelsbach's opinion is: that the verbs in which the imperfects have this apparently *aoristic* meaning, are such as denote actions which, though *momentary* when considered in themselves, *continue in their effects*: such are evidently *δίδου*, *τίθει*, *λαΐπει*, *τίκτειν*, *ἔζειν*, which frequently occur in connexion with *aorists*<sup>3</sup>. He adds (1) that since the same actions *may* be considered *momentary*, they may be expressed sometimes by the *aorist*, sometimes by the *imperfect*; but (2) that *why* this usage never occurs in verbs whose meaning would admit of this explanation, cannot be fully explained till the practice of post-Homeric writers has been more carefully examined. (3) He thinks, that in Homer's case, metrical grounds have often influenced the poet's choice, which must not, however, be considered a deliberate one.] || *κύνοσιν* for *κυοῖν* (134).

<sup>1</sup> Especially as *Herr* is used in the old *Nibelungenlied*. Pape.

<sup>2</sup> [ ] means to be *passed* by beginners.

<sup>3</sup> The other words that are *frequently* so used are: *ἵει*, *πίμπει*, *βάλ-  
λειν*, *ἐκάλει*, *ἄγει*. The forms *ἵστατο*, *ῥοι*, *κατίδαι*, *λαΐβα*: *τεύχε*, *ποίει*, *τελεύτα* are so used in only one or two instances. How far Nægelsbach's explanation will apply to these forms, will be considered when they occur.

5. οἰωνοῖσι, 129. || πᾶσι, *all* = *of every kind*. || ἐτελείετο (= ἐτελείετο, 63, b). ἐτελείετο, imperf. (210, 140.) Why is the augment *not* dropt from ἐτελείετο? (167, 1, c.) || Διός. The forms of this word in Homer are Ζεύς, G. Διός or Ζηρός, D. Διὸς or Ζηνί, Acc. Δία or Ζῆνα, V. Ζεῦ.

6. ἐξ οὗ δὴ, &c. are to be connected with προῖαψε and τεῦχων. —'Ἐξ οὗ δὴ τὰ πρῶτα, &c. 'from the very time that'—'since first'—'ever since.' 'Ἐξ οὗ δὴ must be resolved into ἐκ τοῦ [sc. χρόνου] δὴ, ἐξ οὗ . . . Od. ζ, 378: ἀλλ' ἔμοι οὐ φίλον ἔστι μεγαλήσσαι καὶ ἔρεσθαι | ἐξ οὗ δὴ μ' Ἀἰτωλὸς ἀνὴρ ἐξήκαψε μυθῶ. δὴ with a demonstrative adverb of time, e.g. τότε [or, as here, with the demonstrative article, which may be considered as agreeing with a case of χρόνος understood] denotes, that at the precise time indicated, something began to exist or be done; e.g. Il. θ, 295, ἀλλ' ἐξ οὗ προῖα Ζῆλον ὠσάμεθ' ἀπ' αὐτοῦς | ἐκ τοῦ δὴ) τότῳσι δευεγμένους ἀνδρας ἐναίρω—'from the moment, that &c.' Od. α, 74, ἐκ τοῦ δὴ) 'Οδυσσεῖα Ποσειδάων ἐνοσίχθων | οὐτε κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἰης, 'from the moment that Ulysses put out the eye of the Cyclops, Neptune, though he did not kill him, made him a wanderer from his fatherland.' N. || πρῶτα and τὰ πρῶτα are both used in Homer. || ἐρίσαντε, 'having quarrelled.' διαστήτην [= διαστήτην, 198] ἐρίσαντα = 'quarrelled and separated.' [Στῆ is often used in Homer of 'placing oneself,' implying not *rest* in a place, which is its proper notion, but *motion* to it; the *placing oneself*, or *taking up a position*.]

7. Ἀτρεΐδης, Agamemnon (grandson of Atreus). || ἀναξ (Fánaξ, 46). How is it that the *τί* is not elided (7)? See 46. || ἀνδρῶν, 147. "ἀναξ ἀνδρῶν non solus Agamemnon vocatur, ut Passovius vult, sed etiam Εὐφύτης, Il. ο, 532; Εὐμηλος, ψ, 288." Freytag. || διος. "Θεῖος aut id quod a diis ortum cum eorumque naturā conjunctum est (ut θεῖον γένος, θεῖος δνειρος), aut illud significat, quod tam eximium est atque admirabile, quam si esset profectum a diis, ut θεῖον ποτόν. — διος autem aliquanto minorem vim habet, et nihil est aliud, quam *præstans, excellens, sacer*." —Herm. Op. 2, 243. || Ἀχιλλεύς, 146.

8. τίς τ' ἄρ, &c. [= τίς τε ἄρ, not τίς τοι ἄρ.] Since the question here asked arises out of the preceding statement, Homer points out this connexion by adding *τί* to the interrogative. It is sufficiently marked for us by the interrogative itself. N. "τ' ἄρ ex τε ἄρ nec vero ex particulis τοι ἄρα coaluisse eo patet, quod ἄρ sæpius corripitur, sæpius etiam quam visum est Buttmanno in Gr. ampl. § 29, annot. 22." Spitz. ἄρ is either the original form, or loses *a* by apocope. T. || ἄρα (from the *τ. ἄρα, ἄρα*) properly denotes agreement with the circumstances; what might have been expected (211). It stands with interrogatives when the further progress of a narrative is intro-



duced by a question. *N.* We should use 'now' or 'then,' if any adverb seemed necessary. || σφωε, 157. || 'The construction is either (1) *ξυνήκε ἱριδι*, (ὥστε) *μάχεσθαι*, *H.*, or (2) *ξυνήκε*, (ὥστε) *ἱριδι μάχεσθαι*, *W. C.*, or (3) *ξυνήκε ἱριδι*, (ὥστε *ἱριδι*) *μάχεσθαι* (the *ἱριδι* belonging *really* to *ξυνήκε*, but also virtually to *μάχεσθαι*). *N.* The difficulty in determining this point is that Homer joins *ἱριδι* both with such verbs as *ξυνήμῃ* (e. g. *θεὸς ἱριδι ξυνελαύνειν*, *Il. v*, 134 : cf. *φ*, 394. *χ*, 129 : and intrans. *ἱριδι ξυνίεναι*, *φ*, 390) : and also with such verbs as *μάχεσθαι*. Cf. *θ*, 56. || *ξυνήκε*, *ἔηκα* for *ἦκα*, aor. 1 of *ἔημι* (201). It is only found in the *indicative*.

9. *νίος*, 148. || *ὁ γάρ*<sup>2</sup>, 'for he,' 161. || *βασιλῆϊ* (i. e. with *Agamemnon*), 146. || *χολωθείς*, 210, 162.

10. *νοῦσος* = *νόσος*, 66. What are the *letters* before which *ο* is sometimes extended into *ου*? (66.) || *ἀνὰ στρατόν*, not simply 'in the army,' but 'through the army,' from tent to tent. Cf. *v*, 53. || *ῶρσε*, from *δρυνμι*, *τ. op* (210, 111). "Of the liquid verbs, several in *ρ*, *λ*, *ν*, have the *ς* in their first aorist." *T.* || *ὀλίκοντο*, imperf., 210, 104.

11. *οὐνεκα* (from *οὐ ἔνεκα*, *on account of which* =), 'because.' || *τὸν Χρῦσην*. *τὸν* is not the article, because Homer never places it immediately before a proper name, unless it be a patronymic. He says indeed *ὁ τλήμων Ὀδυσσεύς*, and *ὁ Τυδείδης, κρατερὸς Διομήδης*, but never *ὁ Ὀδυσσεύς*. *τὸν Χρῦσην*, i. e. "that Chryses celebrated in the legendary poems on the Trojan war." Chryses was the priest of Apollo in the little town of Chryse at the foot of Ida, not far from the coast. His daughter Astynome had been carried away captive by the Greeks when they took Thebe, and had been given to Agamemnon as his portion of the booty. || *ἄρητῆρ* from *ἀράομαι*: propr. 'one who prays,'—'*priest*.'

12. *ὁ*, *v*, 9. || *νῆας*, 148. Obs. The ships were drawn up on the beach, and before them the tents were pitched: so that the *ships* = 'the camp,' or 'naval camp.'

13. *λυσόμενος*. *λύεσθαι*: in the mid. is to *get a person set free* = *to ransom*: *λύειν* = *to set free* (for a ransom). || *θύγατρα*, 147. || *ἀπειρίσιος*: what other forms occur? Account for this form (63). In *ἀπειρίσιος* from *ἀπειρίσιος* we have the same sort of compensation by which *αἰδέλεος* passes into *αἰδηλος*. (*Passow*.) || *ἀποινα* only in neut. pl. 'gifts of ransom.' *ἀ* = *ἅμα*, *ὁμοῦ*, and *ποινή* ~ [*φεν*] *φόνος*.

14. *ἔχων* is to be referred to *ἦλθε* [not to be considered co-

<sup>1</sup> Cf. *η*, 210.

οὐτε τε Κρονίων

θημοβόρου ἱριδος μένει ξυνήκε μάχεσθαι.

<sup>2</sup> [According to Spitzner *ὁ γάρ*. "Articulum pronominis loco positum acuendum esse jam veteres monent."]

*ordinate* with λυθόμενος and φέρων] = *he came to ransom his daughter, and with ransom presents, &c., AND HE HAD, &c. N.* || στίμματα Ἀπόλλωνος (cf. στίμμα θεοῖο, v. 28): this στίμμα was a wreath consecrated to Apollo, and wound round with woollen fillets. || ἐκβόλον, '*far-shooting*,' '*hitting at a distance*.' ἐκός, *procul*: βάλλω. || Ἀπόλλωνος. What is the quantity of the α? (10.)

15. χρυσῶ (= χρυσῷ by synizesis, 19, c.) ἀνὰ σκήπτρῳ. J.N. ἔχων στίμματα ἐν χερσίν ἀνὰ σκήπτρῳ: i. e. *he bore it in his hands*, not however immediately, but *on a golden staff*; in other words, '*he bore in his hands the consecrated garland of Apollo on a golden staff*.' || ἀνὰ σκήπτρῳ: ἀνὰ would govern the acc. after a verb of *motion*: it takes the dat. after a verb of *rest*: e. g. Il. ξ, 352, ὡς ὁ μὲν ἄτρεμας εὐδε πατήρ ἀνὰ Γαργάρῳ ἄεργ. — By '*golden*' is probably meant '*decorated with golden nails*.'

16. Ἀτρεΐδᾱ. Agamemnon and Menelaus.

17. καὶ ἄλλοι. (5.) || εὐκνήμιδες. Before what letters is εὐ in composition always *disyllabic*? (96.)

18. θεοὶ (by synizesis = *δοῖ*, 19, b), *δοῖεν* (διδόναί = '*to grant*;' like *dare* in Latin), *ὑμῖν μὲν . . . παῖδα δ' ἔμοι* (line 20), &c. The opposition or antithesis would at first sight seem to require *ὑμῖν μὲν — ἔμοι δὲ παῖδα*, &c.; but there is a *double* opposition, "*May the gods grant you a happy return, but do not take my daughter with you, but set her free*," &c. [It is very common in a double opposition of this kind to have the *δέ* after a word which is not antithetical to the word with which *μὲν* stands, but with the other antithetical word—if that precedes it in the sentence. Thus in the sentence, "*I conquered Clytomedes in boxing, Ancæus in wrestling*," we have the antithetical terms—

- |                        |                   |
|------------------------|-------------------|
| (1) <i>boxing,</i>     | <i>wrestling.</i> |
| (πῶξ μὲν)              | (πάλῃ δέ)         |
| (2) <i>Clytomedes,</i> | <i>Ancæus.</i>    |
| (Κλυτομήδεα μὲν)       | (Ἀγέαιον δέ).     |

The doctrine is: that, though *boxing* has *μὲν*, the *δέ* will be appended to *Ancæus* rather than to *wrestling*, if *Ancæus* precedes in its clause: πῶξ μὲν ἐνίκησα Κλυτομήδεα—Ἀγέαιον δὲ πάλῃ, Il. ψ, 635. So Od. π, 336: κῆρυξ μὲν ῥα μέσσοι μετὰ δμῶσιν ἔειπεν—but v. 38: Πηνελοπεΐῃ δ' εἶπε *συνώτης*—where the regular construction would be *συνώτης δὲ* opp. *κῆρυξ μὲν*. N. (in substance).] || δῶμα, is there any other form? (148.)

19. πόλιν, 139. '*The city of Priam*' = *Ilios* or *Troja*: the former is more properly the name of the town, the latter of the country, though sometimes of the town, as v. 129. The

existence of the two forms *οἰκα-δε* and *οἰκον-δε* is explained by supposing a shorter form [*οἰξ*], acc. *οἰκα*: as *ἀλκι* ~ *ἀλκεῖ*, 148. || *ἰκίσθαι*. Has the *ι* the same quantity in *ἰκόμην* that it has in *ἰκίσθαι*? || *ἐκίρσαι* . . . *εὖ δ' οἰκαδ' ἰκίσθαι*. We must not here supply a *μέν*. The first wish is expressed absolutely, that the Greeks might succeed in destroying Troy: the speaker then adds, with a '*levis quædam oppositio*,' the further wish that they might return happily to their country. *We* should couple the two wishes by 'and.' N.

20. *λῦσαι—δέχεσθαι* (210). The infinitive is here used for the imperative of the second person. Thus even Plato, *Soph.* 218: *ἀν δ' ἄρα τι τῷ μήκει πονῶν ἀχθῇ, μὴ ἐμὲ αἰτιασθαι τούτων*<sup>1</sup>. (See K. 671, a.—p. 301.) In this construction the subject, with what belongs to it, is put in the nom. (e.g. *ἀζόμενοι* here). Thus *Il.* ρ, 692: *ἀλλὰ σὺ γ' αἰψ' Ἀχιλῆϊ, θεῶν ἐπὶ νῆας Ἀχαιῶν Εἰπείν*. N. It is better not to understand *δεῖ* or *μῖνον*. B.—[“*Ommino mihi probabile est infinitivos illos — reliquias esse priscae in struendâ oratione simplicitatis, vicesque gerere nunc optativi nunc imperativi.*” *Schæfer ap. Thiersch*. Thiersch compares it with the practice of children, in whose mouth Theophrastus puts (*πάππα*) *λαλεῖν τι ἡμῖν, ὅπως ἂν ἡμᾶς ὅπως λάβῃ. (περὶ Λαλιᾶς, 7.)*] Obs. *λῦσαι*, aor. of a single definite act; *δέχ.* pres. of an act *continuing* in its consequences. || *ἐμοὶ* is here not *emphatic*, because it stands in *antithesis* to *ὑμῖν μὲν* — *δοῖεν—ἐκίρσαι*. On this principle in: *ὥς δ' αὐτως καὶ κίνον—ὥς σε, γύναι, ἀγαμαί γε τίθηπά τε*, *Od.* ζ, 168, we should read *ὥς σέ*. T. || *τά τ' ἀποινα* (v. 13) = *these* (161) *gifts of ransom*.

21. *ἀζόμενοι*. See p. 137, note 1.

22. *ἐνθα*, properly '*there*,' here used for '*then*,' '*upon this*:' as in Lat. *ibi* for *tum*. N. || *ἐπευφήμησαν*. What is the Ep. practice with regard to the augm. of verbs beginning with *εὐ*? (168.) || *ἐπευφήμησαν—αἰδεῖσθαι*, &c. *αἰδεῖσθαι* cannot *strictly* depend on *ἐπευφήμησαν* (= *shouted assent*, &c.), but requires such a participle as *κελεύοντες*, *juventes*, &c. We must not suppose, however, that such a participle is *necessary*: it is an instance of a loose construction, where a word depends on an *implied* notion. [*ἐπευφημεῖν* here strictly denotes, that they *expressed* an opinion of the *reasonableness* of the priest's request. This *implies* a *wish* to *comply* with his prayer: hence *αἰδεῖσθαι* follows, as if the *wish* (to *reverence* the priest, &c.) had been *expressed*, so that *ἐπευφήμησαν αἰδεῖσθαι* = they were clamorous in expressing their assent to his petition, and *anxious* to reverence, &c.] So β, 290: *ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι*; i.e. *wail* to each other, *complaining* that they are to return home.

<sup>1</sup> Add Plat. *Soph.* p. 218, a. *Cratyl.* p. 426, b. *Lys.* 18.

23. αἰδεῖσθαι τε — καὶ δέχθαι. In τε — καὶ, the καὶ appends a nearer specification of what precedes. So in prose, ἴαν ὁ πύκτης τῇ πυκτικῇ μὴ καλῶς χρήται τε καὶ ἀδικῇ, Plat. Gorg. 36. || ἱερῆα, 146. || δέχθαι, in meaning = δέχισθαι (see v. 20), or δέξασθαι: not δεῖχθαι. Thiersch observes that these forms, which are generally called *syncopated*, are examples of an original formation made up of root and termination without *mood-vowel*; so that, though they resemble in *appearance* the perf. or pluperf., their meaning is that of the *aoiist*; and so they accent their participles and inf. moods like those of the *aoiist*: thus δέγμενος (not δεγμένος, aft. δεδεγμένος), so ἔρυσθαι, ἄρμενος, ἔρμενος, &c. || ἀγλαός, quasi ἀγα-λος ~ ἀγαμαι, ἀγάλλω. Others connect it with αἶγλη, and explain its meaning to be λαμπρός, *splendidus*. || ἀποινα, v. 13.

24. ἀλλ' οὐχ ἦνδανε, &c. But *this* — sc. αἰδεῖσθαι — καὶ δέχθαι. || οὐχ ἦνδανε Ἀγαμέμνονι θυμῷ. θυμῷ, 'in his heart': it is a *dativus localis*, not a dat. explanatory of Ἀγαμέμνονι (= to Agamemnon, *that is to say*, his heart). Comp. Od. β, 112: ἔν' εἰδὼς Αὐτὸς σ' ὧ θυμῷ: so in innumerable other passages. [The Schol. explains θυμῷ by διὰ τὴν ὀργήν, 'in consequence of his passion.'] || Ἀγαμέμνονι ἦνδανε. Explain the hiatus (45, 46).

25. ἀλλὰ κακῶς ἀφίει, sc. αὐτόν. || ἀφίει (201); *imperf.* from ἀφ-ίημι, the *i* being made short by the (virtual) dropping of the *augment*. On apparent *imperf.* for *aoiist*, see on 4. || = ἐπιτέλλεν δὲ (210, 140) κρατερόν μῦθον. κρ. μῦθος is not a *harsh*, rough speech, but a *vehement*, *violent* speech, with reference to its power over the person addressed, to compel his submission. N.

26. μή σε — κίχῃω = ὅρα μή σε κίχῃω (= κίχῃ. Comp. subj. 2 aor. θείω, from τίθημι, 199). 'Take care that I do not . . . ' or 'do not let me.' The pron., if placed *before* its verb, usually retains its accent; e. g. δός μοι, ἔμοι δός: but in the Ep. language this distinction is not strictly observed. T. (p. 420.) || κολήσιν, 125, *end*. || νηυσί, 148.

27. ἡ νῦν δηθύνοντ' ἢ | ὕστερον, &c. 6, b. || αὐτίς, 211. || ἰόντα, 204.

28. μή νύ τοι [= σοι] οὐ χραίσμῃ, &c. It would be good English to construe the sentence 'lest,' &c. But this is not the meaning. The μὴ χραίσμῃ depends on some implied verb of *fear*: e. g. δίδοικα μὴ, &c. [Examples of μὴ after an implied notion of *fear*, are Od. ο, 10, sq. Τηλέμαχ' οὐκέτι κάλ' ἀλλάησαι . . . προλεπόντων ἀνδρας — οὕτω ὑπερφιάλους' μὴ τοι κατὰ πάντα φάγωσι. Il. κ, 26: οὐδὲ γὰρ αὐτῷ ἦπνος ἐφίζανε, μὴ τι πάθωιν Ἀργεῖοι. Il. ρ, 91, sqq. εἰ μὲν κε λίπω κάτα τεύχεα καλά Πάτροκλον τ' — μή τις μοι Δαναῶν νεμεσήσεται — εἰ δὲ ἐν Ἑκτορι — μάχωμαι — μήπως με περιστήωσ' ἕνα πολλοί.] N. || νῦ, 211.

|| *χρᾶσμεν* (210). [It is found (1) with the *acc.* of some *general notion*, such as *death*, *destruction* (*θάνατον*, *δυσθρον*, with or without the *dat.* of the person); (2) with the *dat.* of the person only. It is *not* found (1) with the *acc.* of the *person*<sup>1</sup> or *weapon* (2) in any but *negative*<sup>2</sup> or *virtually negative* sentences. Buttmann concludes that (1) when it stands alone with the *dat.* it does not mean to *be of service, avail, help*, but more definitely *ward off evil, defend*; (2) that the fundamental meaning is *not* to ward off some hostile attack, but that it involves the notion of *good* with the collateral one of *use, utility* (which meets us in *χρᾶω*, *χρηστός*, *χρήσιμος*), though H. does not give it the general meaning of *to be useful to, to help*<sup>3</sup>.]

29. *τιν' δ'*, *demonstrative*, 161. || *ἐγὼ οὐ*, 5. || *πρίν*, i. e. *before I do that* = *potius*<sup>4</sup>. So σ, 280, *οὐδέ ποτ' ἐκέρπου [μιν]*: *πρίν μιν κύνεες ἄργοι ἔδονται*. || *καὶ γῆρας* (142), '*even old age*,' or '*old age itself*.' || *έπεισιν*. Is *εἶμι* = *eo* or *ido*? 240.

30. Account for the hiatuses in this line (5, 46). Decline *ἄργος* (122). || *ἡμετέρῳ*. According to Nägelsbach, this is not what is called the *pluralis majestatis* (as *nos, noster* for *ego, meus* in Latin), but = '*our house*,' the *house* in which I and my family live. || *ἐνὶ* = *ἐν*. || *τηλόθι*, 211.

31. *ιστός* (≈ *ἴσσημι*, *stare*) = *loom* (prop. *upright bar or beam* of it), the ancient loom being *upright*, not *horizontal*. "The vertical loom is still used in India for tapestry, and at the Gobelins' manufactory," Liddell and Scott.—|| *ἐποιχέσθαι*, properly = *adire*. As it is used with *ἔργον* (= *opus aggredi*) and *δόπρον*, *dinner, caena* (= to set about preparing it), it is doubtful whether the verb, as used with *ιστόν*, has this *general* notion, or refers to the *going up to it repeatedly*. It may be construed "*to ply the loom*." || *ἀντιώσαν* = *ἀντιῶσαν*, from *ἀντιῶ* (192). [There also occurs pres. *ἀντιῶ*: and the fut. *ἀντιῶσω*, aor. *ἀντιῶσαι*, have ᾶ against the analogy of verbs in ᾶω.] It means to *come or go towards*; to *go to meet*, whether the meeting be hostile or amicable. (1) With *dat.* it means, of persons, a *chance meeting*, mostly with the notion of *harm or misfortune*. (2) With *gen.* it means an *intentional coming towards or meeting*,

<sup>1</sup> The truth of this assertion depends on our decision with respect to *λόγ'* in II. α, 567, which Buttmann considers = *λόγρε*: al. = *λόγρεα*. See the passage.

<sup>2</sup> Apoll. Rhod. *does* use it in affirmative sentences, as 2, 218: *χαίρει μετέ μοι*. So 2, 249.

<sup>3</sup> Hence its use very nearly resembles that of *ἀρκεῖν*, *ἀρκῆσαι*: the principal difference being, that *ἀρκεῖν* may take not only the *dat.* of the person, but *ἀπό* with *gen.* of the object *from which* evil is warded off.

<sup>4</sup> Stadelmann defends the old interpretation of *πρίν* = *priusquam*.

sometimes a *hostile meeting*. Hence also to *go intentionally towards any thing to take a part in it, to undertake it,—to receive, enjoy, partake of*. In this sense it has always the *gen.* (3) It has the *acc.* only in this passage, where it means to *come to for the purpose of arranging it*. Like λέχος πορσύνειν, it implies probably the *state of a concubine*, but expresses only the servile condition of a *female servant* arranging her master's bed-chamber<sup>1</sup>.

32. ἀλλ' ἴθι . . . The notion to which ἀλλὰ is opposed may easily be supplied, '(Linger no longer), but go . . .'. Thiersch. —ἴθι (204) is virtually equivalent to ἀπιθι: as *go*, for *go away*, in English. Cf. ἐρχομαι, v. 168. || ἐρεθίζω (less commonly ἐρέθω) ~ ἐρις, properly to *stir up, excite*: then especially to *excite to anger* . . . || μή takes, as is well known, the imperative of the present, or the subjunctive of the aorist. Gr. 793 (633), § 420, 3. [“μή cum imperativo præsentis de omittendo eo, quod quis jam facit, intelligitur: μή cum conjunctivo aoristi significat non esse aliquid incipiendum. Sed sæpe tamen etiam de non incipiendo imperativus præsentis usurpatur.—Præterea præsens de re continuatâ usurpatur, ut μη βάλλετε: aor. de re cito prætereunte, ut μη βάλλης de unâ teli emissionē.” Herm. ad Vig. p. 807.] || σωώτερος ὥς κε νέη (= νέη. νέωμαι, νέησαι (νέηαι, νέη) = ἀπείλθης (Sch.).—νέομαι, 210, 97. || ὥς κε νέηαι = *that so* (i. e. on condition you do this) *you may perchance*, &c. Gr. 1310 (953). § 810.—Hermann (vol. iv. p. 120) says: “Consilii indicandi causâ quum particulæ ὥς et ὅπως conjunctivo consociantur, si deest ἄν, simpliciter enunciatur *consilium*; si adjicitur, aliquid fortuiti accedit, quasi dicas, *ut sit, si sit*.”—The force may sometimes be given by *si forte*, ‘if it may be so.’ The ἄν (or κέ) is, however, not uncommonly added where no strongly conditional force can be perceived. || σωώτερος, 152<sup>2</sup>.—The comparative *might* here be explained by supposing a reference to what would otherwise happen: ‘*that you may return the safer*,’ i. e. ‘*safer than you otherwise would*.’

33. ἰδδισεν = ἰδισεν, 108, Obs. and 210, 46. || ὁ γέγων. The ὁ here approaches very near to the nature of the *article*. See 161, *end.* || καὶ ἐπειθετο, imperf. with aor. ἰδδισεν. See

<sup>1</sup> The Schol. explains it by σὺν-παραίχουσαν. A nearly similar meaning with the *gen.* is Od. ω, 56, where ἀντιᾶν means to *come to for the purpose of attending upon or taking care of the funeral rites of a dead person*.

<sup>2</sup> To the positives in τρεῖς there given, add (from F.) ἡμέτερος, ἰκασσύτερος, κάρτερος, ἀρίστερος, κουρότερος. Buttmann's opinion (that it is a positive) is favoured by Plato's paraphrase: ἐκέλευε μὴ ἰριθίζειν ἵνα σῶς οἰκάδε ἔλθοι. Pol. 3, 594. In Xen. Cyr. 6, 3, 4, the word is confessedly a comparative. (F.)

on *ταῦχε*, v. 4. It may here be considered as denoting an action *continuing in its effects*.

34. βῆ = ἔβη. || ἀκίων, 211 (under ἀκύν). || παρά = *along*.

35. πολλά (148): not *multa*, but *multum*. || ἔπειρ' ἀπάνευθε κίων ἡρᾶθ', i. e. *afterwards*, when he had left the naval camp, ἀπάνευθε, sc. τῶν νεῶν. Plato, narrating this passage, says: ἀποχωρήσας δ' ἐκ τοῦ στρατοπέδου πολλά τῷ Ἀπόλλωνι εὐχετο: as long as he was near the Grecian camp, fear kept him silent.—κίω, *I go*, is only used in Pres. and Impf., and the particp. is oxytone. But *why* the *present* κίων? Buttman (§ 144, obs. 7) observes, that “the *present* participle is used of actions that are *necessarily connected* and almost *co-exist* with a following action; e. g. the participles of *to go, run, lead, bring*, &c.; e. g. οἰκαδ' ἰών—Μυρμιδόνεσσιν ἀνασσε (Il. a, 179), *go home and rule*: στή ἐὶ θεῶν (Il. ρ, 707): ἔγχος ἔστησε φέρον πρὸς κίονα, Od. a, 127.

36. Ἀπόλλωνι Φάνακτι (10, 45, 46). || ἡέκομος (εὖ, κόμη, hair), 56. || τίς = ἔτεκε. Λητώ, *Lēto* (*Latona*), of whom ἡέκομος is a standing epithet.

37. κλυθι, *hear*. This is another instance of the old way of appending the termination immediately to the root without a mood-vowel. We have here -θι (the *imperative* termination retained in *verbs in μι*) appended immediately to the root κλυ (κλύω, *I hear*), which is (1) sometimes *reduplicated* and retained short [κέκλυθι]; (2) sometimes *lengthened* without reduplication: κλυθι, κλυτε, &c. So (τλήθι) τλήτω, τλήτε: and τέλᾳθι. || μεῦ, 157. || Ἀργυρόταξε, ‘*thou bearer of the silver bow*,’ i. e. Apollo. || ἀμφιβέβηκας, properly: *hast gone round or encircled it* (for protection), = *protectest* or *surroundest with thy protection*. Gr. 767, c. § 399, obs. 2. Thus ε, 299, of Æneas defending his fallen comrade, ἀμφι δ' ἄρ' ἀντὶ βαινέ, λίων ὧς ἀλεῖ πεποιθώς. Cf. Æsch. Sept. 139, φίλοι δαίμονες, λυτήροι δ' ἀμφιβάντες πόλιν, &c. Nägelsbach says: “‘*thou who hast come before Chryse*,’ and consequently ‘*standest before it as a protector*,’ as a friend before the corpse of his comrade, which he wishes to save from falling into the enemy’s hands. Thus Il. ξ, 477, ἀμφι κασιγνήτω βεβαώς. ρ, 359, ἀλλὰ μάλ' ἀμφ' ἀντὶ βεβάνευ, where Ajax is exhorting the Achæans. One must not (he says) be led by ἀμφι to translate it, ‘*thou hast encircled Chryse*,’ for from his having *once* encircled, i. e. *gone round it*, we cannot infer *consequent protection*, and ἀμφιβέβηκας does not imply the *habit* of encircling it: and in the two passages quoted from the Il. the *corpse* is not represented as being *surrounded*, i. e. *protected on all sides*. We shall see below (he observes) that ἀμφι does not necessarily express *round, around*; and the notion of the *circuit* which a *wild beast makes round her*

*cubs*, when danger is at hand, is not suitable. So Il. θ, 331, ἀλλὰ θέων περίβη is not 'he ran round him,' but 'he ran up to him and stood before him.' — The objection that ἀμφιβέβηκας means only *has once gone round it*, is removed by comparing another *verb of motion*, whose perfect has virtually the meaning of a present: e.g. λίσσῃ δ' ἀναδίδρομε πέτρῃ (Od. 5, 412), *has run up* = *runs up*; or, *has run up, and so remains*, the perfect denoting *permanence in the state commencing after the completed action*. Compare also the passage from Hdt. given in Jelf, § 399, obs. 2, τὴν τυραννίδα εὖ βεβηκυῖαν = *firmiter stantem*. Bothe gives the force thus: *circumisti, quod nunc facis*. And why will not 'standest round' imply habitual protection as well as *standest before*? In the passages that relate to the *fallen warrior*, does not ἀμφιβέβηκα convey the notion of a defender standing *over* his fallen friend's body, i. e. with one leg on each side of the corpse? Does not this imply protection *better* and more completely than the notion of standing *before*?

38. Ζάθιος. See ζα<sup>1</sup> in 211. || Φίφι Φανάσσις, 46. Ιφι, 211. F. prefers to consider it the neut. of the adj. Ιφίς. Hesych. says Ιφίς, ταχύς, which Is. Voss. corrects into παχύς. || Κίλλα, probably a little town near Chryse, at the foot of Mount Ida, where Ἀπόλλων Κιλλαιος was worshipped. Strab. xii. p. 612, A. — Temedos (now Tenedo), the well-known island, 40 stadia from the coast of the Troad, opp. Sigæum.

39. Σμινθεῦ. This epithet of Apollo is said to be derived from σμίνθος, the Phrygian name for a *mouse*; as some think because this animal, like the *lizard, serpent, &c.*, was considered emblematical of augury; according to others, because Apollo had destroyed a *plague of mice* in favour of one of his priests: or, again, had sent a *mouse* to indicate to the Teucri (a Cretan colony) where to found their city. εἰ ποτε better than εἴποτε, the two words being often separated by an interposed preposition. — This *conditional* clause should be referred to *both* the preceding κλυθι, &c., and the following κρήνην, &c. Nägelsbach quotes the following exactly parallel instances: Il. ε, 115, ἐλῦθι μοι Αἰγίοχαιο Διὸς τέκος, Ἀγρυώνη, εἴ ποτέ μοι καὶ πατρὶ φίλα φρονίουςα παρέστης Διὶν ἐν πολέμῳ ὕν' αὐτ' ἔμει φίλαι Ἀθήνη. Add Od. δ, 762, &c. Il. χ, 82. Od. ω, 433. These instances, however, do not *prove* the point, since they are exactly as ambiguous as the line before us. The priest may first call upon the god *unconditionally* to hear him, and then

<sup>1</sup> Buttmann considers this ζα = διὰ, 'through and through,' 'thoroughly.' Kühner opposes this notion. Hartung refers it to ἀγα (ἀγαυ).



found his claim on the condition of his having ever done him good service. || ἐπι-ἔρεψα = ἐπίρεψα, νήν = ναόν (55). ἐρέφειν = ὀρόφειν, *to cover, to roof*: hence *to complete* a building; *to build*: ἐπερέφειν = *exaedificare*. Thus Plato, narrating this passage in prose, says: πολλὰ τῷ Ἀπόλλωνι εὐχετο, τὰς τι ἐπωνυμίας τοῦ θεοῦ ἀνακαλῶν, καὶ ὑπομνήσεων, καὶ ἀπαιτῶν, εἰ τι πώποτε ἢ ἐν ναῶν οἰκοδομήσεσιν (*in the building of temples*) ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον δωρήσαιο, &c. (Pol. 3, p. 394, A.)—We must therefore suppose that the priest (who was also a *chief* or *prince*) had been instrumental in raising *several temples* to the honour of the god. [Heyne (comparing Æn. ii. 248: *nos delubra deum—festa velampus fronde per urbem*, with Eur. Bacch. 323: κισσῷ τ' ἐρεψόμεσθα, and Apoll. ii. 159: ξανθὰ δ' ἐρεψάμενοι δάφνη καθύπερθε μέτωκα) understands by ἐρέφειν the *crowning* the temple with festive garlands, &c.; but this was a *later* custom.] || χαριεντα. Damm makes this neut. pl. = χαριεντῶς, *grate, venuste*: but it is better, I think, to make it agree with νήν. The Schol. min. has εὐχαριν, καλὸν ναόν.

40. ἢ εἰ, 6. || εἰ δὴ ποτε. See notes on v. 62. || ἐκηα, καίω, 210, 73. || καρά: according to Nägelsbach, there is here no *tnesis* (= κατέκηα), but καρά is to be taken as an independent adv. = *from the top down to the bottom*: hence *entirely, quite*.—It is, of course, *equivalent* to κατακαίω (as afterwards in use), but in early times the adv. had not necessarily *coalesced* with the verb, but kept its *independent force* and position. Comp. Il. φ, 348, καδ (= κατὰ) δ' ἄρα νεκροὺς κῆεν (sc. Ἡφαιστος). || μηρία, 148. || πίων: what is the fem. of this word in Homer? what does Thiersch consider its root? 149.

41. ἡδέ, 211. || κρήνον. Aor. 1: imper. from κραίνειν, *to execute, to accomplish*: Ep. fut. κρανίω (for κρανῶ): aor. ἐκρήνω for ἐκρηνα. Thiersch supposes the root to be κραF (still extant in the German *Kraft, force*), so that κραFάνω passed into κραιάνω. || ἐλδωρ, τό, with ε doubled, from ἔλδωρ, no other forms found. ἐλδ-ομαι (commonly ἐλδομαι), *to hope*, ~ ἔλ-ομαι; others connect it with ελεῖν, *capere*.

42. τίσιαν. Eustathius makes this form of the optative (called the *Aoristus Æolicus*) express a *more rapid consequence* and *effect* than the common form. || Δαναοί, properly the name of the *Argives* (from Danaus, the son of Belus): thence extended into an appellation of all the Greeks. || σοῖσι = σοῖς, 129. || βέλεσι, 136.

43. ἐκλυε. Why imperfect? || τοῦ, 161.

44. βῆ = ἔβη. Οὐλύμπος = Ὀλυμπος. How is the interchange of ο and ου restricted? (66.) Olympus (*Mount Elimbo*), the supposed court of the gods, between Thessaly and Mac-

donia. || κάρηνον. See κάρ in 148. || χωόμενος (210, 162) κῆρ. So θυμὸν — χύεται αἰνῶς, v, 29.

45. τοῦ ὥμοισιν ἔχων. The *dat. alone*, to express that *upon which* any thing is placed or borne, occurs in several passages. So Od. 7, 61, καθὰ χροῖ εἶμαρ' ἔχοντα. ω, 231, κυνὴν κεφαλῇ ἔχεν. Il. ρ, 472, τεύχε' ἔχων ὥμοισιν. So π, 40, and Od. ω. 380. To express this 'upon' more fully, the preposition ἀμφί is used: εὐρὺ γὰρ ἀμφ' ὥμοισιν ἔχει σάκος, λ, 527. εἶμα δ' ἔχ' ἀμφ' ὥμοισιν, σ, 538. N. || ἀμφηρεφά τε φ. How is the α lengthened? (9.) || ἀμφηρεφής (ἀμφί, ἐρέφω, tego), 'closed at both ends.' 'Αμφί has this meaning in ἀμφικύπελλον, a double cup, i.e. 'a cup at both ends.' In composition with adjectives, ἀμφί may also have the meaning of 'on both sides' (as in ξίφος ἀμφηκες), and 'both before and behind' (as in ἀμφίβαλος κυνὴν). N.

46. ἐκλαγξαν δ' ἄρ' ὀϊστοί, &c. Ἄρα has here also its original power of describing what is connected with and results from the preceding statement: it was *natural* that the arrows of the wrathful god should ring in the quiver, which he *had been stated* to have. In such passages δ' ἄρ and καὶ ῥα are very common: μὲν ῥα is used, if there is also preparation for a *subsequent* statement. Nägelsbach says, that the principal force of the particle here is that of *continuation* and *progress*, but with the implied notion that the *progress* is *immediate*. — It may be construed 'straightway,' 'forthwith.' [Hartung's view, that the particle properly describes a sudden, unexpected occurrence, is thus opposed (with reference to the passage before us) by Klotz. "Neque h. l. significat istud ἄρα aliquid fieri, quod minus expectaveris, et quo obstupefactus constiteris—sic enim dixit de hoc ipso versu Hartungius, vol. i. p. 428—sed revocatur mens audientis ad id, quod antea declaratum erat, unde hoc, quod jam narratur, consecutum sit. Nam jam antea dictus erat Apollo iratus ab Olympo profectus esse, humeris tela gerens et utrimque contactam pharetram. Quid igitur mirum erat, si sic proficiscentis dei sagittæ conceperunt? Immo revocamur, ut dixi, ad id, quod narratum erat, ut sic, quæ nunc tradantur, melius intelligamus, non excitamur, quasi miram rem audituri. Est igitur ἄρα, rebus ita comparatis." ii. p. 161.]

47. αὐτοῦ κινηθίντος = ὅτε αὐτὸς [ipse, opp. to his weapons] κινηθῇ, *quoties; every time he moved*. || ὁ, 161. See note on v. 9. || ἦε, 204. || νυκτὶ Φεοικώς, 47. A dark, stormy night is, of course, intended.

48. ἔζετο (210, 69), imperf. of a continued action. See on v. 4. || ἀπ. 211. || νεῶν, 148. || ἔηκεν (= ἦκεν), 201. μετὰ = amongst them, the Greeks: used however adverbially.

50. οὐρῆας. There were, even in the days of Aristotle, two

opinions as to the meaning of this word: one was, that it = φύλαξ, a guard, a watchman: (2) the other, that it is an Ionic form of ὀρέυς = ἡμίονος, a mule. Arist. tells us that some grammarians said: ἴσως γὰρ οὐ τοὺς ἡμιόνοους λέγει, ἀλλὰ τοὺς φύλακας: but his language surely implies that ἡμίονοι was the usual interpretation; and Schol. A. justly remarks, that from the opposition to αὐτοῖσιν, i. e. ἀνθρώποις, beasts must be meant. || οὐρήας μὲν πρῶτον — ἀτὰρ ἔπειρ' αὐτοῖσι. We have here again, as in v. 20, an instance where, in a double antithesis, the first correlative particle is attached to the member of one antithesis, the second to that of the other, it being placed first. The first antithesis is οὐρήας (μὲν) — αὐτοῖσι (δέ): the second πρῶτον (μὲν) — ἔπειτα (δέ). The οὐρήας of the first antithesis has the particle, and the ἔπειτα of the other. οὐρήας μὲν πρῶτον — ἀτὰρ ἔπειτα (more emphatic than ἔπειτα δὲ) αὐτοῖσι, &c. || ἀργός has the two meanings of a glittering whiteness and of rapidity, as in πόδας ἀργός, &c. We have just such an instance in micare = to glitter, &c., and to dart forth rapidly<sup>1</sup>. The meaning is probably 'glistering,' 'flashing,' then 'swift,' because the rapid motion, especially when accompanied with rapid change of position between the moving objects themselves (as would be the case with the feet of a dog), produces a sort of dazzling effect upon the eye. Cf. Nitzsch on Od. 2, 11.

51. ἀτὰρ — αὐτοῖσι, i. e. the Greeks themselves, opposed to their domestic animals. || βέλος: how is the ος lengthened? (9.) || ἔχεπενκῆς. ἔχω, πύκη, fir-tree =, probably, pricking-tree or pointed tree<sup>2</sup>; so that πενκ- πνκ- πικ- (in pu-n-g-, pug-, πικ-ρός, pike, peak, Ἐπίτη, point: add, with Lobeck, pi-n-gere, πικ-ἰλλειν = punctis distinguere, and perhaps s-pic-a) have the original meaning to pierce; which in πικ-ρός, &c. was transferred to a pungent bitterness. So Buttmann. — Pape thinks that the later use of the word makes against this ingenious view; but then we need only suppose that the notion of bitterness, after the name was appropriated to the fir-tree, became predominant. The passages he quotes are: σμύρνα ἔχεπενκῆς, Nicand. Theriac. 600. σικύοιο ἔχεπενκῆα ῥίζαν ἄγγορίον, and Orph. Lith. 469, ἔχεπενκῆϊ ἀντημῇ. || ἐφ-ῖείς, 201.

52. βάλλ' (= ἔβαλλε). The imperfect is here used to mark continuance or iteration: in καίοντο it marks continuance. || καίοντο (= ἐκαίοντο), 210, 73. || πυραὶ νεκύων: the gen. of what it consists of: as δέπας οἶνου, &c. || θαμναί (149): it has the force of 'frequens,' which is nearly = an adverb: not however

<sup>1</sup> So nearly our own to glance.

<sup>2</sup> Compare πικ-νε δέντρος (with sharp spines).

of *time*, but of *space*; 'crowded close together,' which is equivalent to 'many at once.'

53. ἐννῆμαρ, adv. 'for nine days.' || ἀνὰ στρατόν (v. 10). || ῥῆγρο: the Scholiast remarks that the arrows are in some measure *personified*: ῥῆγρο, not ἐπέμπερο. || κῆλον, τό, *shaft* (~ καίω, *burn*, κᾶλον Hymn. Merc. 112. Hes. O. 425. Lat. *calo*); applied only to the *shafts* of the gods.—It may seem strange that a term derived from the least *poetical* part of an arrow, the *dry wood* of its shaft, should be appropriated to the gods. Is it not possible that it may come from another root? perhaps ~ cel-lo in *percello*: or is it not identical with *tēl-um*, the *tenuēs* having (according to Grimm) a tendency to *supplant* each other?<sup>1</sup>

54. τῇ δεκάτῃ δ', sc. ἡμέρα, implied in ἐννῆμαρ. So Eur. Hec. 29. ἐπεὶ δὲ Τροία θ' Ἑκτορός τ' ἀπόλλυται | ψυχῇ, πατρίῳ θ' ἱστία κατεσκάφη | αὐτὸς δὲ (i. e. ὁ πατήρ, implied by πατρίῳ) βωμῷ πρὸς θεοδμήτῳ πίτνει.—Though ἡμέρα is seldom found in Homer, yet when 'day' is omitted, the fem. adj. is mostly used. So Od. β, 374, πρὶν γ' ὄραν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται (N.), and in a passage still more like the one before us, Il. φ, 46: ἑνδεκα ἡμέρα . . . δυωδεκάτῃ (F.). || τῇ δεκάτῃ. One of the usages of the Homeric ὁ, in which it shows itself a true *article*, is when it raises an *adj.* to the power of a *substantive*. Thus ὁ γεραιός, ὁ ὁμοῖος, ὁ νικηθεὶς, &c., and with ordinal numerals denoting the days of the months, (where ἡμέρα is as little to be supplied as when we say 'on the tenth.') So with adverbs, τὸ πάρος, τὸ πρὶν, τὸ πρόσθιν. N. || ἀγορήνδε, 'ad concionem.' The enclitic δέ, appended to the regular accusative of a substantive, forms an adv. of motion to a place; οὐρανόνδε, *to heaven*; ἄλαδε, *into the sea*, &c. (from ἄλς, ἄλος.) || καλέσσατο = ἐκαλίσσατο, 113. Why is the augment here dropt? (167.) The middle is used in the sense of *ordering others* to do the action: 'he ordered them to be summoned.'

55. τῷ, as pronoun; 161. || θῆκε, aor. in sense of *pluperfect*. The object is 'it,' 'this,' i. e. *the having them summoned*. || θῆκε ἐπὶ φρεσὶ: the dat. with ἐπὶ implies *rest* in space: after a verb of motion (like *to place*) one might expect the *accusative*: but Homer is fond of using the case implying *rest* with verbs of motion, from considering the *state* of the object *after* the action has taken place: 'to put it *into* his heart, so that it remained *in* his heart,' he would express (as we do in English) he 'put it *in* his heart;' here 'on his heart,' but ἐν is more common than ἐπὶ.—This is called a *constructio prægnaus*. Cf. Gr. 1433. § 645. See Obs. 2, c.—Obs. The Greeks know nothing of the

<sup>1</sup> Liddell and Scott say, 'perhaps akin to κανλός, ξύλον.'

heart as the seat of thought or the mind, but the θυμός, φρίνις (= praecordia), κίαρ, &c. || Is θεή found? (123.) || λευκός. λευκός, *white*, ὠλένη (= ulna) *arm*.

56. ὅτι ῥα — ὁράο. The ῥα is here explanatory. ‘*because, that is, ‘as I have said,’* i. e. as has been described. It often has this force with relative pronouns and adverbs, ὅς, ἐνθα, ἐπει, οὐνεκα. “Græcos enim telis Apollinis occisos fuisse narraverat modo poeta (v. 51, sq.), ut satis commode posset causam, quam ob rem Juno de Danaïs sollicita esset, sic reddere, ὅτι ῥα θνήσκοντας ὁράο, ubi per particulam ῥα ad illud, quod explicatum jam erat, revocamur.” Klotz. || ὁράο (= ἑωράο). Homer often uses the middle or *deponent* forms of this in an active sense: so ἰδίσθαι, ἰδωμαι, &c. Imperf. of continued action: so also pres. participle.

57. ἐπεὶ οὖν ἤγερθεν (= ἤγέρθησαν, 187). ‘*When then they, the ‘then’* referring us back to the statement that they *had been summoned*. Οὖν in Homer occurs only in ἐπεὶ οὖν, ὥς οὖν. On the derivation of οὖν modern philologists are divided in opinion. (1) Hartung derives it from αὖς<sup>1</sup>, the root (according to him) of αὐτός, *self*. He makes its original meaning that of *unity* and *identity*. Hence its force of *connecting* and *carrying on* a discourse, but only so long as the *subject of discourse* is the same, and what follows identical (so far) with what precedes. This force Nägelsbach thinks especially evident in ὥς οὖν, ἐπεὶ οὖν. (2) Klotz refers it to the same root as ὦν, *being* (as if contracted from ἰόν): so that it recalls the reader to a *present action*, now actually going on: and hence has either *a)* a *collective* (i. e. *illative*) force, recalling him to *what had been* actually stated, and fixing his attention on its connexion with what is *now stated*: or *β)* a *reflexive* force, fixing the attention especially on the present statement.—He makes the difference between it and ἄρα to be, that ἄρα refers more to an *essential* or *internal* connexion, οὖν to an *external* or *accidental* one. Cf. Gr. 1494. § 737. || ὁμηγερέες (137. ὁμοῦ ἀγείρω, *assemble*) ῖ γένοντο. Why is the augm. retained? (167.)—There is no tautology; this clause marks the *completed* state of the action

58. τοῖσι δ’ ἀνιστ. &c. The δὲ here introduces the *apodosis*, as if it were an *independent* and *co-ordinate* proposition<sup>2</sup>. Gr.

<sup>1</sup> αὖς· αὐτός· Κρήτες καὶ Δάκωνες, Hes., or ἄς, *one* (retained in *us*, *his*, *one* *with*).

<sup>2</sup> Examples with ‘*when*’ are: Π. ε., 438:

ἀλλ’ ὅτε δὴ τὸ τίταρτον ἐπίσσυτο δαίμονι ἴσος,  
δεινὰ δ’ ὁμοκλήσας προσέφη ἱκάργος Ἀπόλλων.

II. η., 149:

μὲν γὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἔγηρα,  
ἔωκε δ’ Ἐρευθιλιῶνι φίλῳ θεράποντι φορῆναι.

1458, p. 2). § 770, 1, *b*. This peculiarity belongs to languages in an early state of development, when a *thought* is stated *independently*, its connexion being *inferred*: in later stages of its development, the connexion is more accurately pointed out, and *periodic structures* adopted, in which a *protasis* is *felt* to require an *apodosis* of a particular form (introduced either by a correlative conjunction or adverb, or without a conjunction). But we have here two *pair* of connected propositions. Just so Od. γ, 470—474:

(1) οἱ δ' ἐπεὶ ὤπτησαν ἐρ' ὑπέρτερα καὶ ἐρύσαντο  
δαίνυνθ' ἐζόμενοι, &c.

(2) αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νίστωρ.

|| τοῖσι may be connected (1) as a *local* dat. (= 'amongst them' [§ 605, 2]) with ἀνιστάμενος, as in τοῖσι δ' ἀνέστη, v. 68; and τοῖσι δὲ Νίστωρ—ἀνόρουσιν, v. 247; or (2) with μετὰ ἔφη (= μετέφη), as in τοῖς δ' Ὀδυσσεὺς μετέειπε, Od. ξ, 459, &c. It is probably better to connect it with ἀνέστη, and to consider μετὰ = (of itself) to 'amongst them.'—N. considers τοῖσι as a *dat. commodi*, 'he rose for them' or 'to them.'

59. JN. νῦν οἶω (210, 103) ἄμμε (= ἡμᾶς, 157) πάλιν πλαγχθέντας (210, 122) ἀψ ἀπονοστήσειν.—ἀψ ἀπονοστήσειν, like *rursus reverti*, &c. pleonastically.—πάλιν = εἰς τοῦπίσω, *backwards, back*; and πλαγχθέντας, *having been made to wander from or miss (our purpose)*: = πάλιν τῆς ὁρμῆς πλαγχθέντας. N.) Thus πλάζειν, in the active, is used β, 132, in the sense of *to make a man miss his purpose; to thwart him*.—

οἱ με μέγα πλάζουσιν, καὶ οὐκ εἰδὼς ἐθιλοντα  
Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.

This interpretation has the authority of some at least of the old grammarians, who explain πλαγχθέντας by ἀπλακόντας, σφαλίντας, sc. τῆς Τροίας ἀλώσεως. See Död. Etym. i. p. 93, who compares Hercules αἰὲν ἀναμπλάκτης, *numquam non victor*, Soph. Trach. 120. Döderlein would join πάλιν ἀψ ἀπονοστήσειν as ἀψ πάλιν εἰς, Il. ε, 220; but the position of πάλιν (as N. remarks) is against this.—Others take πάλιν πλαγχθέντας, = *iterum erroribus actos* (Bothe), but it does not appear that Homer knows any thing of the difficulty of *reaching* Troy, and why should Achilles anticipate a wandering, disastrous voyage *back*?—It is true, however, that the other passage in which the phrase occurs rather favours the notion of *iterum erroribus actos*. In Od. 13, 5, Ulysses has just finished the tale of his wanderings to Alcinous, who says,—

Ἦ Ὀδυσσεύς ἐπει ἔκκεν ἑμὸν ποτὶ χαλκοβατὺς δῶ,  
 ὑπερφεύς, τῷ σ' οὔτε παλιμπλαγχθέντα γ' ὀίω  
 ἀφ' ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πτόνθας.

60. εἰ κεν θάνατόν γε φύγοιμεν = *if haply we should escape death.* When the optative with εἰ has an ἄν with it, the ἄν refers to *another* condition usually not expressed: so that the notion here is εἰ φύγοιμεν θάνατον, εἰ κε φύγοιμεν θεοὺς διδόντος, *'if we escape death—if indeed we should escape it.'* The optative without ἄν denotes a *conception* of the mind, without *any* reference to its realization: ἄν adds a reference to its *conditional*, but still *possible* realization. Hence, as Rost remarks: *'non magis dubitanter, sed paullo certius opinionem pronuntiat, is qui optativo cum ἄν utitur.'* *Ad Damm.* p. 92. According to Nietzsche, it adds emphasis to the condition; *'if I mean we should really,'* expressing a hope of what is hardly to be *expected*. See also β, 4. Gr. 1299, 1300. Hermann speaks of this construction as: *"Propria veterum epicorum, particulam [εἰ] sic adjectam habens, ut magis ad voculum conditionalem quam ad optativum pertineat: quare cultior sermo ut non necessarium omittit."* ἡ θάνατόν γε, *death.* The γέ adds emphasis to θάνατος.

61. εἰ δὴ, properly *'if now.'* The *'if'* does not mark *doubt*, but (by the help of the δὴ, *'now'*) assumes the fact = *if, as the case really is* = *'seeing that,' 'since'* (= *si jam* or *siquidem jam*). Il. μ, 79, αὐτὰρ Ἀχαιοὶ Οὐ μένοντο, εἰ δὴ σφιν δαίμων πείρατ' ἐφῆπται. Δὴ, a somewhat weaker ἥδη, always relates to an action or state *now actually* or *hypothetically realized*. The meanings of εἰ δὴ = *'if the actual state of things is now this.'* If the state is assumed *with certainty* really to exist εἰ δὴ = *'since:'* if it is assumed *hypothetically*, it may have an *ironical* force, *'if really.'*

62. ἀλλ' is here, as often, a particle of *abrupt transition* to another subject. ἢ ἄγε δὴ, *'come now.'* Δὴ, with a verb, *excludes* the notion of any thing else, confining the statement to the *very thing itself, and no other*. So often with imperatives: ἄγε δὴ, σκόπει δὴ, φέρε δὴ, ἴθι δὴ. (Gr. 1459, d. § 721, c.) ἢ μάντις. The usual derivation is from μανίωμα. Dōd. proposes *μηνύειν* and *monēre*. It seems to me that the usual derivation, proceeding from the visible *furor* of inspiration, is far the more probable. Thus the comrades of Jehu asked: *'Why came this mad fellow to thee?'* (i. e. the prophet commissioned to anoint him king.) ἢ ἐρείοιμεν = ἐρέωμεν (210, 53; 183, c; and 63, δ). ἢ ἢ ἐρῆα, 5. ἢ μάντιν — ἐρῆα — δνειροπόλον. *"ἐρέων* peculiaris heroicā ætate erat ordo: non item μάντεων, qui iidem reges, milites, &c. esse possunt. Ceterum δνειρο-

πῶλον, quum nulla antea somnii mentio injecta sit, h. l. non licet intelligere *somniorum interpretem* (δνειροκρίτην), sed potius incubatorem quendam, *qui dedit operā somniorum species capiet*, quod divinationis genus apud veteres vel maxime floruisse constat." F.

63. ἡ καὶ δνειροπῶλον. ἡ καὶ, 'or even,' or, *if you will*. 'Ὁν. not 'an interpreter of dreams,' but 'one to whom the future is revealed in dreams.' See the last note. || καὶ γάρ τε, 'for even' (i. e. 'for not only other σημεῖα, but also dreams'). The γάρ is here not *etenim*, but *nam etiam*, the *etiam* relating to the following notion ὄναρ. Cf. Gr. 1476, t, § 786, Obs. 7. N. says that the 'τί adds an *external sign* of that connective power, which, for us and the post-Homeric language, the γάρ already possesses in itself.' Hartung mentions that γάρ τε is often used in explanatory parentheses (as here). So also δέ τε and καὶ τε (Part I, 77).

64. ὅς κ' εἶποι, 'who might (or would) tell us,' i. e. 'if we were to ask him,' so that it is the consequent clause of a *suppressed condition*. [It must not be construed as a final clause: = *qui* (= *ut* is) *dicat*. See on β, 333. "Qui dicat would be ὅς ἐρεῖ: and ὅς κ' εἶπη would = ὅς ἂν ἐρεῖ." N.] || ὅ τε (165) = 'why,' i. e. 'with reference to what.' Like *quid* and (also *id*, *hoc*) *fremere* in Latin. Od. ε, 215: μή μοι τόδε χέω. || τόσσον (= τόσον, 113) adverbially: = 'so,' i. e. 'in so great a degree.' || ἐχώσατο, 210, 162.

65. εἴτε — εἴτε. (1) These introduce *dependent interrogative* clauses, dependent on εἶποι. They are not, however, exactly = *πότερον* — *ἢ*, but imply *uncertainty*, and place the two suppositions on the same footing of *probability*, i. e. as both equally uncertain, *equally possible*. (Gr. 1364, § 878, d.) Freytag, however, considers the εἴτε — εἴτε (= *sive* — *sive*, the *whether* — *or* of *indifference*) to introduce two *disjunctive* propositions (as in Il. μ, 238, τῶν οὗτοι μετατρέπομ' οὐδ' ἀλεγίζω Εἴτ' ἐπὶ δεξιῇ ἰσοὶ πρὸς Ἡῶ τ' Ἡελίων τε Εἴτ' ἐπ' ἀριστερὰ τοίγῃ κ.τ.λ. He makes ἐπιμέμφεται subj. for ἐπιμέμφηται (as ἴωσι in the passage just quoted). Cf. μ, 238. || εἴτ' ἀρ'. Other examples of the *explanatory* ἀρα in *indirect questions* are Od. ι, 175: τῶν δ' ἀνδρῶν περὶ ῥήσονται οἵτινές εἰσιν' ἢ ῥ' οἶγ' ὕβρισταί — ἡ δὲ φιλόξενοι. So Il. κ, 455. ["Nihil miri dicitur hoc loco, sed potius aliquid, quod ex antecedentibus facile derivetur. Facile apparet — ex eo quod iratum dei numen fuisse dicatur, deduci id, quod declaratur ἀρα particulā. Dividitur enim caussa iræ Apollinis (ὅ τε τόσσον ἐχώσατο Φοῖβος Ἀπόλλων) dupliciter ita, ut jam quaeratur *succenseatne ille ob votum an ob sacrificium*? Quum igitur hæc rei divisio pertineat ad illud, quod supra dictum



erat, apparet quam vim habeat particula *ἀρα*, quæ etiam ab Atticis scriptoribus, ubi in illam rem, quæ universa declarata erat, accuratius ita inquiritur, ut jam partes ejus spectes, sæpe usurpata est, et in his locis per particulam *igitur* reddi potest, etsi hoc paullo gravius est, ut veritas hæc ita: *Qui dicat quam ob rem tantum iratus fuerit Phæbus Apollo, utrum igitur ille ob votum an ob hecatombem succenseat.* Ita est *ἀρα* etiam hoc loco nihil nisi *rebus ita comparatis.*" Klotz, p. 162.] || δ γε. When two consecutive clauses have the same subject, and that so obviously, that it is not necessary to intimate this in any way in the second, δ γε is often expressed in the second clause to point out this identity of subject with emphasis: '*Why Phæbus Apollo is so angry,—whether this same Phæbus,*' &c. This use of δ γε is common after *ἀρα*. See η, 169. ι, 511, &c. (Gr. 986, § 655, 6. Obs. 2.) || εὐχολῆς, *voti*, sc. *non soluti.* Cf. ν, 166: *χώσατο δ' αἰνῶς, | ἀμφοτέρων νίκης τε* (i. e. on account of the victory which he did not obtain) *καὶ ἔγχεος.* || ἐπιμέμφ. with *causal* gen. (Gr. 882, § 490. Cf. example just quoted.) *ἐπιμέμφ.* has also *dat. of person* and *acc. of thing*, it being neut. pronoun. || ἐκατόμβης, *non oblatae.*

66. *Ἰν. αἱ* (= εἰ, 211) *κέν πως* *βούλεται* (= *βούληται*) *ἀπὸ ἀμύναι* (= *ἀπαμῦναι*) *λοιγὸν ἡμῖν, ἀντιᾶσας ἐνίσσης αἰγῶν*, &c. (1) *εἰ κεν βούληται.* Just as with, '*if haply,*' or '*if perchance,*' in English, such a verb as '*to see,*' or '*try*' (*σκοπεῖν, πειρᾶσθαι*, &c.), may be supposed understood. Thus *Ἰλ. κ, 55: ἐγὼ δ' ἐκὶ Νίστορα διὸν | εἰμι καὶ ὀτρυνέω ἀνστήμεναι, αἱ ε' ἐθέλουσιν | ἐλθεῖν*, i. e. *πειρώμενος αἱ κε ἐθέλουσιν.* The verb will be in the subj. or opt. according as the principal verb is of a principal or historical tense. The opt. without *άν*: *Thuc. 1, 58: πείμψαντις —πρίσβεις εἰ πως πείσειαν* (§ 877, δ, Obs. 5.). The *αἱ κε(ν)* is found both alone and with *γά, δή, μή, πέρ, πόθι*, and (as here) *πῶς.* || *αἰγῶν τελείων*, i. e. *perfect; without blemish.* Schol. *λελωβημένον γὰρ οὐ θύεται.*

68. *ἦτοι* is here a particle of transition, nearly = *μέν*. Nägelsbach holds that *τοί* is the old dat. pronoun of the second pers. = *σοί*, and that it always implies an assurance addressed to another person; so that it is a very much weakened '*it was, I tell you.*' Kühner quite disapproves of this derivation, which, I own, seems to me very probable. (§ 731, 2. b.) || ὤς. What does the accent show? || *κατ' ἄρ' ἔζετο* (= *ἐκαθίζετο ἀρα*). The *ἀρα* points out that it was natural that he should sit down. ["Significat hoc ita fieri rerum *statui* consentaneum fuisse. Neque enim mirum erat sic loqui Achillem, nec, quo particula hoc loco pertinet, postquam locutus esset, considerare rursus. Dicitur igitur hoc: *Sic ille locutus, consedit*

*igitur*; i. e. fecit quod rerum statui accommodatum esset, ut consideret." Klotz.] || τοῖσι δ' (161. 129). The δὲ here answers to the preceding ἦτοι = μὲν.

69. ὅχ' ἄριστος, 211.

70. ἦδη, pluperfect of οἶδα (210, 50, end of the article). || ἰόντα = ὄντα, 200. || τὰ τ' ἐσσόμενα. How is the ᾶ lengthened? (9.) || πρὸ τ' ἰόντα, 'and that which was before!'. The τὰ is *pronominal*: 'those (things) that.' The particip. ἰόντα is *present*, but here relates to the *past*, describing the events as *then* (at the *past* time referred to) having a *present* and *continuing* existence. The πρὸ is *adverbial*, there being no προεῖναι (F.).

71. νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἰσω. We may construe this, 'guided their ships to Ilium:.' but properly ἡγεῖσθαι is not connected with Ἴλιον εἰσω, but another verb is implied: 'he led the ships [i. e. took the post at their head], and conducted (or led) them to Ilium.' But our idea of 'to lead a person to a place,' is exactly similar. Instances of this principle, where an adverb, or *adverbial phrase*, expressing *direction*, gives to a verb a meaning that does not properly belong to it, are: 'evocare in medium;,' 'avertere mentem alio,' i. e. to call a man forth, and make him come into the midst; to call away the mind from its actual objects of contemplation, and lead it elsewhere. Cf. Od. ξ, 230: ἐνάκις ἀνδράσιν ἦρξα καὶ ὤκυπόρουσι νήεσσιν | ἀνδρας ἐς ἀλλοδαπούς, where ἦρξα ἐς ἀνδρας = I commanded them, and led them to, &c. N. || ἡγέομαι with *dat.* implying that the guide is acting for the benefit of the guided. So that it is a *dativus commodi*. Gr. 903, § 596, 2. || Ἴλιον εἰσω. Ἴλ. is the *acc.* of the place to which, and εἰσω (*adverb*) defines that it was *usque ad Ilium*; that he caused them *penitus pervenire*. Comp. Ἴλιον εἰσαναβαίνειν. β, 172 — Examples of the *acc. loci* only after ἡγεῖσθαι are, Od. ζ, 114: ἦ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο. So η, 22. N. On the elision of the ι, cf. 29.

72. δὲ ἦν (166) μανρος. τήν (= ἦν, 161) οἱ ('to him,' 157) πόρε (= ἔπορε, 167) Φ. 'A.—διὰ with the *acc.*, when it stands in a *causal* relation, expresses either the *ground* (that *propter quod*, on account of which a thing is done), or the *means*. It is here not 'on account of' (as giving the reason why he was appointed to lead the ships), but the *means*; that 'through' or 'by means of which' he led them successfully. Nägelsbach says: "When a person performs any thing, not immediately by his own power and independent operation, but *mediately* by some means or action interposed, as it were, between him

1

Novit namque omnia vates,  
Quae sint, quae fuerint, quae mox ventura trahantur.

and the attainment of the object, *διά* takes the acc.," i. e. it takes the acc. when the subst. denoting the *means* or *person* employed may be considered as a *sort of instrument* of which the agent avails himself. Gr. 1419, b, 2. § 627, p. 252.

73. ὁ (or, according to others, ὅ). 159. || σφιν, 157. || εὐφρονίων, 96: "with kind and prudent mind." (L. and S.) It expresses the possession of 'good sentiments,' i. e. both *kind* and *right* feeling. The verb εὐφρονίω is not found. Apoll. Rhod. has fem. εὐφρονίουσα, 3, 998. || αγορήσατο καὶ μάρτευσεν. The αγορᾶσθαι relates to the *kind* of discourse: it was not a *sermo*, but a *concio* (ἀγορά); εἰπεῖν to the saying or *delivering* its substance. (N.)

74. Ἄχ. 146. || κίλεσι (= κίλη). κίλομαι, I *bid*, *command*. The *command* was by *implication*, for he had not addressed him personally. || δειφιλε. How is the second ε lengthened, it being really short? (13.) [Others read Διτ φιλε.] || μυθήσασθαι, to say, to tell; here used (as to tell sometimes is) in the sense of *declaring* its nature or meaning, *explaining*: (N.) = *interpretari*, nearly as Od. β, 159, ἐναίσιμα μυθήσασθαι. F.

75. μῆνιν, derivation? v. 1. || Ἀπόλλωνος. How is the *oc* lengthened? (9.) || ἐκατηβελίταο (124) Φάνακτος (46). Cf. v. 96.

76. ἔριω (210, 53), sc. ἔπος: the *matter* you enquire about. Il. λ, 652: νῦν δὲ ἔπος ἔριών (not indefinitely 'a word,' 'any word,' but definitely *the fact he had ascertained*) πάλιν ἀγγελος εἶμ' Ἀχιλλῆι. N. || σύνθεο (= συν-θοῶ, from συν-τίθημι, 199). Cf. *tu condita mente teneto*, Virg. Æn. 3, 388. The full expression is συνθέσθαι φρεσί, θυμῷ, 'to put it together in the mind,' so as to make one complete, entire piece of knowledge; hence to observe, take heed, &c. Od. ο, 27: σὸ δὲ σύνθεο θυμῷ. Compare *comprehendere animo*. C. || ὁμοσσαν (= ὁμοσον, 113), 210, 105.

77. ἦ μὲν = ἦ μῆν, (*that*), *assuredly*, a form of asseveration, 211. || πρόφρων. What is sometimes the fem. of this adj.? 149, p. 114. What case is it here? Gr. 1066, § 672, 3. || ἀρήξειν, 'that you will stand by me' (*defend me*). Buttmann thinks that ἀρήγειν and ἀρκεῖν are related like εἶργω and ἔρκος; that they are of the same family as ἄρης, ἀρείων, ἀριστος, and have for their ground-meaning to be good (as in σιγᾶν ἀρήγει, Æsch. Eum. 571); whence arose the notion of *being sufficient*, and with a *dativus commodi*, to be *sufficient for a man*, i. e. to help or protect him.—In Homer ἀρκεῖν has the notion of *warding off*, but only with such general notions as death, destruction, &c. This, which was a merely secondary meaning, did not remain in the later language, in which ἀρκεῖν has the non-Homeric meaning of to suffice.

78. ἦ (211). || ὁτομαι (210, 103). Is the *α* ever a diph-

thong in this word? 91. | *χολώσμεν* (= *χολώσων*, 185), 210, 162. Is *χολώω*, 'to be angry,' or 'to make angry,' 'to exasperate?'

79. *Ἀργείων*. Why gen.? || *καὶ οἱ* (157). Obs. that though the relat. preceded (*ὅς κρατεῖ*), the *personal* pronoun is here placed; not *who* and *whom*, but *who* and *him*. So II. θ, 128: *ὅν ῥα τόθ' ἱππῶν | ὠκυπόδων ἐπέβησε, δίδον δὲ οἱ ἥνια χερσίν*. Gr. 1258, 2, β. § 833. [So in Latin: *Sed omnes tum fere, qui nec extra urbem hanc vixerant, nec eos aliqua barbaries domestica infuscaverat, recte loquebantur*. Cic. Brut. 74, 258. L. Opi-  
mius—Fulvium Flaccum—*quem* C. Gracchus in locum Tiberii fratris triumvirum nominaverat, *eumque* socium regalis adsumserat potentiae, morte afficit. Vell. Paterc. 2, 6, 4. Cato, *qui* Siciliam tenere potuit, et si tenuisset, omnes boni ad *eum* se contulissent, &c. Cic. Att. 10, 16. (*Ellendt* ad Brut. 74.)] || *καὶ τοῖ* (46).

80. *ὅτε χώσεται* (= *χώσεται*). "Homer connects the *particles of time* with the subjunctive, and that without *άν*, when the reference to the *conditions* under which the supposition will be realized, is thrown into the background, and the event stated in the conditional clause is to be indicated with confidence as an event likely to happen. Thus here the wrath of the king is represented as *what may be naturally expected*." (Rost, p. 620, 6th ed.) But he forgets that this is a general *gnome*; Calchas is not referring to *Agamemnon's* anger, but states it as a general truth. Another passage Rost quotes is: *οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὁππότερ' Ἀχαιοὶ | Τρώων ἐκπέρωσ' εὐναιόμενον πτολίεθρον*. α, 163. Thiersch, Freytag, Rost, Nägelsbach, Stadelmann, and Crusius, declare for subj.; Bernhardt and Bothe (the latter is no very good authority) for the fut. indic. Kühner seems to be of the same opinion: "the *absolute future* (he says) as embracing *all future time*, is adapted for implying *repetition*, but only as a *conception* and *possibility*." He quotes one of the passages which Nägelsbach requires us to *alter* into the subjunctive. Od. δ, 208: *ρεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ὦτε Κρονίων | δλβον ἐπικλώσει*. § 406. || *χέρη*, 155.

81. *εἰ περ γάρ τε χόλον γε καταπέψῃ*. (1) *εἰ περ* (or *εἴπερ*). The *περ* (*intensive* particle, from *περί*, *through*; hence *thoroughly*; *very*, &c.) strengthens the *εἰ*, 'even if,' or an emphatic 'if.' (2) *εἰ*, with subj. without *άν*, is rare in Attic Greek; but Hermann<sup>1</sup> has sufficiently established that it is correct. He says

<sup>1</sup> Quum particulae *άν* et *έν* Homeri ævo liberius usurparentur, necdum ubique certis formulis ut necessariæ adstrictæ essent, non est mirum constructiones quasdam, quæ apud sequiores quasi legitimas habent istas particulas, apud Homerum sæpenumero illis carere.

that *ei*, with subj. without *án*, lays a stronger emphasis on the 'if' (= *si omnino*, Klotz), implying it to be *improbable* that the supposition will be realized: *ἦν τι νὸξ ἀφ᾽* = *si quid forte nos reliquerit; forsitan relinquet aliquid; forsitan non relinquet: εἰ τι νὸξ ἀφ᾽*, *si quid nos reliquerit; viz autem relinquet*. According to this distinction, the present sentence would be correct even in Attic Greek. || γάρ τε, v. 63. || εἰ περ γάρ χόλον γε—καταπέψῃ, ἀλλὰ—κότον ἔχει. *χόλος* is 'rage,' *κότος*, an 'abiding anger,' 'resentment,' &c.; but the antithesis is made stronger by the γέ. Cf. δ, 261: εἰ περ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ | δαιτὸν πίνουσιν, σὸν δὲ πλεῖον δέπας αἰεὶ | ἔστηχ'. θ, 153: εἴπερ γάρ σ' Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει | ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίωνες. ρ, 164: εἴπερ γάρ θυμῷ γε μευινάα πολέμιζεν | ἀλλὰ τε λάθρη γυῖα βαρύνεται. N. || καταπίσσειν (Homer has not the later form *πίπτω*, which is related to it, as *ἐνίπτω* to *ἐνίσσω*, &c. F.), *concoquere*, to digest or swallow his rage.

82. ἀλλὰ τε often introduces the *apodōsis* of a conditional sentence. See β, 4, 160; and ρ, 164, quoted in the notes to the last line; and cf. *si—at* in Latin. N. Hartung considers the *τί* to attribute to the *apodōsis* the same reality that is given to the conceded clause. He derives *τί* from the old *τος* (perhaps, says Klotz, from the dat. *τῷ*, originally *τεῖ*, or rather *τεῖ*); so that its meaning is 'in this way' (*sic, hac ratione*), and *τί*—*τί* answer each other like *tam—quam*, or *quā—quā*. Klotz agrees with him, with this exception, which is favoured by the enclitic nature of the particle, that its full meaning is not *demonstrative* (= 'so,' 'in this way,') but indefinite; 'in some way' (*aliquā ratione*); or, if it refers to a preceding notion, 'in some such way' (*tali aliquā ratione*). So that he explains the whole passage thus: *Si maxime enim aliquā ratione—nihil enim impedit, quo minus hoc prius τί paullo pinguius reddam hoc modo—iram quidem etiam hoc temporis momento cohibuerit, at tali aliquā ratione etiam posthac habet iram, ut perficiat [immo, donec perfecerit] in pectore suo.*—The combination is not found in Attic Greek. || ἔχει. One might expect *ἔξει*, but the present is used to describe the fut. event, which it realizes as *present*, in a vivid manner, and as a general truth; especially as the future would not express his *continuing* to have it, his *retaining* it. || ὅρα τελέσῃ (sc. *κόρον*). ὅρα with subj. aor. = *donec* with fut. exact. N. With the conjunctions that denote *until*, the subjunctive expresses a future event that is *expected* and *aimed at*. Thus they approach very near to the conjunctions that denote a *purpose*, for which ὅρα is often used in Homer and other poets. (Gr. 1304, § 841, p. 457.) || τελέσῃ (= *τελέω*, 113), 210, 140.

83. *ἰοῖσι*, 166. || *στήθεσιν*, 137. JN. *ἔχει ἐν στ. ἰοῖσι*. || *φράσαι* (*Mid. tell to yourself* =) *consider*. *φράσον* would be *tell, say*. || *εἰ, if* = *whether*, after *ὄρᾱν, σκοπεῖν, φοβεῖσθαι, περιᾶσθαι, ἰρωτᾶν, λέγειν, φράζειν, &c.* Gr. 1362, § 877, *b*. || *σαώσεις* (i. e. *if attacked*). *σαώω* = *σώζω*, 210, 136.

85. *θαρσήσας*—*εἰπέ* (46). *θαρσέω*, Ep. and old Att. In Plato and after him, *θαρήέω*. We might rather expect the present participle (but cf. v. 92). Cf. Plat. *λέγε τοίνυν θαρήέων*, Phædr. 243, *e*. || *θεοπρόπιον, oracle*. According to Buttmann, the derivation is from *θεός, πρίπω* = *σημαίνω, significo*; which he thinks is the meaning of *πρίπω* in Agam. 30, *Troy is taken*, *ὥς ὁ φρυκτός ἀγγέλλων πρίπει*, and Eur. Alc. 515: *τί χρῆμα κουρᾷ τῇδε πενθήμῳ πρίπεις*; In Hom. *πρίπειν* is *to be pre-eminent, distinguish oneself*. But it is used by Æschylus of whatever forces itself on any sense (of sight, sound, or smell). Probably ~ [*πρίω*] *πείρω, πείρω, to press through*: it may have taken to itself the definite meaning of *to press forward, burst forth*, and transitively *to cause to press through; to send forth*.—The old derivation is *θεός, προίπω*. Buttmann observes, that “such elision-like contractions are conceivable in old compounds.” || § *τι*, 165. || *όσθα* (= *novisti*), 210, 50.

86. *οὐ μὰ γὰρ—οὐ τις, &c.* *Μὰ* is a particle of *asseveration*, but only in (*actual or virtual*) negative sentences. “Sed accedat necesse est aliunde negationis vis et significatio. Itaque aut diserte addenda est negandi particula, aut si ea omittitur, formula referri debet, vel ad præcedentem aliquam interrogationem cum negatione conjunctam, vel ad sententiam subsequentem, quæ aut particulam adversantem habeat aut negandi vi prædita sit.” Stallbaum. || *Ἀπόλλωνα*, 10, top of p. 81. || § *τι*, 165; Gr. 1509, § 755.

88. *οὐ τις*. The negative is here emphatically repeated: *οὐ—οὐ τις*. || *ἐμεῦ* (= *ἐμοῦ*, 147). || *ἐμεῦ ζῶνος καὶ—δεσκομένοιο* (121). Cf. the Attic *ζῶν καὶ βλῆπων*, the Lat. *vivus vidensque*. *N*. Construe the particip. by an adverbial clause: ‘as long as,’ or ‘whilst,’ &c.

89. *κοίλῃς*, 125 (end). || *νηυσί*, 148. || *βαρ. χεῖρ. ἐποίησιν*. Cf. *manus inferre*, and our own *to lay hands on*. Od. π, 438.

90. *συμπ. Δαναῶν*, dependent on *οὐ τις*.

91. *πολλόν* = *πολύ*, adverbially: ‘far’ (*multo, longe*). || *εὐχεται*, not *gloriatur*, but *profitetur*. The meaning *to speak aloud, declare aloud*, is the primary one: so in *ἀνχίπν*. B. Plato Gorg. 449, expresses it by *ἐπαγγέλλεται*. On the *nom.* with this *ἡγή.*, see Gr. 1066, § 672, 3. || *οὐδ’ ἦν* (= *ἴδν*) *Ἀγ. εἶπες*, i. e. *οὐδ’ Ἀγαμέμνων, ἦν ἄρα τοῦτον εἶπες*. *N*.

92. *καὶ τότε δὲ θάρσῃς, &c.* The *καὶ* at the beginning of the sentence is here *emphatic*, giving prominence to *θάρσῃς*.

|| *tóre dh, then*; pointing emphatically to the *time*, and by *implication* to the *circumstances*, when the event about to be stated began actually to take place. See v. 6. The *dh* may often be construed by *at length*, implying that something had before *hindered* what was *then* (at the time spoken of) rendered possible, and actually occurred. Gr. 1459, § 720, 2. || *ἀμύμων*: *á* and *μῶμος*, *blame, censure* [*τροπή τοῦ ω εἰς υ*, by an Æolic change, as *χελώνη* for *χελώνη*]. Though meaning *irreproachable, blameless*, it had, in Homer's time, lost its *moral* signification, and was a mere epithet of *respect*; as '*the honorable gentleman*,' when applied, without any reference to *individual character*, to members of the House of Commons.

93. *οὔτ' ἄρ' — οὔτε* begin a speech when the speaker opposes a false notion (involving two suppositions that had been stated), § 787, c. — "Calchas ponit quasi summam vaticinii sui, quæ, si accuratius rem præsentem contemplare, eveniat. Fingitur igitur aut indicatur potius istâ particulâ aliquid præcessisse, ex quo hoc quasi deducatur. Hoc ejus est, qui vult aliquid præcipere quod re consideratâ ponendum esse videatur, ubi nos [Germani] interdum dicimus *also*, eadē fere sententiâ. Hinc etiam factum est, ut Hesiodus in Operibus et Diebus v. 11, ubi incipit præcipere, ita loquatur: *οὐκ ἄρα μῦθον ξην ξριδος γένος, ἀλλ' ἐπὶ γαῖαν | εἰσὶ δῶω*, &c. quibus verbis ille quasi ex aliis rebus deducit illud quod vult affirmare. Si qui dicat hac re juberi auditores animum adtendere, non falso hoc dicat, modo ne concludat, quod fecit Hartungius, hoc fieri, quod *nova res* et *minus expectata* jam explicetur, sed quoniam volumus aliquid quasi summam ex rebus præsentibus, quæ in considerationem vocatæ fuerint deducere atque afferre, sic monetur auditor, ut animadvertat, quod gravissima jam res et summa ponatur." Klotz, p. 163. Nägelsbach's account is, I think, the best, who says that *οὔτ' ἄρα — οὔτε*, at the beginning of a speech, declares with reference to somewhat that precedes, what the *simple* state of things really is = '*the plain fact is, that*,' &c. Thus, in the Odyssey, Eumæus replies to the repeated asseverations of his unknown guest, that, say what he will, the *plain fact is*, that he will not give him any thing for his good tidings, and that Ulysses will never return more:

ὦ γέρον, οὔτ' ἄρ' ἐγὼν εὐαγγέλιον τόδε τίσω,  
οὔτ' Ὀδυσσεὺς ἐπὶ οἶκον ἰλεύσεται<sup>1</sup>.

94. *ἀρηγήρος*, v. 11.

95. *οὐδ' ἀπίλυσαι θύγατρα* (147). '*Nor set his daughter free.*' See on v. 79, 80. Gr. 1258, 2, α, § 833.

<sup>1</sup> Hartung's expression is, 'that they oppose a prejudice or erroneous expectation.'

96. τοῦνε' ἄρ. 'It is just for this, that,' &c. The use of ἄρα is here what N. calls *recapitulative*; when something has been said about a subject; then some further description of it has been given: after which the original statement is *returned to*, and a further assertion made about it. "Per hoc ἄρα ita lector ad illud, quod ante dictum erat, revocatur, quasi Latine dicas: *hanc ob rem igitur dolores, Apollo, &c.*" Kl. || ἀλγεα, 137. || ἐκηβόλος, i. e. Apollo. ἐκάς, *procul*; βάλλειν, *to shoot, to hit*. "The epithets of Apollo, ἑκατος, ἐκάεργος, ἐκηβόλος (ἐκατηβόλος, ἐκατηβελέτης), denote a god who acts, shoots, &c., ἐκάς, that is, *away, from some remote station, invisibly*." Nitzsch ad Od. 3, 279. || ἡδέ, 211.

97. Bekker has introduced this line from Aristarchus. The usual reading is: οὐδ' ὃ γε πρὶν λοιμοῖο βαρείας χεῖρας ἀφίξει (*aeque ille prius cohibebit manus a peste Acheivis immittendā*). So Od. χ, 316: κακῶν ἀπο χεῖρας ἐχέσθαι. Markland's conjecture was Κῆρας ἀφίξει. Others, as Köppen, translate it: 'he will not withhold the heavy hands of Pestilence,' considered as a deity. Stadelmann does not decide for either interpretation. || πρὶν—πρὶν γε (in next line). Nägelsbach observes, that the following forms occur *for not doing any thing, before, &c.*:

1. τόδ' οὐκ ἔσται, πρὶν γε (*frequently*).
2. τόδ' οὐ πρὶν ἔσται, πρὶν (*frequently*).
3. τόδ' οὐ πρὶν ἔσται, πρὶν γ' (e. g. ε, 218. ο, 74. Od. ρ, 9).
4. τόδ' οὐ πρὶν γ' ἔσται, πρὶν γ' (ε, 288. Od. β, 127. σ, 288. Cf. η, 195).

["γέ has for one of its offices to mark an antithesis between a word used a second time and itself," as in (3), (4). N.] It may be added, that the πρὶν γ' may be followed by ἡ. See ε, 286.

98. πρὶν γε, &c. JN. πρὶν γε (supply τινά) ἀπό-δόμεναι (= ἀποδοῦναι, 205), ἐλικ. κούρ. &c. He does not mention Agamemnon, but leaves the person to be supplied, from fear. The indef. pron. is left out in a similar way in other passages. Od. α, 411: οὐδ' ἐπέμεινεν γνῶμεναι, *nor waited for any body to recognize him*. So Od. φ, 233: ἄλλοι μὲν γὰρ πάντες—οὐκ ἰάσουσιν ἐμοὶ δόμεναι βῖδν ἡδὲ φάρτρην, *will not allow any body to give, &c.* So ψ, 156. Il. ν, 96. N. Gr. 1273, c, § 848, 6. || ἐλικώπιδα. ἐλικώπις (fem. form of ἐλικωψ, from ἐλίσσω, *to turn*, and ὤψ [only found in acc.], *eye or face*, cf. ὤψ in 148) is used as a descriptive epithet of the *Achaëans* (ἐλικωπες Ἀχαιοί), and, as here, with ref. *to spirit, life, beauty*. Both notions are probably derived from that of a *quick glance* with



[illegible]

alled with a *dark* passion, but to the *physical position* of the heart, deep-seated within the body, or to its *dark colour*. So *F.*

104. *πίμπλαντο* (= *ἐπίμπλαντο*), 210, 123. || *ὅσσε* (148) *ῥοι* (47, 157), *to him*, for *his*: this use of the dative is called the *σχῆμα Κολοφώνιον*, “*dativus—magis quam genitivus accommodatus est ad affectus animi exprimendos.*” *F.* || *ἐκτην*, 210, 54, towards the end. || *λαμπετώντι* (= *λαμπετάοντι*, *λαμπεῖωντι*, 192). The verb *λαμπετάω* (*λάμπω*, *shine*), *to sparkle, gleam* (from *λαμπήτης*, *lustrous*; as *εὐχετάω*, from *εὐχέτης*) is only found in this participle, and in Hom. only in this phrase. Hes. has *ἀσπρα λαμπετόντα*.

105. Observe the *asyndeton* (absence of *conjunction*), which here from its *abruptness* marks the *vehement* emotion of the speaker. A common case of it is, when from a *general* statement there is a transition to a *particular* application, &c. N. gives several instances where it occurs with *πρῶτος*, &c., when one or more *individuals* are selected from a multitude: e.g. *ἀλλὰ Ποσειδάων γαίηχος ἐννοσίγαιος | Ἀργείους ὤτρυνε—Αἰάντε πρῶτω προσέφη*, Il. v, 44. || *Κάλχαντά*. How is the *τῷ* lengthened in the verse? 1. || *ὁσόμενος*, *boding by his looks*, 210, 109 (2). The acc. *κακά* is poetical, like our ‘*to look daggers*,’ &c. Cf. Od. β, 152: *ἐς δ’ ἰδέτην πάντων κεφαλάς, ὅσσοιεντο δ’ ὄλεθρον*, ‘*looked destruction*’ at them; i.e. *threatened them with destruction by their looks*.

106. *τὸ κρήγυον*. *κρήγυος* (perhaps ~ *χρήσθαι*, *χρήσιμος*, by an Ionicism, or, less probably, *κρατός*, *κρείσσω*. B.) *good*. So *κρήγυοι διδάσκαλοι*, Pl.; but Theoc. *ἐπατί μοι τὸ κρήγυον οὐ καλὸς ἐμμι*; (20, 19.) ‘*tell me the truth*,’ which is an instance of a meaning arising from a misinterpretation of the passage in Homer. [So Buttmann: but if the word was *in* use, and that in *prose*, in Plato’s time, will this supposition of Buttmann’s account for the fact? Is it *certain* that it means *true* in Theocritus? Why may not the despairing suitor ask for a *favorable* report of his personal appearance?] || *τὸ κρήγυον* = ‘*id quod bonum sit*.’ The article has here *nearly* the force of the *indefinite* pronoun: ‘*any thing good*,’ but its full meaning is probably ‘*any such thing as is good*,’ ‘*what according to men’s usual notions is good.*’ N. || *ἐπας*, 210, 52. || *οὐ πῶ ποτε* (*lit.* ‘*not ever at any time*’), not *οὐπώποτε*, which would give no *cæsura* in the third foot.

107. JN. *αἰεὶ τοι τὰ κακ’ ἐστὶ φίλα φρεσὶ*: the infin. *μαντεύεσθαι* being the inf. of *purpose*, added *epexegetically* to *φίλα*, to explain in *what respect*, for *what purpose*, *evil* is *dear to his mind*. Comp. Od. ρ, 15: *ἡ γὰρ ἐμοὶ φίλ’ ἀληθία μνηθῆσθαι*.

<sup>1</sup> Cf. π, 555. ν, 91. Od. β, 39. γ, 36. φ, 120. χ, 448.

II. δ, 345: *ἐνθα φίλ' ὀπταλία κρία ἔδμεναι*. N., who observes that the caesura after *φρεσί*, in the fourth foot, cuts off *μαντεύεσθαι* from the preceding words. The *wrong* way of construing the words is to join *αἰεί τοι τὰ κακά μαντ. ἔστι φίλα* (= *φίλον*). This, however, is adopted by F. || τὰ κακά, *ea, quae mala sunt*. See last line.

108. *εἶπας ἔπος* (46). || οὐτ' *ἐτίλειςσας* (= *ἐτίλειςσας*, 210, 140, and 113), sc. *ἔπος*, *nor done me a good deed*. Cf. ξ, 44: *δεῖδω μὴ δὴ μοι τελίσσῃ ἔπος ὄβριμος* 'Ἐκτωρ. So ψ, 543. N. Others suppose that Agamemnon attributes to the prophet the power to assist in bringing his prophecies to pass.

109. *θεοπροπίων, prophesying*. Only found in this form of masc. partcp. For the derivation, see *θεοπροπίων*, v. 85.

110. *ὥς δὲ*, 'that forsooth:' *ὥς*, properly 'how.' *δὲ* has often an ironical force in this combination (= *scilicet*<sup>1</sup>). It properly marks the 'that' and its statement as an *undoubted fact known* to the speaker; so that there is no need of going further for an explanation. Gr. 1459, f. § 721, 3. || τοῦδ' *ἔνεκα*—*οὕνεκα*. The *τοῦδ'* *ἔνεκα* lays more emphasis on the 'this' than the usual *τοῦνεκα* (= *τοῦ ἔνεκα*). || σφιν, 157. || *ἐκηβόλος*, v. 96.

111. *ἀποινα κούρης Χρυσήιδος*, i. e. *the ransom-gifts* offered for her. So ε, 266: *υἱος ποιήν Γανυμήδεος*. Od. λ, 326: *Ἐριφύλην | ἣ χρυσὸν φίλου ἀνδρὸς ἰδίξατο*.

112. *οὐκ ἔθελον*—*βούλομαι*. *ἔθελειν*, *to be willing*; *βούλεσθαι*, *to wish*. According to Buttmann, *ἰθίλω* is the more general expression of *wishing*, particularly denoting that kind of *wish* in which there lies a *purpose* or *design*, consequently a desire of something the execution of which is or seems to be in one's *own power*: *βούλομαι* denotes only the *wish* or *inclination* towards any thing, or at least dwells *particularly on that*. The active *wish*, looking forward to *accomplishment*, is expressed by *βούλομαι* only when the *gods* are spoken of; of others *ἰθίλω* is used.—He accounts for this by the observation that it is natural, when we speak of those above us, to dwell especially on the *inclination*, on their *choosing to do*, what we take for granted they *can* and *will do*, when they once choose to do it.—There is little doubt that Buttmann is wrong. He is opposed by Freytag, Pape, and Mr. Donaldson. Freytag says: "Quaestio paulo difficilior non tam considerations locorum ubi alterutrum legitur, sed eorum, qui utrumque verbum praebent, solvenda—qui accuratius inspecti declarabunt, verbo *ἰθίλειν* exprimi *subitam voluntatem* et *animi optata*, *βούλομαι* autem *consilium post deliberationem captum* significare, id quod vel ex vocabulo

<sup>1</sup> Comp. Od. δ, 373. II. ε, 24.

primitivo βουλή conjicias. Hinc præterea intelligitur, cur verbi *ἰθέλειν* multo frequentior sit usus, quam v. βούλεσθαι: cur Dii plerumque (sed non semper: cf. vs. 408, 544, ubi *ἰθέλω*) βούλεσθαι dicantur; cur βούλεσθαι *malle* significet, si quidem optione datâ non subito alterum alteri præferre soleamus, sed rebus accuratius pensitatis. Partem veri discriminis jam veteres Grammatici perspexerunt: veluti Ammonius: βούλεσθαι μὲν ἐπὶ μόνον λεκτικόν τοῦ λογικοῦ τὸ δὲ θέλειν καὶ ἐπὶ ἀλόγου ζῶον. Eust.: βούλεσθαι, ὅπερ ἐκίτασις τοῦ θέλειν ἐστίν.—There is no reason for making *ἰθέλω* denote a sudden inclination; but, altering this into a simple inclination or *willingness*, I think this statement is nearly correct.—It is only in Homer that βούλεμαι is used of the gods: other writers use *ἰθέλω*. Cf. Handbook of Greek Syn. 129. || πολὺ βούλομαι = *I much prefer*. Βούλεσθαι, as in *ε*, 213, here nearly = *malle*. || αὐτήν, *ipsam*: opposed to *her ἀποινα*.

113. οἶκοι. This is an old dat. or *locative* (οἶκος, οἶκοι), from *οἶκος*, *house*. Its meaning is, ‘in my house:’ ‘at home.’ || καὶ γάρ *ῥα*. The *καὶ* is to be taken with *Κλυταμνήστρης*. See note on 213. γάρ *ῥα* often introduces a *reason* that is absolutely certain and conclusive; that *settles* the matter at once: ‘for the plain fact is,’ ‘for the truth;’ or simply an emphatic *for*. See below, 236.—“Apparet respici ad illud, quod præcesserit (‘for I prefer her, ay even to Clytæmnestra herself’), ubi indicamus, hoc mirandum non esse, sed recte et ordine fieri, quod etiam aliud factum antea fuerit. His igitur in locis acuitur vis præcedentis particulæ γάρ.” Klotz. || ῥά *Κλυτ.* 2. || προβέβουλα (210, 31) perf. 2, with meaning of present; no such form as *προβούλομαι* exists. || *Κλυταμνήστρης*, gen. aft. *προβέβουλα*. Verbs that involve the notion of a *comparative* usually take the genitive; as also do those compounded with *πρό*.

114. κουριδὴς ἀλόγου, ‘my wedded wife,’ or ‘my lawful wife,’ opp. to a concubine. “κούριδος Homero dici quod aliis κύριος ostendi — probante Jacobsio.” So Buttmann, who further suggests its affinity to the Germ. *Heurath* (marriage); *h* and *k* being frequently interchanged, as in *κοῖλος*, *hohl*: *κύων*, *Hu-nd*: also with *κυρεῖν*, to attain, and *κοίρανος*.—The old interpretation was ‘youthful;’ ‘married in youth,’ ~ *κούρη* for *κόρη*, maiden. ἀλοχος (ἀ, copulative, and λίχος, bed), propr. ‘bed-fellow;’ then ‘wife.’ || ἐπεὶ οὐ *ἰθὺν* (157) ἐστὶ *χερείων* (155). The pronouns *ἐγώ*, *εὐ*, *ἔθεν*, are *enclitic* when they refer to any other person than the subject of the discourse. Since, therefore, *ἔθεν* does not relate to the daughter of Chryses, but to Clytæmnestra, it is *enclitic* here. It should not, therefore, be printed *ἐπεὶ οὐ ἔθεν*.—The local termination *θεν*, which so often appears in Homer as a *genitive ending*, points

out very clearly the proper meaning of that case, as the *point from which any thing proceeds* (terminus a quo). If we steadily apply this notion to its connexion with the comparative, we shall see that (to take the passage before us) the meaning is, '*Chryseis is not the worse—from her;*' i. e. she being estimated from Clytæmnestra: Clytæmnestra being taken as the measure by which she is to be estimated. So the abl. in Lat. is the so-called *ablativus normæ*. *Major sum te, 'I am, measured by you, the greater.'* N.

115. οὐ δέμας οὐδὲ φῆν. Δέμας (~ δέμειν, 'to build,' 'to construct') is the whole *structure* of the body: '*stature.*' φῆν (properly *nature, natural growth*) is its *natural development* as an organic whole, and, as connected with δέμας, = '*symmetry.*' N. || οὐτ' ἄρ φρένας οὔτε τι ἔργα. Cf. ad v. 93. According to Nägelsbach, the first οὔτε stands independently, i. e. not '*nor*' (carrying on the *preceding* statement), but '*neither*' (beginning a *new* enumeration of particulars, in which she was not inferior to Clytæmnestra). Hermann's view seems to be different: "illa οὐδὲ φῆν ad οὐ δέμας adjecta sunt cum appositione quadam: hæc vero οὐ δέμας οὔτε φρ. οὔτε ἔργα, distinguuntur ut partes, quarum communis est negatio." || οὐτ' ἄρ. The ἄρ here carries on the description further: '*further.*' Comp. Od. δ, 185: κλαῖε μὲν Ἀργεῖη Ἑλένη — κλαῖε δὲ Τηλέμαχος — οὐδ' ἄρ α Νέτορος νῖος ἀδακρῶς ἔχεν ὄσσε. So Od. λ, 122, sqq.—["Non ita dicitur, οὐτ' ἄρ φρένας οὔτε τι ἔργα, quasi ex iis, quæ proxime precedant: οὐ δέμας οὐδὲ φῆν, hoc necessario consequatur, sed occurritur potius hac ratione ei, quod quis suspiceretur, si non externâ formâ, at saltem animi indole deteriorem esse, et dicitur hoc: οὐτ' ἄρ φρένας, οὔτε τι ἔργα, id est aliis verbis: *neque, quod hinc suspiceris fortasse, animo et operibus.* Sic conspicitur prima particulæ vis etiam in hoc loco. Nam hic quoque respicere jubet lectorem ad præsentem rerum statum." Klotz.] || οὔτε τι ἔργα, 46. τί = quidquam, '*at all.*' ἔργα are the '*opera domestica,*' especially *weaving*. So of Ἰκποδάμεια: ἐκέκαστο | κάλλει καὶ ἐργοισιν ἰδὲ φρεσὶ, v, 432: and Od. ο, 417, καλὴ τε μεγάλῃ τε καὶ ἀγλαὰ ἔργ' εἰδύσα.

116. καὶ ὥς (ὥς with acute = οὔτως), '*even so;*' '*but nevertheless.*' || ἐθέλω. What is the distinction between ἐθέλω and βούλομαι? v. 112. || δόμεναι (= δοῦναι), 205. || πάλιν, *back*. || εἰ τό γ' ἄμεινον, '*if this*' (emphatic), i. e. not the retaining her, but this which you advise, the sending her back (δόμεναι πάλιν) is better.

117. The *asyndeton* (absence of a *conjunction*) gives *emphasis* to the expression, as a strong independent assertion. || βούλομαι — ἧ has the force of *malò* — *quam*. Cf. λ, 319: ἐπει

νεφεληγερέτα Ζεὺς | Τρωσὶν δὴ βόλεται δοῦναι κράτος, ἡίπερ ἡμῖν. It has been usual to suppose the omission of μάλλον. Gr. 1471, a. § 779, obs. 3. Hermann will not allow of this 'specious ellipse.' His view is, that ἡ was originally identical with ἦ, *profecto*: that it then, by a slight variation, took the meaning of *an forte*. So that in the passage just quoted, the strict interpretation would be (considering the verb with ἡ interrogative) '*Juppiter Trojanorum vult victoriam esse: an ille eam esse nostram vult?*'—|| βούλομαι ἐγώ, 24. || σός, Ep. form, for which σῶς also occurs (νῦν τοι σῶς αἰπὸς δλεθρός, ν, 773); and in composition σός: e.g. σαόφρων. || ἔμμεναι = εἶναι, 200. || ἀπολίσθαι, 210, 104.

118. ἀντάρ (= αὐτε ἄρα, *rursus igitur*), '*again with reference to the present state of things*:' hence '*but on the other hand*,' or simply '*but*,' implying that the thing to be done is a sort of *set off* to something else. || ὅφρα (in Ionic and Doric poets, and in a few passages of the Tragic poets) is both a *temporal* and a *final* particle. It is here a final particle = ἵνα (*ut, that*). Cf. v. 82.

119. ἀγέραςτος, '*without a gift of honour*;' '*unrecompensed*:' ἄ, *not*; γέρας, *gift of honour*. It is formed as if from a verb γεράζω, but no such verb exists. So ἀθέμιστος, and in Latin *auratus, onustus, auritus*, &c. have the *form of verbal* adjectives. F. || εἶω = εἶ, 200. || ἐπεὶ οὐδὲ φέουκεν (47). φέουκε = πρέπει, *par est*, 210, 54.—'*Since this is not even becoming*,' to say nothing of its being fair. The οὐδέ (= *not even this*) implies that some other assertion might be still more evidently denied.

120. λεύσσειν (poet.: only in pres. and imperf. in classical writers), *to look upon, to behold, to see*. || τό γε, *this*, emphatically: what *this* is, being explained afterwards: ὁ μοι γέρας ἔρχεται ἄλλῃ. ὁ (neut. acc. fr. ὅς) in Hom. for '*that*.' Just so ὅτι, *quod*, and the English word '*that*' itself, are prop. neuter demonstrative pronouns. '*You see that—I am come*,' where the proposition '*I am come*' explains what '*that (thing)*' is, which the person addressed sees. || ἔρχεται. F. thinks that ἔρχομαι has the same fut. meaning as εἶμι. He quotes ξ, 301, where Juno says ἔρχομαι ὀφιομένη, and afterwards (304) τοὺς εἶμι ὀφιομένη. But it is so natural that *I go, I am going* should be used with a *virtually* fut. meaning, that I see no necessity for this supposition. || μοί is a *dativus incommodi*. The dat. of a personal pronoun marks that the action *affects* the speaker *nearby*, and is contemplated by him with some *emotion*.

121. ποδάρκης (πούς, foot: ἀρκεῖν, *to suffice; to avail, properly, to be good*), *swift-footed*: *swiftness in pursuit* being an important quality in a warrior, when battles were so often single combats of the chieftains. || διος, v. 7. || Ἀχιλλεύς, 146.

122. *κῆδιστε, φιλοκτεανώτατε, &c.* We must not suppose that, because the *second* epithet conveys blame, the first is therefore used ironically. His *avarice* did not annihilate his *kingly dignity*.—*κῆδιστος*, 'noblest'; the adj. *κυδρός* is still found, to which this superl. is related, as *αἰσχιστος* to *αἰσχρός*, though each adjective resembles more nearly in form its corresponding substantive, *αἰσχος*, *κῦδος*. || *φιλοκτεανώτατος*. *κτεανον* (≈ *κτάομαι*), *peculium*.

123. *πῶς γάρ τοι — δώσουσι; Γάρ* in questions is very frequently to be explained by supposing some *implied notion* to which it refers: e.g. here: *you ought not to make such a claim as this*; for how, &c. (N.) It usually implies *surprise*, *indignation*, &c. Cf. *Od. κ.*, 501: *ὦ Κίρκη, τίς γάρ ταύτην ὁδὸν ἡγεμονεύσει; (I cannot take this journey), for who &c.? Gr. 1455, g. § 872, i.*

124. *οὐδέ τί που, &c.* The *οὐδέ* implies that some other reason might be mentioned, which the speaker passes over. N. As then the reason given relates to the *possibility* of complying with his demand, the *reason suppressed* relates, probably, to their *willingness* to comply; i. e. (fully) '*we have no inclination to grant your demand, nor have we the means.*' *τί*, cf. v. 115. *πού* enclitic, '*any where*;' it has also the office of qualifying the *positiveness* of an assertion = '*I presume*,' '*I imagine*.' Either meaning would make sense here, but probably the first is preferable.—The old reading was: *οὐδ' ἔτι που*. Spitzner observes, that the Homeric *usus loquendi* requires *οὐδέ τι*. Cf. λ, 719: *οὐ γάρ πῶ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα*: and *πού* has almost all the authority in its favour. || *ἴδμεν*, 210, 50, *bottom of page*. || *ξυνήϊος* = *ξυνός, κοινός* (*common*). "Many Homeric adjectives are extended by the terminations *ιος, εος, εως* (*ήιος, εινος, ινος, μος, ρος, πος*. Thus *ξυνός* and *ξυνήϊος*: *ξένος, ξένιος*, (*ξενέφια, ξεινεία*) *ξυνήϊα, guest-presents*." T. JN. *κείμενα πολλά*, '*lying together in large quantities*;' not *πολλὰ ξυνήϊα*. N.

125. *πολίων* (e.g. *Thebe, Lyrnesus, Chryse, &c.*, towns of the Troad), 139. || *ἐξ-επράθομεν*, 210, 118. — *ἐκπέρθειν τι πόλειως* (lit. '*to destroy any thing from a city*') is a *condensed* expression for *πέρισσαντο πόλιν λαβεῖν τι ἐξ αὐτῆς* (see on v. 71), '*to take from a city when one destroyed it.*' || *δέδασται*, 210, 38; and note 1, 1. The two *demonstratives* (*τά—τά*) are used for what would have been expressed by later writers by a *relative* and *demonstrative* (*ἃ—ταῦτα*): '*but what we took from the cities we destroyed, that is divided.*' || *τά μὲν*: the *μὲν* is here an affirmative particle (= *vero; quidem*), not influencing the structure of the sentence. We must not consider the *δέ* in *λαοὺς δέ* (in the next line) to relate to it. Cf. *Od. δ*, 349: *ἀλλὰ τὰ μὲν*

μοι ἔειπε γερων ἄλιος νημερτής, | τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος·  
compared with Od. ξ, 227, which shows that the *μέν* is not  
*essential* to the mere *structure*, but is an added *asseveration*:  
αὐτὰρ ἰμοὶ τὰ φίλ' ἔσκε, τὰ που θεὸς ἐν φρεσὶ θῆκε. N.—Cf. 1458,  
k (2). § 766, 2.

126. ἐπ-ίους, 210, 54. || παλλίλογα ταῦτ' ἐπαγείρειν = 'hæc  
*denuo collecta ac-cumulare*.' (N.) πάλιν, *back again*: λέγειν, *to*  
*gather*.

127. θεῶ (Apollini, i. e. *Apollinis gratiâ*). πρός (πρότημι,  
201), 'let her go,' 'give her up.' || αὐτάρ, see v. 118 [§ 771, 3].

128. τριπλῇ τετραπλῇ τε (with only one *τί*): so οὐκ ἂν τοι  
χραίσμῃ κίθαρος τὰ τε δῶρ' Ἀφροδίτης, γ, 54. || ἀποτίσομεν  
not 'will pay her back,' but 'will repay it' (*your sacrifice*).  
ἀπο-τίσομεν, 210, 148. || αἱ κε . . . . . (= *si forte*:  
'if perchance,' 'if haply,' 'if by any means.') Homer  
uses the Doric particle *ai* for *ei*, 'if,' in conditional sentences,  
when there is combined with the condition an expression of  
some *mental emotion*, as *hope*, *fear*, &c.—This is frequently  
the case with *ai* γάρ. Αἱ κε or αἱ κεν (usually with subj.)  
answer, therefore, to the Attic *ἐάν*, *ἥν*, but with this *added*  
expression of *desire* or *fear*. || ποθί = *που*, properly an adverb  
of *place*, 'any where,' but then transferred to *time*, 'at any  
time,' 'ever' (= *potè*). αἱ κί ποθί, *si quando*. N.

129. δῶσι, 205 (aor. 2. subj.). || εὐτείχιος (εὖ, *well*; τεῖχος,  
*wall*: muri ab Apolline et Neptuno conditi ferebantur. F.).  
When is εὖ retained unaltered in compound words? (95.) Is  
there any other form of this adj.? (149.) || ἐξαπαῶμαι (*to*  
*take or sack*; *to destroy*), ἐξαπαῶω. This verb is connected,  
apparently, with a large family, having λαπ (λαβ or λαφ) as  
the root, meaning 'to take.' Hence λα(μ)βάνω, &c.—λαπάζω,  
'to take away,' principally of removing *obstructions*, &c. by  
medicines; but also λαπ. ἄστυ, Æsch. λαφύσσειν, 'to take  
off': hence *haurire*, &c., with many more<sup>1</sup>.—Döderlein iden-  
tifies it with ἀρπάζω, as καλύπτω and κρύπτω are related to  
each other.

131. μή δ' οὕτως . . . i. e. μή δὴ οὕτως. [Neque unquam μή δέ  
initio orationis cum imperativo junctum reperitur. F.] Nägels-  
bach, Hartung, &c., would have it so *printed*, since δὴ is *not*  
found in the shortened form δέ (as μέν for μήν), but often  
coalesces with a following long vowel or diphthong by *synizesis*  
(23), as ὅτε δ' αὐτός = ὅτε δὴ αὐτός, ρ, 178, and δ' αὐτε, fre-  
quently. Δή, with the prohibitive imperative, fixes the prohi-  
bition to *just that* particular, which the verb forbids: 'do *that*

<sup>1</sup> Mr. Donaldson goes further, making λα *to take* and *to see* (two mean-  
ings which he *proves* to be frequently combined in other languages) with a  
suffix *fa*.



else you please, but just do not do this' (= *hoc tantum te rogo, nihil amplius, ne—*, Hartung). We should give the force, either by using 'do' emphatically, or by using 'now' or 'pray.' Cf. ε, 68: Πριαμίδη μὴ δὴ με ἔλωρ Δαναοῖσιν ἑσσεσθαι, &c. ε, 447: μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῷ.—Elsewhere, especially after expressed or implied notions of fear, μὴ δὴ = *ne jam*: δεῖδω μὴ δὴ μοι τελέσῃ ἔπος ὕβριμος Ἔκτωρ, ε, 44. N. || ἀγαθός περ ἰών. Πέρ does not here mean, as it so often does, *quamvis*, but *valde*, like the Latin *per* in *per-gratus*, &c. For the sense of περί = *valde*, cf. α, 587. Od. α, 315. Od. ψ, 361. N. ἰών (= ὦν, 200) must be resolved by a causal sentence; *being* = *since you are*. || θεοίκελος, *godlike*: θεός, *god*; εἰκελος, *like* (∼ *έίσκω, είκω, &c.*), but not with reference to moral qualities, which is a later notion. || Ἀχλλεῦ, 146.

132. μὴ κλέπτει. Hermann remarks, that μὴ, with the present imperative, is often used when the person is told not to go on with what he has already begun. Gr. 793. § 420, 3.—Κλέπτει does not require an accusative of the object to be supplied, any more than παρελεύσεται, the kind of action, or general exercise of what is denoted, being considered, but the particular instance in which it is exercised, left out of sight: νόμῳ is opposed to the following statement, that he will never effect his purpose really. Κλέπτειν is here to 'practise deceit.' || παρελεύσεται (= παρελεύσῃ), properly 'will pass me by,' a metaphor taken from the race-course: we should say *over-reach*. Compare our colloquial phrase, 'to give any body the go-by.' || οὐδέ, 'nor yet.'

133. ἢ ἐθέλεις (5) ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτως | ἦσθαι δευόμενον; (1) ἢ being an affirmative particle, has an assumptive force in interrogations: 'do you then wish?' 'so you wish, do you?' &c. Gr. 1355. § 873, 1. (2) ἐθέλεις ὅφρα ἔχῃς, for ἐθέλεις ἔχειν, is strange; but an example that at least resembles it is π, 652: ὧδε δὲ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι | ὅφρα (Patroclus) ἐξαῦτις Τρώας τε καὶ Ἑκτορα—ὥσαιτο προῖ ἄστυ. "Any explanation that makes ὅφρα ἔχῃς a parenthetical or subordinate clause (= *ut* or *dum habes*), so that αὐτὰρ marks an opposition between the sentence dependent on ἐθέλεις and the parenthetical clause interposed, appears at variance with Homer's *usus loquendi*, who is indeed acquainted with the opposition of an *apodosis* to a *protasis* by means of the adversative particle δέ, but not that of dependent clauses to clauses interposed parenthetically." N. We may compare the practice of using final particles (ὅπως, ὥς), after verbs of desiring, praying, &c. (§ 664, obs. 3), and *ut* occasionally after *velle*, &c., and especially *optare*.—Eustathius advocates this construction, which is supported by Hermann, Orph. 814.—

Freytag rejects it, construing *ἄρα, interea dum*; so Crusius, Bothe. || *ἀντάρ*, 'but — on the other hand.' 'but — on the contrary.' 211, and above, v. 118. || *αὐτως*, 211. It is to be joined with *ἵσθαι*. Cf. v. 81.—Buttmann would take it here in the meaning of 'to no purpose,' 'uselessly.' Rost, I think better, in the first sense of the word, 'thus,' 'in this way.'

134. *ἵσθαι*, 202. || *δενόμενος*, 210, 43. || *κέλευε δέ με τήνδ' ἀποδοῦναι*; 'and (so or with this view) bid me give her up?' We should say: 'do you bid me give her up, because you wish, &c.?' Homer connects the two sentences with the simple 'and,' leaving the connexion to be *inferred*.—Before the *ἀλλά* of the next line supply some such notion as: 'but this shall not be so easily managed, &c., but —.' N.

135. *εἰ μὲν δώσουσι* (with *fut. indic.*) assumes the *fut. event* as one that will be realized (the *apodosis* to *εἰ μὲν* is left out: 'if they will,' &c., or 'well and good,' or 'be it so.' Gr. 1303, 4, c, 2. § 860, 5): *εἰ δέ κε μὴ δώωσι* leaves to the future to determine whether it will be so or not: it assumes it to be *uncertain*, but implies that the future *will* determine. N.

136. *ἄρσαντες*, 210, 25. (= *ἀρμόσαντες*, Sch.) Jn. *ἄρσαντες* (sc. *γέρας*) *κατὰ θυμόν*, i. e. *according to my mind* (or *desire*). || *ὅπως ἔσται*. Verbs that express *care, anxiety, consideration, endeavouring* or *striving after an object, effecting, admonishing*, and 'the like, are followed by *ὅπως* (properly *how*), *ὅπως μὴ*, accompanied either by subj. (or optative after historical tenses), or by the *fut. indicative*, when the accomplishment of the intention is to be represented as something *definitely occurring and continuing*. K. (Gr. 1313. § 811.) || *ἀννρέιον* (*equivalent*) sc. *τῆς Χρυσήδος*.

137. *εἰ δέ κε μὴ δώωσιν* (205). || *ἐγὼ δέ κεν αὐτὸς ἔλωμαι . . .*, *will take* (Gr. 806, 2. § 424, ζ).—The subjunctive mood denotes *conceptions* about which *experience* is to decide; or, in other words, *time* is to show whether they will *really take place*. It necessarily therefore refers to future time, and is *closely allied to the future* (see on v. 262). Since, therefore, what depends on the future for decision is necessarily *contingent and fortuitous* (i. e. *may*, or *may not*, be realized), the subjunctive does not *require* any particle to denote this *contingency*: it *may*, however, and does receive *ἄν* or *κί*; and it then signifies that an event will perhaps take place, if circumstances admit of it, and that such a state of things may be expected as *will* admit of it. — *ἐγὼ δέ . . .* The *εἰ δέ* at the beginning of the line is opposed to the preceding *εἰ μὲν*: in *ἐγὼ δέ* the *δέ* is used in the *apodosis*, in which construction it *opposes* something to what precedes, and confirms it by an *asseveration*; so that *δέ* is nearly = *vero si* &c. — *ego vero*. (Gr. 1458, p. 1,

§ 770, a.) This *oppositive* *δι* is found in *correlative* and *hypothetical* clauses; and N. observes that it has the force of an *adv.*, and might be replaced by *adv.* (1) οἱ δ' ἄρα Μηθῶνῃν καὶ Θανμασίην ἐνέμοντο | — τῶν δὲ Φιλοκτήτης ἤρχεν, these *another* commanded, namely, Philoctetes. β, 716. (2) εἴπερ γὰρ ἱ ἄλλοι γε κερηκομόωντες Ἀχαιοὶ | δαιτρὸν πίνουσιν, σὸν δὲ πλείον διπὰς αἰεὶ | ἔσται — δ, 261. N.

138. τῶν, 166. || *ἰών*. Why *present* participle? v. 35. || ἦ | Αἴαντος, 5. || ἦ Ὀδυσῆος (5. 146).

139. δ δὲ κεν κεχολώσεται (210, 162). Ἄν or εἰν, with the *future* of the *indicative* (its use with which in Attic Greek is very doubtful) is found (1) after *relatives*, with which it denotes that there is *some condition* on which the future fact depends: (2) after *ὅτε*, *ὅποτε*: it then *assumes* that the future event *will certainly take place*, but not till the *opportunity* occurs: (3) with *hypothetical* particles, and ἄν then intimates that the *future event* is assumed, but not with absolute certainty. The force may perhaps be given by 'I take it,' 'methinks,' &c. Gr. 806. § 424, δ. || ὃν κεν ἴωμαι = *ἰάν τινα ἴωμ*. See on v. 218. A relative sentence with ἄν is either a hypothetical *apodosis*, with a *protasis* to be mentally supplied, and then the subj. stands for the future; or it is a *protasis* of the same kind as a sentence with *ἰάν* and subj. *ὅς* ἄν, then = *ἰάν τις*. N. || *κενῆσθαι τινα*. Cf. *ἵνα μή μιν λιμὸς ἴκηται*, II. 19, 348.

140. ἀλλ' ἦτοι μὲν . . . 'but let me tell you,' &c. (N.) ἦτοι is in Hom. an *affirmative* particle (211); "it often appears in company with the *also affirmative* μὲν (= μὴν). When this μὲν immediately follows the ἦτοι, it seems only to *strengthen its affirmative power*, and does not stand in any relation to a following *adversative* particle." (Kühner *afst.* N.) ἀλλ' ἦτοι, ἀλλ' ἦτοι μὲν are not uncommon forms. || *μεταφρασόμεθα* (= *μεταφρασόμεθα*, 180): = *φρασόμεθα μεθ' ἡμῖν*: 'we will discuss (or deliberate upon) this together.' The *μετά* does not mean 'again,' as in *μεταβουλεύω*, which would imply 'retractare sententiam,' implying a possibility, at least, of changing his opinion, which is any thing but his meaning. N. || *καὶ αὖτις*, 211.

141. *εἴα*, 148. || *μέλαιναν*, 'black,' as all ships become, that have been long exposed to the winds and waves: others refer it unnecessarily to their being covered with pitch, or to the dark colour of the hold. || *ἐρύσσομεν* (= *ἐρύσωμεν*, 113. 183, c.) See on v. 7. It is often applied to the powers of nature; streams, the air, the earth, &c.

— *ἀγείρωμεν*, 183, c) = *collectos imponem*. N. See note on v. 71. || *ἐπιτηδέες*, 'as much as purpose' here 'as many as are proper,' adv. The

only other passage in Homer in which this word occurs is: *μνηστήρων δ' ἐπιτηδὲς ἀριστῆες λοχῶσιν* (the chiefs are lying in wait for you, in numbers suitable to the occasion). Buttmann considers it an old adv. formed by a *preposition* with its *case* (as *παραχρῆμα*, *ἐρεξῆς*, &c.), which is here some case of *ὅδε*; so that the meaning is '*for this very thing*,' '*for this very purpose*.' He further suggests, that "as the old language strayed from *τοῖσι δὲ* to *τοῖσδεσι*, so it might from *τάδε* to *τάδεσι*; and from *ἐπὶ τάδεσι* might arise *ἐπὶτῆδες* (as the word is accented in Attic Greek) by an elongation very natural in compound words, by cutting off the termination, and by a mode of accenting common to cases in which the composition is apparent." F. says that no sane mind will accept this. He prefers Passow's derivation from *ἐπὶ* and *τῆδες*, a collateral form of *τῆτες* (= *σῆτες*), '*for the year*;' so that the original meaning was '*in annum sufficiens*' (compare *ἐπηερατός*, F.), and then '*quantum satis*' generally.

143. *θιόμεν* (= *θῶμεν*), 199. || *ἀν* (= *ἀνά*) — *βήσομεν* = *ἀναβήσομεν* (the *ἀνά* keeping, however, its adverbial meaning); *βῆσω* and *ἔβησα* have the *transitive* meaning, '*to make to go*.' The *ἀνά* in *ἀναβαίνειν* refers to the climbing, or at all events *stepping up*, the side of the vessel. Compare *in navem ascendere*. || *αὐτὴν Χρ.* i. e. *herself* (the cause of the god's wrath), as well as the hecatomb (which is to appease it). || *καλλιπάρῃος*: *καλός*, *beautiful*; *κάλλος*, *beauty*; *παριὰ*, *cheek*. "Frequens mulierum epitheton, cujus significatio non semper urgenda. Quamquam, quod Wolfius vult, etiam deformibus mulieribus eam tribui, incertū nititur lectione Hes. Theog. 270. *Φόρῳ δ' αὖ Κητώ Γραίας τίκε καλλιπάρῃος | ἐκ γενεῆς πολιάς* — ubi propter vs. 238 (*Κητώ καλλιπάρῃον*) jam ab Seleuco Grammatico, *καλλιπάρῃος* scriptum est, quod Göttingius recte, ut videtur, recepit." F.

144. *Ἰν. εἰς δὲ τις* (*unus aliquis* = '*one whoever he may be*.' T.) *ἀνὴρ βουλευφόρος* (*qui in concilio principum sedet*), *ἀρχὸς ἔστω*. "Non omnes Achæorum principes *βουλῆς* participes fuisse videntur." F. || *βουλευφόρος*. The more common connective vowel is *ο*: *βουλοφόρος* (which word, however, does not occur). Compare *ὀλεγ-η-πέλειον* and *ὀλεγ-ο-δρανίων*. Π. ο, 245.

145. *ἡ Αἴας ἡ | Ἰδομενεὺς . . . 6 (a)*—(*Idomeneus*, king of Crete. See γ, 230).—|| *Δίας*, v. 7 and 140.

146. *ἡί = ἡ*. || *ἐκπαλότατε*: '*most terrible*' or '*dreadful*.' It is derived from *ἐκπλήσσειν*. Cf. *ἐκπαι-ῖναι*: *ἐκπαι-*, by *metathesis*, *ἐκπαλ-*, to favour the dactylic rhythm<sup>1</sup>.

<sup>1</sup> Nitzsch. Od. β, 14, seq. Wachsmuth. Antiqq. vol. i. p. 90, seq.

147. ὄφρ' — ἰάσσειαι = ἰάσσαι (183, c). = ἰλός (210, 71).  
 || Ἐκάεργον, i. e. Apollo (ἐκάς, *procul*; ἔργον, *opus*). Cf. ἐκηβό-  
 λος, v. 96. || ῥέξας, 210, 59.

148. τὸν δ' ἄρ' . . . Non mirum est,—hoc modo obloqui Achillem, sed potius *rebus ita comparatis consentaneum*: itaque etiam hoc ἄρα jubet lectorem considerare, quis rerum status fuerit, in quo Achilles hæc respondit. Κλ. || ὑπόδρα, 211, p. 183. || ἰδών, 46. || πόδας ὠκύς. Cf. ποδάρεης, v. 121. So the Roman *Papirius Cursor* (the Runner): *Fuit vir haud dubie dignus omni bellicæ laude, non animi solum vigore sed etiam corporis viribus excellens. Præcipua pedum celeritas inerat, quæ cognomen etiam dedit; victoremque cursu omnium ætatis suæ fuisse ferunt.* Liv. 9, 15, med.

149. ὦ μοι. "O as an exclamation of *astonishment* or *lamentation* is *oxytone*; μοι is a *dattvus ethicus*, Gr. 923, § 600, 2. || ἀναδείην<sup>2</sup> (123) ἐπειμένε. Ἐπειμένος (for ἐφειμένος) = ἐπιφειμένε, 46, 203. Homer often uses this metaphor of *being clothed in*, with reference to a *mental property* that is *openly exhibited*: e. g. 7, 164, θεοῖν ἐπειμένοι δλκην. || κερδαλιόφρων, *avaricious; bent upon gain*. Κερδαλεός (κέρδος, *gain*), *gainful*, of things; *eager for gain*, of persons: φρήν.

150. πῶς τις . . . πειθῆναι; the *deliberative subjunctive*, Gr. 801, § 417. || τοι . . . ἐπειν. Ἐπειν is an explanatory *apposition* to τοι, *tibi*, scilicet *verbis tuis*. So ψ, 156: σοι γάρ τε μάλιστα γε λαὸς Ἀχαιῶν Πείσονται μύθοισι. Compare *dicto alicui audientem esse*. F. || πρόφρων (πρό' φρήν. φρονεῖν), *will-ing, compliant; with ready compliance*.

151. ἡ ὁδόν, 5. ἐλθῆναι ἡ, 5. ἡ ἀνδράσιν, 6, δ.—ὁδόν, not specifically *war-path, expedition* (for then the contrast with ἰφί μάχεσθαι would be lost), but generally any *journey or mission*. ὁδόν ἐλθῆναι (= ἐλθεῖν, 185), Gr. 948, § 558. The infinitives are added *per epexegetin*, Gr. 1051. || ἴφ, 211.

152. The γάρ introduces a reason with reference to a notion not expressed but implied: hitherto we have *fought* and gone upon *missions*, not from any interest of our own, or any personal quarrel, but only from kind feeling towards you; *for* (to take an instance) I did not come here to fight *against* the *Trojans*, but *for* you . . . ἔνεκα Τρώων, i. e. from any motive that was founded *primarily* on any thing they had done. || αἰχμητής, properly *lancer, spearman* (αἰχμή, *cuspis*), then as a complimentary *epithet, well-armed, warlike*.

<sup>2</sup> Elmsleius (Eur. Med. 608, x) ex suo canone, libris haud suffragantibus, scribi jubet ἀναδείην, afferens ὑπεροπλήσι, etc. et vulgatam scripturam præpostera Grammaticorum metri curæ tribuens. Id quod perperam statuit. R.

153. *Ἰν. δέυρο* (= *huc*, non *hic*) *ἦλθον*. This is a rare instance in which the construction passes on to the following line. *Ἰν. ἡ μάχησόμενος*: for Hom. the fut. *μάχισσεται* has better authority than *-ίσσομαι*: but Aor. *μαχίσασθαι*, *μαχίσσασθαι*, according to others *μαχίσσασθαι*. Cf. Spitzner ad *Il. a*, 298. *Κρ. ἡ αἰτία* = *in causâ sunt*: *ὅτι αἰτίας παρ' Ὀμήρῳ λέγεται ὁ αἰτιατός καὶ ὑπὸ μέμψιν καὶ αἰτίας κείμενος*. *Eust.* (F.)

154. *οὐ* — *πώποτε* = *ούπόποτε*, never (yet). *ἡ μάς βοῦς*. Eustathius remarks, that the fem. gender is usually employed when herds of sheep, oxen, horses, &c. are spoken of: *τάς ἱπποῦς, ἡμιόλους, οἷς, and τὰς κύνας*. *οὐδὲ μὲν* (= *μήν*), no, nor.

155. *Φθίη*. *Phthia* in Thessaly was the capital of the Myrmidons, on the river Spercheus: it was the residence of Peleus. *ἡ ἱριβῶλαξ*, and *ἱριβωλος* (r. *ἱρι* and *βῶλαξ* = *βῶλος*, *gleba*, clod) properly means *having great clods*; an epithet of fertile regions. *ἡ βωριάνειρα* (*βῶσκω*, *άνηρ*) = *viros* (sc. *fortes*) *nutrients, man-nourishing, nurse of heroes*.

156. *καρπός* = *fruit*, both that of trees and of the field. *ἡ δολέομαι* (~ *δαίω*) = *to destroy, harm, injure*, opp. *δυναίμαι*. 2. Of inanimate things, *to destroy, lay waste, injure*: as here, *καρπὸν*: also *δρῦα ὑπερβασίῃ*, v. 150, *to violate the oaths by transgression*. 3. *INTRANS.* *to do injury, wrong*: e. g. *ὑπὲρ δρῦα*. *ἡ ἐπεὶ ἡ (ἡ = certe)* is preferred by Thiersch, Spitzner, Bekker, &c., *to ἐπειὴ = because, since*. *ἡ μεταξὺ*, sc. *ἔστι*.

157. *ὄρεα* (= *δρεα*, 66), *mountains*. *ἡ σκιάς* (r. *σκιά*), *shady, shaded*. *ἡ χήσσεια, ἡ χήεις (ἡ χή)*, *sounding, resounding*.

158. *σοί* cum accentu, emphatic. *ἡ ἐσπόμεθ'*, 210, 56: strengthened, as here by *ἡμα*, 5, 551. *O. 11, 372*.—The first *ε*, in the subj., optat., infin., and part., is rejected by Bekker, Thiersch (§ 232, 56).—Buttmann and Spitzn. (Excurs. X. on *Iliad*), consider it correct and Epic, but reject the pres. *ἔσπεται*, *Od. 4, 826*; for which *ἔρχεται* must be read. *ἡ δῆρα σὺ χαίρης*. Subj. after a past tense, as even in Attic Greek, "*ubi effectus adhuc durat vel expectandus est*." Herm. Gr. 1306 (952), § 806, 1, 2.

159. *τίμη* (*τιω*), *value*: hence, 1) *estimation, honour*; and also *place or post of honour, the dignity* (of gods and kings, &c.); 2) *the valuation* of any thing, especially the determination of its value as a recompense or satisfaction for any thing plundered: hence *requistal, punishment, restitution, satisfaction*, *ἀρνυσθαι* (210, 5) *τιμὴν πρὸς τινος* = *pœnas ab aliquo repetere*. *ἡ ἐκνῶπα*, voc. fr. *ἐκνῶπης* (*ἐκνῶν, ὤψ*), *dog-eyed = shameless*, &c. Cf. *ἐκνὸς ὄμματ' ἔχων*, v. 225.

160. *τῶν* neut. of *which services* (al. masc. = *τῶν*, of *whom*,

i. e. of us your followers). || μετατρέπεσθαι, lit. to turn oneself round: hence fig. to regard, to attend to. || ἀλείγεις only in pres. and impf., and always (like δομαί) with a negative (ἀλίσγω). ἀ. λίσγω). Absol. Il. 15, 106. C.

161. καὶ δὴ = *quoniam etiam*. Gram. 1459, § 724: i. e. matters have come to such a pass, that you even —, &c. ἀτρίς = tu ipse ille, de quo bene merui. B. Gr. 1066 (819), § 672, 3. || ἀφαιρήσεσθαι. ἀφ-αίρω, and infra, 275. ἀποαιρέω, take away. On the construction, cf. Gr. 960 (759): cum duplici accus. infin. 275. || ἀπειλέω (related to the Dor. ἀπελλά), fut. ἀπειλήσω, prop. to speak loud, to boast, cf. Il. 8, 150; hence 1) Comm. in a bad sense, to threaten, to menace, τινὶ τι, any thing to any one = any body with any thing, or c. infm.: ποιεῖν τι, Il. 1, 161; ἀπειλός, to utter threats, Il. 16, 201. 2) In a good signif. to boast, to vaunt oneself, Od. 8, 383. b) to vow, to promise, Il. 23, 863. 872. (Impf. dual ἀπειλήτην, Od. 11, 313. Cf. Thiersch, § 221. 83. Buttm. § 105, note 16.) C.

162. ὃ ἐπι = ἐφ' ὃ. On ἐμύγησα (not μόγησα), 67, 5 (where for ἐπι read ἐπι). μύγω (μόςος) aor. 1, ἐμύγησα. 1) Intrans. to weary oneself, to fatigue oneself, to exert oneself, to suffer pain, cmly as particp. with another verb, Il. 11, 636. 12, 29. 2) Trans. with accus. to endure, to bear, to suffer, ἀλγεα, Od. 2, 343. πολλά, Il. 23, 607. ἀεθλούς, Od. 4, 170. Here ἐπι τι, about any thing, as Od. 16, 19. C. || ὅσαν δέ = δ ἔδωσαν or ἔδωσαν δέ . . . αὐτό. Gr. 1258, 2, § 833. || ὡς Ἀχαιῶν = the Greeks. Cf. κοῦροι Ἀχαιῶν, 3, 183, and παῖδες Τρώων (B. ἡρώων), Od. λ, 547.

163. οὐ μὲν = οὐ μὴν, neque tamen. σοὶ ἴσον γέρας, a reward equal to you, for to yours; an abridged form common to the Greek with the Latin and our own language. Cf. Liv. 2, 13: supra Coclites Mutiosque id facinus esse: 5, 23: Jovis Solisque equis æquiparari dictatorem. N.

164. ὅππότε . . . ἐκπέρσωσι — ὅππότεν ἐκπέρσωσιν: i. e. in prose the conjunction of time denoting indefinite frequency requires ἄν after pres. or fut. Gr. 1263 (931), § 843, 3. πέρσω, 210, 118.

165. τὸ πλεῖον, the greater part or share. πολυαῖξ, αἰσσω: lit. rushing hither and thither; having or causing much violent motion: hence of war (impetuous, tumultuous, &c.); and of toil, κάματος, 5, 811.

166. διέπονσ' (210, 56) = διωκοῦσι. Schol. persequuntur. B. || ἀτάρ, Gr. 1451 (1043), § 771, 3. || δασμός, ὁ (δαίω), division, distribution.

167. σοὶ τὸ γέρας = σοῦ τὸ γέρας or τὸ σὸν γέρας: i. e. the 'thy,' from its position, belongs immediately to the γέρας, though in strict grammatical construction it is dependent on ἴσων

understood. Ν. || τὸ γίρας. Matth. gives to τὸ the force of *the well known honorary reward* (§ 264, 2); but this is plainly one of the passages where the *demonstrative* force is so *obscured*, that ὁ is virtually the definite article. So F., and cf. 161, δ. || ὀλίγον τε φίλον τε seems to have become a standing expression. Od. ζ, 208: δόσις δ' ὀλίγη τε φίλη τε. D.

168. ἔρχομαι = ἀπέρχομαι (virtually) ἔχων = *with*. || νῆας, 148; but Bek. reads ἐπεί κε κάμω, al. κικαμω, 171.

169. εἴμι = *ido*, 204. Φθιγνός for εἰς Φθίην. This adverb is frequent in Homer: πόλεμόνδε, φόβονδε, *in bellum, in fugam*. || ἐπειγέ, v. 155. || φέρτερος, *better*; comp. superl. φέρτατος and φέριστος (153, end: no positive).

170. ἴμεν = ἵνα, 204. || κορωνίσιν. κορωνίς, fem. adj., *having a curved stem* (κορώνη). Cf. *prora puppisque recurva*. Ov. Trist. 1, 4, 7.

171. ἐνθάδε, *here*. It has also the meaning of *there*; and of *hither, thither*. Il. 4, 179.—εἶών, 200. || ἄπειρος, τό, *abundance, wealth, riches*, in connexion with πλοῦτος. Sch. and Apoll. derive it from ἀπό, ἔνος: prop. ἀφ' ἐνός, sc. ἐνιαυτοῦ, the *produce of one year*: but cf. Buttm. Lexil. (who makes it quasi ἄφρος, fr. ἄφρονος). || ἀφύσσειν, 210, 26. ἀφύξω, but aor. ἤφυσα, poet. -σσα; ἀφυσάμην, -σάμην; propr. *to draw off*, esp. from a larger vessel to a smaller: ὀλον ἀπὸ (or ἐκ) κρητῆρος, &c. Cf. v. 598. Here fig. = *to accumulate riches*, as if *to draw up in full draughts*. οὐδέ σ' ὦω . . . ἄπειρος καὶ πλοῦτον ἀφύξειν, the sense: *Insulted as I am, I have no intention to remain longer here and to enrich you*. The sense forces us to take σ' for σοί: but as this elision no where else occurs, we must make this a solitary exception, or read with Bentley σοὶ ὦω. ὦω, *cogito*; often, as here, referring also to the *will*: = *I have a mind, intention; I purpose*.

172. ἀναξ, 46.

173. Φεῦγε μάλ', *fly by all means* (lit. *fly very much*); *fly, do. τοι*, 157. || ἐπίεσσεται θυμ. (= fert animus). 210, 130.

174. λίσσομαι, 210, 87. || εἵνεκ', 63, α). How is the extension of ε into α limited? || ἡμεῖο, 157. || μένειν, 210, 93. || πάρ' (πάρα) = *παρῖσιν*.

175. κε (= ἀν) τιμήσουσα. Gr. 806 (3), § 424, δ. μηρία, = μητιέτηδ (μηρίς, μηρίαμαι), *counsellor* = *the all-wise* (of Ζεύς). This termination of masculines of the first decl. in *ra* for *της* occurs occasionally in Hom. They are usually paroxytone (though α is short); but the three *quadrisyllables* (all epithets of deities) are *proparoxytone*: μηρία, εὐρύσπα, ἀδάκτρα.

176. ἑσὶ = *εἰς*, 200. Διοτρεφεῖς, διογενεῖς, epithets of kings, whose power came from Zeus (Jupiter). Cf. v. 279, book ii., 205, &c.



178. κρατερός, ἡ, ὃν (κράτος), Ep. κάρτερος, *strong, mighty, powerful*. Spoken of persons: Ἄρης, Ἔρις, espec. of warriors; *brave, bold, courageous*, Il. 2) Of things: βέλως, ὑσμίνη, Il.; φύλοπις, Od. 16, 268; μῦθος, a violent, harsh word, Il. 1, 25, 326; [cf. Nägelsb. ad v. 1, 25;] from this κρατερῶς, *strongly, mightily, powerfully*, μάχεσθαι, νειμεσᾶν, ἀγορεύειν, to speak powerfully, with emphasis, Il. 8, 29. C. || ποῦ, enclitic, adv. 1) *any where, some where*, Il. 16, 514. Od. 1, 297. 2) *any how, perhaps, perchance*, very often in connexion with other particles, οὕτω που, Il. 2, 116; ἤ που, μὴν που, νύ που, etc. Here, 3) often = εἴηπου, *I presume, I imagine* (opinor). τό γ' = τοῦτό γε, 161.

179. νηυσὶ σῆς, 120. || ἐτάροισιν (= ἐταίροις).

180. Μυρμιδόνες, inhabitants of Phthia, whom, according to the myth, Peleus, the father of Achilles, had brought from Ægina to Thessaly. || ἀνάσσειν, c. dat. § 605, 3. What other case does it govern? 888, § 518, 3. || σέθεν, 157. || ἀλεγίζω, v. 160.

181. ὀδομαι, *conscutior* (whence ἐνοσις, *conscussio*, and the name of Poseidōn [Neptune], ἐνοσίχθων), *moveor*, I am moved, with the genitive of the cause. D. = *to heed, to care for*. Buttmann rejects the derivation from ὠδῶ, and deciding against any connexion with ἐνήνοθε, makes *shyness*, &c. the fundamental notion. —It occurs only in pres. and perhaps impf. [cf. Il. 5, 403, which is doubtful], and only with a *negative* (like ἀλεγίζω, with which it is often connected); c. gen. rei vel personæ; or with inf. or part. Il. 5, 403: οὐκ ὅθ' αἰσὺλα ῥίζων, *he shuns not to practise wickedness*. C. || κοίω and κοίεσμαι, poet. (κόρος). Of the act. there occur: pres. indic. aor. 1. part. κοίσας, h. Cer. 254; Ep. part. perf. κεκορηώς, always κεκορηότι θυμῷ, comm. mid. pres., fut. κοίεσμαι, ep. σσ, aor. 1. ἐκοιεύσμεν, Ep. σσ, to be *angry, enraged*, with dat. pers., Il. 3, 345. 5, 177. 14, 143. τοῖσιν τε κοίεσσεται for κοίεσθαι, Il. 5, 747. 8, 391. Od. 1, 101; with gen. of the thing: ἀπάτης, on account of deception, Il. 4, 168; and with accus. κοιεσσαμένη τόγ' ἐ θυμῷ, *angry in mind at this*, Il. 14, 191. || ἀπειλῶ, v. 161. || ὦδε, *thus*; i. e. *as follows*.

182. ὥς, *since, as* (quoniam). F. But N. (less probably) gives it the *comparative* meaning of '*as*,' considering the clause ἐγὼ δὲ κ' ἄγω to be the answering clause instead of οὕτως, ἐγὼ, &c. ἀπαμείσθαι τινά τε is the ordinary construction. We have seen τινί at v. 161.

184. ἄγω, subjunct. κε ἄγω. Gr. 806, 2. Βρισηΐς and Χρυσηΐς are patronymics: the name of the first was Hippodamia. About her see ii. 688—694.

185. κλισίῃ, ἡ (κλίνω), Ep. dat. κλισίῃφ, Il. 13, 168: prop. a

place where one may lie down or recline; hence, 1) a lodge, a hut, a tent, made of posts, inwoven with osier twigs and covered above with reeds. a) the huts of herdsmen, Il. 18, 589. Od. 14, 45. 16, 1. b) Espec. the lodges or tents of warriors, which were in like manner built of wood, often in the plur. Cf. 2. 91, seq. 2) an easy chair, an arm-chair, Od. 4, 123. 19, 55; = κλισμός, q. v. C.

186. ὅσον. Hom. never uses the datives ὅσῳ, τόσῳ, with comparatives. F. || φέριτερος, Ep. comparative (related to φέρειν), better, superior. On the superlative cf. 153, end. || στυγίη, 210, 135, to dread. στυγίῳ, aor. 2, ἱστύγον, aor. 1, ἱστύξα, causat. 1) Pres. with aor. 2. (a) To hate, to abhor, to fear, τινά, Il. 7, 112. Od. 13, 400. (b) To stand in awe of, to fear, with infin. 2) In the aor. 1, to render odious, frightful, τῷ ἐκ τῆς στυγίας μίνος, Od. 11, 502. C.

187. ἴσον ἔμοι φάσθαι, &c. [φάσθαι, 210, 154.] Liddell and Scott translate it, 'to say he is (i. e. fancy himself) equal to me.' So Pape (observing that it is doubtful whether φάσθαι here denotes actual speech or internal conviction, or whether both meanings are not rather combined), and Jacobitz and Seidler. But Nägelsbach, Crusius, Stadelmann, and Dübner, follow Bekker's Paraphrast, ἐξ ἴσης ἔμοι λέγειν [and the shorter Schol. ἐξ ἴσου πρὸς ἐμὲ λέγειν. C.], to use the same language that I do; to talk as if he were my equal; and so F. after Eustathius, who says that ἰσηγορία was afterwards used to express this; ἴσον φάσθαι, ἴσον ἀγορεύσαι, and ἰσηγορία, being equivalent terms. I am inclined to prefer this explanation, which is favoured by the omission of the acc. pron.; since the regular constructions to convey the first meaning would be φάσθαι ἴσος ἔμοι εἶναι, or ἐαυτὸν ἴσον εἶναι [Gr. 1066, § 672, 673, 1]. The former is however somewhat favoured by the connexion with ὁμοιωθῆναι, to liken or compare himself (sensu medio). || ὁμοῖω (ὁμοιος), only aor. pass. infin. ὁμοιωθῆναι = ὁμοιωθῆναι (185). 1) Act. to make equal or similar. 2) Mid. with pass. aor. to place oneself as equal, to compare, absol. or c. accus.; μῆτιν, in craft, Od. 3, 120. ὁμοιωθῆναι ἀντὶν, visibly to compare, to vie, with any one, Il. 1, 187. Od. 3, 120. In the last phrase some give it the signif. placed before, i. e. in direct comparison with others [as Passow, with reason]; θεῶ ἰναλίκεος ἀντὶν, very similar, Od. 2, 5. C. || ἀντὶν, adv. (ἀντὶ), 211.

188. Πηλείων, ὠνος, ὅ = Πηλείδης. || ἄχος, εὖ, τό (a word derived from the natural ejaculation of one in pain), as the German *ach!* (our *ah!*), pain, grief, sadness, affliction, trouble; always spoken of the mind. C. || ἦτορ, ὄρος, τό, the heart, as a part of the human body, and in a broader signif. = στήθος,

II. 2, 490. Metaph. *a*) *the powers of life, life*, of which the beating of the heart is the index, II. 5, 250. 1), 115. *b*) *heart, spirit*, as the seat of feelings, propensities, wishes, etc., II. 3, 31. 5, 529. 8, 437; also *soul, spirit*, as the thinking principle, II. 1, 188. (Prob. from *ἀημι*, I breathe, like *animus*.) C.

189. *στήθεσιν*. The pl. for the sing. is very commonly used of parts of the *human body*. Thus in the Tragedians *γενναῖδων, προσώπων, αὐχίνων*: in Lat. *terga, colla, cervices, ora*. But Passow is wrong in saying that the sing. *στήθος* is never used with reference to the *affections or emotions* of the mind. See 8, 24: *Ἦρρ' οὐκ ἔχαδε στήθος χόλον*. F. || *λάσιος, ἰη, ἰων, thick-haired, shaggy, hairy*, spoken of men: *λάσια στήθια, λάσιον εἶρ*, the hairy breast, was looked upon as a mark of manhood and of distinguished bodily vigour, a notion which Aristotle refutes (D.). Cf. II. 2, 851; *woolly, δῖς*, II. 24, 125. C. || *διάνδιχα*, 211. || *μερμηρίζειν*, to be of two opinions, to hesitate, to ponder anxiously. *μερμηρίζω*, 56 (related to *μέρος, μερίζω*, as *μέριμνα*, *care*. Hom. has *μέριμος*, *causing care or trouble*. Hes. *μέριμνα*, *care*), aor. 1, *μερήριξα*. 1) *intrans. to be anxious, to be troubled, to revolve anxiously in mind, to ponder*; espec. *δίχα* and *διάνδιχα*, *to be irresolute, to be doubtful, to hesitate between two courses*. 2) In Od. trans. with accus. *to devise, δάλον, πολλά, φέρον τινί*. It is followed by *ώς*, II. 2, 3; *ᾧπως*, II. 14, 159. Od. 20, 8; often *ἤ—ἧ, whether—or*, II. 5, 672. 10, 503; also infin. *ἐλθεῖν ἥδ' ἐκπύεσθαι*, Od. 10, 152. 438. 24, 235; *περί τινος*, II. 20, 17. C. Virgil has amplified this notion of *μερμηρίζειν*, Æn. 4, 285:

Atque animum nunc huc celerem, nunc dividit illuc,

In partesque rapit varias, perque omnia versat.

Hæc alternantī potior sententia visa est.

190. *ὃ γε* is often used without any particular emphasis, to denote the subject already mentioned. Cf. v. 93. C. || *φάσανον, τό* (for *σφάσανον, σφάζω*), prop. an edged tool, a *death-steel, a sword*, the weapon which the ancient Greeks always wore; it is called *ἄμφηκες, two-edged*, perhaps rather a dagger, and probably distinguished from *ξίφος* by its comparative shortness. C. || *ἐρυσσάμενος*, 210, 62, note 6.

191. *τοὺς μὲν—Ἀχαιοὺς*, the *general body*, the rest of the assembly as distinguished from *Agamemnon* himself. || *ἀνίσταμαι*. Trans. in the pres. imperf. and aor. 1. act., *to cause to rise*, with accus. of the person sitting: here = *to chase away, to scatter*. C. || *ὃ δ'*. Gr. 986, § 655, obs. 2, *end*. || *ἐναρίζω (ἐναρά)*, fut. *ἐναρίξω*, aor. 1, *ἐνάριξα*, prop. *to strip a slain enemy* (in Hom. with double accus.): here = *to slay* (with the sword). *To slay in battle*, II. 5, 155, and here. C.

192. *χόλον, μῖνος, μάχην, πόλεμον παύειν*, to cause to cease; = to check, to restrain. || *ἐρητεύειν*, cohibere, Ep. and Soph.; *restrain, check, suppress*. *ῥ* before a *short* vowel (*ἐρήτῳ*, &c.); *ῑ* before *σ* and before a *long* vowel: also in *ἐρήτῳθεν* = *ἐρητύθησαν*, 2, 99, &c. The iterative form *ἐρητύσασκε* is common. C.

193. *ἔως*, 211. || *ὀρμαίνω* (poet. form of *ὀρμάω*), aor. *ὄρμηνα*, prop. to move here and there; in Hom. only metaph. [*mente agitare*], to move any thing here and there in the mind, *animo volvere, to ponder, to consider, to weigh*, often with *κατά φρένα καὶ κατὰ θυμόν*,—*κατὰ φρένα*,—*ἀνὰ θυμόν*,—(ἐν) *φρεσίν*: without these adjuncts, Il. 10, 28. Od. 3, 169. Constr. a) With accus. to consider any thing, to purpose, to meditate (*πόλεμον—δδόν—χαλεπὰ ἀλλήλοισ*). b) Often absol. with *ὅπως*, Il. 21, 137.—*εἰ, ἥ*, whether, Od. 4, 789; with *ἤ—ἥ*, *whether—or whether*, Il. 14, 20. 16, 455; and with infin. Epig. 4, 16. C. || *φρήν* relates to the rational faculty, *θυμός* to the sensitive part, the seat of the emotions. H. also joins *κραδίη* and *θυμ*. So Virg. (*Æn.* 6, 11) *mentem animumque*. F.

194. *ἔλκω*, poet. *ἐλκίω*, infin. pres. *ἐλκόμεναι* and *ἐλκίμεν*, poet. for *ἔλκειν*, only pres. and imperf. the last without augment in Il. and Od. [168, with note 1]: *ἔλκειν*, only h. Cer. 308: to draw, to drag. Mid. to draw (with reference to the subject); *ἔλφος*, as here, *χαίτας ἐκ κεφαλῆς*,—*τόξον ἐπὶ τινι*. C. || *κολεόν, τό*, Ep. *κουλεόν*, a scabbard made of metal, or decorated with it: *κολεός* does not occur in Hom. C. || *ἔλφος*, eos, τό (*ἔβω*), a sword; it seems to me not materially different from the *φάσγανον*, v. 190; and is spoken of as large and two-edged, Il. 21, 118. It had a straight blade (*σαννῆκης*), was carried in a sheath (*κουλεόν*), hung to a belt (*ταλαμών*). The handle (*κώπη*) was often decorated. C. || *Ἀθήνη, ἡ*, Ep. also *Ἀθηναίη*, *Athene* (the *Minerva* of the Romans), daughter of *Zeus* (*Jupiter*), according to Hom. without mother; he calls her *Τριτογένεια*: according to a later fable, sprung from the head of *Zeus*, h. in Ap. 308; in Min. κή, 5; (hence *Ἀθήνη*, according to Herm. *Nelacta, the unsuckled*.) She is the symbol of *wisdom united with power*, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) *the tutelary divinity of cities at peace*; every thing which gives prosperity to cities is her work; she therefore equally with (Vulcan) *Hephaestus* presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) *she also protects cities in war against external foes*; hence fortresses and walls are under her protection, and she is called *ἱρυσίπολις*, *Ἀλαλκομένης*. Thus she becomes also the *goddess of war*, but only of that war which is conducted with wisdom and profit, comp. *Ἄρης*, hence she is

called λητρίς, ἀγέλεια, λαοσπόδος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, Il. 5, 333. 837. 21, 406. Hence also she is called Παλλάς, *the spear-brandisher* [πάλλειν, vibrare], and Hom. often, as here, connects Παλλάς Ἀθηναίη, or Ἀθήνη. C. The *apodosis* begins with ἴλαθε δέ (where observe the aor. of the single act, as contrasted with ὥρμαινε, ἔλκετο). On δέ in the *apodosis* after ἴως, cf. ἴως in 211: and on its use in the *apodosis* generally, Gr. 1458, p. (especially, 2). § 770, b.

195. πρὸ γὰρ ἦκε = προῆκε (201) γάρ: πρὸ = *forth*. || Ἥρη, ἦ, Ion. and Ep. for Ἥρα, *Hera* (*Juno*, Lat.), daughter of Cronos (Saturn) and Rhea, sister and wife of Zeus; the queen of heaven and the first of goddesses. She was nurtured in the house of Oceanus, when Zeus (*Jupiter*) cast Cronos (*Saturnus*) into Tartarus, Il. 14, 202, seq. In character she is proud, ambitious of power, and deceitful; she often deceives her husband, cf. Il. 14, 153; yet often experiences on this account his anger, Il. 15, 13—21. In the Hom. poems she appears as the enemy of the Trojans; she collects the Grecian army against Troy, Il. 4, 26, seq., because she considered herself neglected by the Trojans. United with Poseidón and Athēnē (Neptune and Minerva), she aids the Greeks, Il. 5, 768, seq. 20, 33; and then commands Hephestus (*Vulcan*) to drive back the river-god Xanthus within his banks, when pursuing Achilles, Il. 21, 377, seq. From earlier traditions, it is mentioned that she accelerated the birth of Eurystheus and retarded that of Hercules, Il. 19, 97; the latter on his return from Troy she drove to the coast of Cos by a storm, Il. 14, 250; and was wounded by him in Pylos, Il. 5, 392. To Zeus she bore Hebe, Ilithyia, Ares (*Mars*), and Hephestus (*Vulcan*). Argos, Mycenæ, and Sparta, are her favourite cities, Il. 4, 51, 52. (Prob. according to Herm. from ΑΡΩ, who translates the name *Populonia*, and understands by it the union of social life; Heffter, on the other hand, nuptial union.) C.

196. ἀμφω . . . φιλείουσα . . . κηδομένη τε, sc. αὐτοῖν or ἀμφοῖν (κηδ. governing the gen.). This connexion of two verbs with one case which suits only one of the two is found in other passages: τὴν αὐτοῦ φιλείς καὶ κήδεαι, 10, 342. ὅς σε . . . μέγα κήδεαι ἢ δ' ἰλειρεῖ, 2, 27: καὶ κύνει ἀπτόμενος ἦν παρὶδα. Od. 4, 522. N. "Græci scilicet, cum verba duo diversos casus regentia ad idem nomen æquæ referuntur, ne nomen proprium aut pronomen minus suaviter repetatur, in utrovis regimine semel ponunt, altero omisso." Porson and Schæf. Eur. Med. 734. F.

197. στῆ. N. says = *accedebat* (cf. note on σχέθε, 219). See ad v. 6; but why? she stood there sufficiently implies that

she placed herself there, came there. || *ἐπιθεν*, 211. || *ξανθός*, *ῆ*, *όν*, yellow, in manifold degrees: golden, reddish, brown. Spoken of persons: yellow-haired, fair-haired, blond. C. || *ξανθ. κόμης* = by his auburn hair, Gr. 860 (example *θιγγάνειν*), 862, *δ. ξανθ.* must not be referred to a sanguine choleric temperament, but to the ancient notions of beautiful hair. || *ἐλε* = *ἐλεε*.

198. On *οἷψ φαιν.* cf. Od. π. 161: *οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἰναργεῖς*. F. || *ὄρατο*. Cf. v. 56.

199. *θαμβέω* (*θάμβος*), aor. *ἐθάμβησα*, Ep. *θάμβησα*, 1) to be amazed, to be astonished, absol. Od. 1, 323. 2) Trans. here and [not in Il.] with accus. to be astonished at, to behold with astonishment, Od. 2, 155. 16, 178. 17, 367. C. || *Ἀχιλεὺς*, 146.

200. *Παλλάς, ἄδος, ῆ*, epith. of *Athene*. Cf. ad v. 193. C. F. refers *οἱ* to *Achilles*, not to *Athene*; *δοσε* of course to *Athene*. He says that *οἱ* cannot be referred to *Achilles*, unless *φάνθεν* has the meaning *splendore*, which of itself it never has. But it is better, I think (with N. &c.), to refer it to *Athene*; the *δαινῶ*, in conjunction with *φάνθεν*, sufficiently implies the visible appearance of the eye itself. || *δοσε*, 148. || *φάνθεν* = *φάνειν* = *ἐφάνθησαν*, 187 (Ep. in prose *ἐφάνησαν*), 210, 151.

201. *Ἰ.ν. προσήδα μιν*: not *φωνήσας μιν*. || *φωνέω* (*φωνή*), to utter or sound a tone, spoken espec. of men: to speak, intrans.; often with other similar words, *ἔπος φάτο φωνοῖεν τε*, Od. 4, 370; or *ἀμείβετο*, Od. 7, 298. (The accusatives belong to the other verb.) To cause to sound, to raise, *δπα*, Il. 2, 182. 10, 512. Od. 24, 535. C. || *περόεις, εσσα, εν*, poet. (*πτερόν*), prop. feathered, winged, epith. of an arrow: it was furnished with feathers at the upper end [al. as flying through the air]. Metaph. *περόεντα λαισῆα*, easily-brandished shields (as if feather-light), Il. 5, 453; often, as here, *περόεντα ἔπτα*, winged words, which escape quickly from the lips. C.

202. *τίπτει*, 87 (end). C. || *αὔτε*. Hartung (quoting this line) says that *αὔ, αὔτε* (literally *rursus*) and *δέ* convey in questions the notion of disgust and displeasure; a force which belongs also to the related particle *autem*. Ter. Heaut. ii. 3, 10: *quid istuc? quæ res te sollicitat autem?* [Hand, on *autem*, says, primum autem exprimit querentis impetum et vehementiam sive ea ab admiratione proficiscatur, sive ab indignatione et iracundia, maxime in reprehensione, i. 575.] F. gives it this force here. N., C., S., give it its plain meaning of again, once more, i. e. in addition to your former appearances. I prefer the first explanation. || *ἐδήλουθας* = *ἐδήλυθας*, 63, a. How is the extension of *ε* into *ει* limited?

203. *ῆ*, Gr. 1355 and 1356, § 873, 1 [al. *ῆ* as a second alternative, why do you come? or (need I not ask), for it is . . . ].

[ ἢ ἵνα (5) ἔβρον. Observe the *hiatus*, though the case does not come under those mentioned in 7. Krüger says: "yet even after allowing the effect of the digamma, there still occur pretty frequent instances of hiatus in Hom. and Hes., as well after a *short* vowel as after a long one." || ὤρ. Obs. Mid. 210, 50.

204. ἔκ τοι ἱρώ = ἱκέρω τοι, ἱρώ, *dicam*. 210, 53. || τό = ἔ, 161. || τελεῖσθαι (= τελεῖσθαι, 186), fut. mid. with *passive* meaning. Wolf. F. 210, 140.

205. ὑπεροπλή (ι long), ἡ, poet. (ὑπέροπλος), only in the plur. *arrogance*, espec. in reference to prowess in arms, gener. *pride, haughtiness*, an ἅπαξ λεγόμενον. C. Buttm. rejects the derivation from ὄπλον, and thinks the adj. ὑπέροπλος related to ἵπω and ἵπωμα. || τάχ' ἂν ὀλίσσω (210, 104) = ὀλίσσω, v. 137, 184. || τάχα, *celeriter*, never *fortasse* in Homer.

206. γλαυκῶπις. Homer attributes this colour, γλαυκός, to the sea (Il. 16, 34), and speaks of a lion when preparing to attack its foes as γλαυκίων, which the Schol. explains by πυρρῶδες καὶ φοβερόν βλέπων.—Commentators are divided as to whether *colour only* is intended; so that the word is to be referred to γλαυέ, οἶολ (cf. κυνώπις, βοῶπις. So F.); or whether the notion of *flashing, glaring fiercely*, belonged originally to γλαυκός, which then (as χάροπος, L. and S.) passed over to the notion of colour. So that γλαυκῶπις = *ferce-eyed*, not as Voss. translates it, *blue-eyed*. In favour of *blue-eyed*, is the fact (stated by L. and S.) that sculptors used *light, gleaming gems* for the eyes of Athenē. The meaning of γλαυκός, as applied to eyes in Aristotle's time, is that of the *lightest* shade, the order being μέλας, χάροπος, γλαυκός. Gen. An. 5, 1, 20. Plin. Hist. Nat. 8, 21: oculi glauci *sicem qui et caesi, quales sunt felis, leonis, et noctuae oculi*. I prefer the simpler interpretation, *blue-eyed*.

207. αὶ κε πίθηαι, 182. Cf. ad v. 67.

211. ἀλλ' ἦτοι [§ 731, 3]. ἦτοι (which is *confirmative*) has here a *concessive* force: it gives *validity*, in an emphatic way, to its own clause, as contrasted with the preceding one. 'Don't draw your sword; *but by all means* (if you like it) abuse your opponent.' || ονειδίσσον ὥς ἔσται περ = *exprobra (et augurare) quæ futura sint*: F. explaining ονειδίσσον by ονειδίας ἀγόρευσον. It is simpler to construe it with Nägelsbach, *cast in his teeth how it will be; how all this will assuredly turn out*. Heyne and Wolf translate ὥς ἔσται περ by, *quicquid in buccam veniet, ut fors feret*: Hartung (I, 342) by, *as much as you please (ut sit erit. D.)*; but Nägelsbach quotes two passages which seem to establish the simpler meaning *ut revera erit; id quod revera futurum est*. σφῶϊν δ' ὥς ἔσται περ ἀληθεῖην καταλέξω. Od. 4,

212; and ἀλλά μοι ὧδ' ἀνὰ θυμὸν δέεται, ὡς ἔσται περ. Od. τ, 312. || *ὀνειδίζειν* = *exprobrare*, not *increpare*.

212. τετελεσμένον ἔσται = *effectum erit*, carrying with it the notion of more *certainly* (not of more *speedy execution*) than τελεσθήσεται, *efficietur*. F.

213. J.N. τρίς τόσσα.

214. ἡμῖν, i. e. to Hērē (*Juno*) and *me*.

216. εἰρύσασθαι = φυλάξαι. Schol. 210, 62, note 6.

217. καὶ μάλα περ = καὶ περ μάλα. καίπερ as one word occurs only once in Hom. Od. η, 224. || ὥς (= οὕτως) γὰρ ἀμεινον. It is not necessary to say with T. that ἀμεινον has lost its comparative force.

218. ὅς κε . . with subj. || μάλα τ' ἔκλυον αὐτοῦ: *et illi valde eum exaudire solent*. This is an instance of the Epic mode of connecting clauses that denote a correspondence and mutual relation as if they were co-ordinate. A more advanced language would use a form denoting a *comparison of equality* (as—so): in *proportion as a man obeys the gods, they too listen to his prayers*. Cf. § 755, 2. || ἔκλυον, Imperf. with aoristic meaning: *exaudire solent*.

219. ἧ = ἔφη. || κόπη, ἡ (ΚΑΠΩ, κάπτω), a *handle*; hence, 1) *the hilt of a sword or dagger*. 2) *the handle of an oar*. C. || σγίθει = ἔσχε, 210, 64, (4): lit. *he held his hand upon the silver hilt* (of his sword); but we usually employ not the verb of *rest after the action*, but that which denotes the *precedent action*: *he laid his hand upon*, &c. (N.) So στή = 'he stood,' where we should say *he placed himself*, 197. Silver, i. e. adorned with silver, probably *studded* with silver nails.

220. ἀπειθῶ (πειθῶ), fut. ἀπιθήσω, aor. ἀπιθήσα, *not to obey, to be disobedient*, τιμί, always with a neg. C. || οὐδ' ἀπιθήσει μύθος, he was not disobedient, i. e. he obeyed the word. C.

221. βεβήκει = *abierat*.

222. μετὰ δαίμονας ἄλλους: plus significat quam πρὸς. Pallas enim postquam βεβήκει μετὰ δαίμονας erat μετὰ δαίμοσι, ut Nestor, v. 252, ἤνασσε μετὰ τριτάτοισι. Cf. v. 423. Uterque usus tantum poetarum est. F. Cf. Gr. 1433, § 645.—The ancients *reconciled* (?) this passage with the statement that *all the gods had followed Zeus to the country of the Æthiopians*, by supposing that the *goddesses stayed at home*! || δαίμων, ονος, ὁ, ἡ, 1) any *divine being*, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, Il. 5, 438; we are not, however, to associate the later demons with those of Homer; a *demon*, a *divinity*. The demon guides the fate of men, Od. 16, 64; he sends them



happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5, 396. *κατὰς δαίμων*, Od. 10, 64. *δαίμονος αἶσα κατὰ*, Od. 11, 61; hence often used for *fate, happiness, misfortune*. *τοὶ δαίμονα δώσω*, I will give the demon to thee, i. e. death, Il. 8, 166. *πρὸς δαίμονα*, against destiny, Il. 17, 98. *σὺν δαίμονι*, with divine aid, Il. 11, 792. 2) *deity, god, goddess*, spoken of definitely named divine persons, Venus, Il. 3, 420. h. 18, 22; and in the plur. *gods*, Il. 1, 122. 6, 115. C.

223. *ἐξαῦτις* = *ἐκ δυνέρον*. Sch. || *ἀταρτηρός*, ἡ, *δν*, *injurious, hostile, destructive*. 114. Cf. *ἐπιτάρβος*, and *ἐπὶτάρβος*, &c. F.

225. *οἶνοβαρής*, *ές*, poet. (*βάρος*), *heavy with wine, intoxicated, drunken with wine*. C. || *ὄμμα*, always in the plur. = *the countenance*. C. || *κραδίην* = *καρδίην*, 106. Cf. *cor*. || *ἐλαφος*, ὁ, ἡ, *a stag, a hind*. *ἐλάφου κραδίην ἔχων*, having the heart of a stag, i. e. cowardly. C. The ancients used the *deer, dove, lamb*, as their type of *timidity* far more commonly than the *hare*. F. after Lessing.

226. How is the -ον lengthened? 9. || *θωρήσω* (*θώρηξ*), aor. 1. *ἰθώρηξα*, Ep. *θώρηξα*, aor. 1. pass. *ἰθωρήχθην*, I.) Act. *to put on a cuirass, to arm, τινά*. II.) Mid. and aor. pass. *to put on one's cuirass, to arm oneself*; as here, often absol. in the Il.: once *χαλεῖ* (Od. 23, 368): comm. *τεύχεσιν*, also *σὺν τεύχεσιν*, Il. *δὸς δέ μοι ὦμοῦν τὰ σά τεύχεα θωρηχθῆναι*. C.

227. *λόχος*, ὁ (from *λίγω* or *ΔΕΧΩ*), 1) *concealment, ambush*, prim. spoken of *place*, cf. v. 1, 227. 2) *ambuscade*, as an action [and one that required great *courage* and *nerve*, the more so from the absence of *excitement* during the concealment]. 3) *ambuscade*, spoken of the force composing it, Il. 4, 392. 6, 189: *λόχον ἀνδρῶν ἰσίζεισθαι*. C. || *ἀριστὺς*, ἦος, ὁ (*ἀριστος*), *the best, the most excellent*, sing. Il. 17, 203; in Hom. chiefly plur. *οἱ ἀριστῆες*, the chiefs, the leaders, Il. 2, 404. C. For the form of dat. pl. cf. 146.

228. *τίρληκας*, 149. It implies a *victory* gained over *oneself*, over a feeling that *resists* what is to be done. || *κήρ* = *θάνατος*. Others (e. g. F.) *κήρ* as a proper name. Cf. β, 381. "*Κήρ semper est numen perniciosum, quare ne confundatur cum Μοῖρῃ seu Αἰσῇ*." F. || *εἶδεται* = *φαίνεται* (*videtur*), 210, 50<sup>1</sup>.

229. ἦ = *scilicet, verily, truly, forsooth*. || *κατὰ στρατὸν* = *per castra*. N.

230. *ἀποαιρείσθαι* = *ἀφαιρείσθαι*: so v. 275, and in no other passage. According to B. *αἰρεῖν* had originally the *digamma*, which was afterwards dropt; so that the *ἀπό* is sometimes

<sup>1</sup> Where for *are seen*, read *is seen*.

retained, sometimes passes into ἀφ', according as the form *φαρπεῖσθαι* or *αιπεῖσθαι* was used: the two forms being co-existent like many other double forms (*αἶα, γαῖα* — *ἰών, κών, &c.*). *F.* || ὅς τις — εἶπῃ, in prose *ὅστις ἂν εἶπῃ* (= *si quis* —). Ex Vossii sententiā præmisso *præsenti* tempore semper ponitur *ὅστις* *conditionale* cum conjunctivo: idem fieri post *imperatīvος* *conjunctivos* et *futura*. Optativum autem locum habere ubi *ὅστις* pendeat e *præterito* tempore, post *optativum*, et in sententiā *finali* (= *ut*). — Raro autem apud Homerum hujusmodi *ὅστις* sequentem habet indicativum. On the omission of the *ἂν* cf. Gr. 1254, § 830, 1. For the omission of the *demonstrative* as object of ἀποιπεῖσθαι cf. Od. ε', 163 ('Ὀδυσσεύς) *τίσεται, ὅστις* *ἐκείνου ἐνθάδ' ἀτιμάζει ἄλοχον*. *N.*, who explains *οἶθεν ἄντριον*, too artificially, *any thing which from your point of view* (as seen with your eyes) *is something hostile*. || *οἶθεν*, 157. || *ἀντρίος, η, ον* (*ἀντρι*), *against, opposite, towards*, in both a good and bad signif. The neut. sing. *ἀντριον*, and plur. *ἀντρία*, often stand as adv., 1) *towards, against, before*, with gen. *ἀντρίον ἵσθαι τινός*, to go against any one, Il. v. 256. 2) In a hostile signif. *against*. *ἀντρίον εἰπεῖν*, to contradict. *στήμηναι ἀντρία τινός*, to withstand any one, Il. 22, 253. *μάχεσθαι ἀντρία τινός*, Il. 20, 88. Od. 1, 79, with gen. *C.*

231. *δημοβόρος, ον* (*βορά*), *devouring the people*, i. e. who consumes the property of the people. *C.* || *οὐτιδανός, ἦ, ὄν* (*οὔρις*), *profitless, worthless, good for nothing*, here, and Od. 9, 460. *C.*

232. *ἢ γὰρ ἂν . . .* = *aliter enim* (for *otherwise*, i. e. 'if your subjects were not such as I have described them'). Cf. Gr. 1302. || *ῥατα*, adverbially = *for the last time*; neut. sing. as adv. *at last*; also *πέματον καὶ ῥατατον*, Od. 20, 116; *ῥατα καὶ πέματα*, at the very last, Od. 4, 685. *C.* || *λωβάσθαι*, depon. mid. (*λώβη*), aor. 1, *to treat with insult, to abuse, to revile*. *C.*

233. Cf. 204. *ἐπὶ — δοῦμαι* = *ἐποιοῦμαι*, 210, 105.

234. *ναί*, Att. *νή*, adv. of asseveration, always in affirmative clauses, *yea, truly, verily*. *ναί μὰ τόδε σκήπτρον*, verily, by this sceptre, with accus. *C.* || *ῥζος, ὁ*, a knot or joint in a tree, from which a branch springs; generally, *a twig, a branch*. *C.*

235. *φύσει*, *will cause to grow, will put forth*, 210, 158. || *ἐπεὶ δὲ* *πρῶτα* (al. *ἐπειδὴ πρῶτα*) = *ex quo primum, since first*. The *past* date and the *future* (*φύσει*) are here connected, because the expression is stated in a *condensed* form: the meaning being, *it never has put forth leaves since it first left its parent tree, and never will put forth any*. *τομή, ἡ* (*ρίμνω*), *a cut*, i. e. the act of cutting: here = the part cut off, *the stump* of a tree, Il. 1, 235. *C.* || *ῥεσαι*, 134, *δ*.

236. ἀναθελείν (ἀνὰ θέλλειν, cf. τί-θηλ-α), to *bloom* or *sprout again*. || περί here adverbial, round about. || ἦ = αὐτό, 157, α. || χαλκός, ὁ, Ep. gen. χαλκοφίν. 1) *brass, metal*, espec. *copper*. Copper compounded with zinc, tin, and lead, is called *brass*, which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for *iron*. But Homer carefully distinguishes iron and brass, cf. Il. 4, 510. 5, 723. 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf. Köpke Kriegsw. der Gr. p. 55, seq. It is called χαλκός ἱρυνθρός, Il. 9, 365; it is mentioned with iron, Il. 6, 48; as a purchase-price, Il. 7, 473. 2) all *furniture, weapons, equipments, made of brass*, Il. 1, 236. 5, 75. C. || λίσσω, aor. ἐλεψα, to *peel off, to strip off*, with accus. φύλλα, Il. 1, 236. C.

237. φύλλα τε καὶ φλοῖόν define (as an *explanatory apposition*) the whole ἦ by enumerating its *parts*: *kath cut it round* both leaves and bark. || φλοῖός, ὁ (φλέω), *bark*, the bark of a tree, Il. 1, 237. h. Ven. 272. C. || αὐτῇ, adv. poet. (from αὖ and τε) = αὖ, *again*, Il. 1, 202. 578; *but, on the other hand*, is here used to mark an antithesis, to *contrast* its present use with its former state. C. || μὲν = αὐτόν, Ep. || νῆες Ἀχ., i. e. the Princes and Judges of the Greeks. It appears that whoever rose to speak in the assembly, received the sceptre from the herald (cf. Od. 2, 38): and Judges bore one as a sign of their *delegated* authority (18, 508).

238. παλάμη, ἡ (πάλλω), Ep. gen. and dat. παλάμῃ, *the palm of the hand*, gener. *the hand* itself. C. || φορεῖν (= gestare), to *bear*: often spoken of clothes, arms, etc. C. || δικασπός, ὁ (πολλῶ), a *judge, one who dispenses justice*, Il. 1, 238; with ἀνὴρ, Od. 11, 186. C. || θίμις, ἴστος, Ep. for θίμυδος, ἡ (from θίω, τίθημι), in general, any thing which is introduced and sanctioned by use, *that which is proper, becoming*; hence, 1) *order, custom, right*. 2) In plur. οἱ θίμυρες, *ordinances, decrees*; of the gods: Διὸς θίμυρες, the oracles of Jupiter, Od. 16, 403. Spoken of men: *laws, statutes, institutions*. C.

239. πρὸς Διός = *auctoritate Jovis. Jove jubente, mandante*. || εἰρύσθαι = εἰρυνθαι (*twentur*), 181, p. 153, note 6.

240. Ἀχιλλῆος ποθὴ ἔξεται νῆας Ἀχαιῶν, regret for Achilles will come upon the sons of the Greeks. Cf. supra, 139. C. || ποθή, longing desire, regret.

241. ἀχνύμενος, 210, 27.

242. χραίσμιον, 210, 163 (fin.). || εὐρ' ἄν = ὅταν, *when*: with ἄν and subj. of an indefinite action or series of actions. Cf. Gr. 1263, § 843. || ὅφ' ἑσπορος depends on the combined

notion *θυήσκοντες πίπτωσι* (N.). Cf. Lat. *mori ab aliquo*. F. || *ἀνδροφόγος*, *ον*, poet. (*φονεύω*), *manslaying*, epith. of Ares (Mars) and Hector; once of *φάρμακον*, a destructive drug, Od. i, 261. C. Cf. *homicidam Hectorem* (Hor. Epod. 17, 12. W.): though F. remarks that this is as much weaker as *homo* (so applied) than *vir*.

243. *ἔνδοθι*, adv. (*ἔνδον*), *within*, i. e. *in your heart* C. || *ἀμύσσω*, fut. *ἀμύξω*, *to scratch, to tear, to scarify*; propr. *στήθια χερσίν*. C. || *θυμὸν ἀμύξεις*, thou wilt tear (distress) thy heart. Cf. *θυμὸν κατέδων*, *θυμοβόρος*, *cure edaces*, &c., Hor. Od. ii. 11, 18. F.

244. *χωόμενος* (210, 162), i. e. *with yourself*. || *ὄρ'* = *ore*, *quandoquidem*. *Ὅτι* (= *because*) belongs to *argument*; *ὅτι* states the *circumstances* which form the *occasion* of a *complaint*, of *anxiety*, &c. Nitzsch (Od. ε, 357). So N., T., &c. [but F., with *Spitzner*, considers it *ὅτι*, although the simple *τι* never has the *ι* elided. So Buttm. and Pass.]

245. *πὸς* = *πρός* (211) is to be taken *adverbially*, as more nearly defining the dat. *γαίῃ*. N. Cf. v. 40. || *γαῖα*, *ἡ*, like *αἶα*, poet. for *γῆ* (which rarely occurs in Homer, Il. 21, 63. Od. 11, 67, etc.). C.

246. *ῥῆλος*, *ὁ*, *a nail, a stud*; only as an ornament of the sceptre, sword, and goblet. C. || *πίρω* (*πίρας*), aor. *ἔπειρα*, Ep. *πείρα*, perf. pass. *πέπαρμαι*, *to pierce through from end to end*. || *ῥῆλοισι πεπαρμένως*, *studded with nails, embossed with studs*, spoken of a sceptre and a goblet. C.

247. *ἐτίρωθεν*, adv. *from the other side*. C. || *ἰμήνις*, *went raging on*. *μηνίω* (*μῆνις*, aor. 1. part. *μηνίσας*), *to cherish a lasting anger, to persevere in wrath, to be wrath, τινί*, against any one. (In the pres. and imperf. *ι* is short, only once in the arsis long, Il. 2, 769.) C. Cf. v. 1.

248. *ἡδυεπής*, *ἔς* (*ἔπος*), *sweetly speaking, sweetly discoursing*. C. || *ἀνορούω* (*όρούω*), aor. 1. *ἀνόρουσα*, without augm. *to arise suddenly, to spring up, to rise up, to ascend*. Cf. end of 210, 111. C. || *λιγύς*, *εἶα*, *ὦ*, Ep. and Ion. in fem. *λίγεια*, poet. *clear or loud-sounding*. 1) Of inanimate things: *clear-whistling, roaring*, of the wind; *clear-ringing*, of the lyre. 2) Of *living beings*: of the muse; espec. of Nestor, *clear-voiced*. (On the accentuation *λίγεια*, Ion. for *λιγεία*, see Thiersch, Gram. § 201, c.) C. || *Πυλίων*. Quænam ex tribus Pylis, Triphylia, Elea, Messenia, sedes Nestoris cogitanda sit, multum dubitatum est a viris doctis, et veteribus et recentioribus. Hinc vetus ille versus: 'Ἐοὐὶ Πύλος πρὸ Πύλῳ' Πύλος γε μὴν ἔστι καὶ ἄλλος. Strab. viii. 3, § 7. *Messeniam Pylium*, ubi nunc *Ναβαρίνος* (Navarino) recte, ut videtur, tuentur Nitzsch. (Od. vol. i. p. 132—136.) Völckerus: nuperrime Guil. Mart. Leakius Anglus in '*Travels*

in the *Mores*' (Lond. 1830. Vol. i. cap. 10), et Galli docti, qui proximis his annis Peloponnesum perscrutati sunt. F. || ἀγοράτης, οὗ, ὁ (ἀγορή), an orator, speaker, connected with βουληφόρος, Il. and Od. C.

249. τοῦ καὶ ἀπὸ γλώσσης . . . The καὶ refers back to ἡδυεπής, who was famed for his sweet discourse, and whose voice also, &c. N. || ρίεν, 210, 127. Cf. Cic. Sen. 29: ex ejus linguae melle dulcior fuebatur oratio (C.). Similiter Theocr. Idyll. 7, 82: οὐνεκά αἱ γλυκὲ Μοῖσαι κατὰ στόματος χεῖε νέεσθαι. F.

250. γενεή, ἡ, Ion. for γενεά: here = the age of man, a generation, which according to Herod. was thirty-three years, so that three generations amounted to one hundred years. C. || μίρονψ, σπος, ὁ (μύρομαι, ὕψ), endowed with articulate speech, discoursing, speaking; epith. of men, who are distinguished from brutes by uttering articulate, instead of inarticulate sounds. C.

251. ἐφθίριο (= ἐφθιντο, 181): what tense? 210, 156. [Crusius makes it pluperf., F. and T. aor. 2.] (The εἰ is long Ep. both in φθίνω and φθίω, but in the perf. and aor. 2. always short. C.) || τράφεν ἢδ' ἐγένοντο, Hysteron Proteron. Hom. has several similar instances. Cf. Nitzsch on Od. δ, 208: τράφεν = ἐτράφησαν.

252. ἡγάθιος, η, ον, very divine, godlike, holy; epith. of towns, countries, mountains, since they were regarded as under particular divine protection, Il. 1, 252. Od. 2, 308. (Prob. from ἄγαν and θεῖος, or according to others from ἀγαθός: ἡ is a poet. lengthening of ἀ, see Buttm. Lexil. i. p. 48.) C. || τρίτατος, η, ον, poet. lengthened for τρίτος, the third. C.

254. πόποι, interj. akin to πάπαι, an exclamation of astonishment, displeasure, and grief, always at something unexpected, and comm. unpleasant, except Il. 2, 272, where it is an expression of joyful surprise; always also ὦ πόποι, strange, impossible, awful, horrible; ἦ δὲ, ἦ μάλα, ἦ ῥα often follow, Il. 2, 337. Od. 1, 32. 4, 169. h. Merc. 309. Accord. to Ap. Lex. and the Schol. it means O gods! as the Dryopes called their gods πόποι: hence we find ὦ πόποι, h. Merc. 309, it being taken as a vocat., conf. Müll. Geschich. Hell. St. ii. p. 41. Spitzner ad Il. 15, 184. C. || πένθος, εος, τό, sorrow, grief, lamentation. C. || Ἀχαιῖδα γαίαν for gentem. Where the Greeks are, there is their land (W.): rather, Nestor speaks as if he were at home. N.

255. ἦ particle of asseveration; verily, assuredly (passim). On the form of opt. without ἄν in the protasis, and with ἄν in the apodosis, cf. Gr. 1284, § 855, a. || γηθήσαι, 210, 34.

256. κεχαρίετο (= κεχάρωντο), from χαίρειν. On redupl.

cf. 171. Inter γηθῆσαι et κεχαρίσθαι idem interest, quod inter *gaudium et lætitiā*. F.

257. εἰ σφῶν &c. = *si de vobis* [in hunc modum] *pugnantes hæc omnia scirent*. The two constructions πυνθάνεσθαι τι and πυνθάνεσθαι τινος = *de aliquo* (cf. Gr. 875, § 485) are here combined. N. would resolve μαρναμένοιιν into a clause with εἶναι. || μάρναμαι, infin., μάρνασθαι; depon. mid. Ion. and poet., only pres. and imperf. like ἵσταμαι (prob. from μάρη), *to fight, to do battle, to contend*: commonly spoken of war. C. Here it has either the general sense of *contending*, or Nestor uses the stronger term, as Achilles had all but drawn his sword.

258. βουλὴν, al. βουλῆ. (So N. S. C. F.) 'Qui βουλὴν præferunt, comparant locutiones περιεῖναι τινος νόον, εἰδὸς τε μέγιστος τε, φρένας, et accusativum commendare videtur locus Il. 15, 641: ἀμεινων παντοίας ἀρετάς, ἡμὲν πόδας, ἡδὲ μάχεσθαι.—Quod idem [Spitznerus] negat vocabulo βουλῆς significari ab Homero *ingenii sollertiam et prudentiam*, aliter statuet collatis exemplis, quæ Dammius præbet in βουλῇ, velut Od. 13, 298; 16, 242, 374, 420, &c.' F. || περὶ — ἵστί by *tnesis* from περιεῖναι, *to be above*, i. e. *to excel, to be superior*, with gen. of the pers. and accus. of the thing: φρένας, νόον. C. | μάχεσθαι, without article, here used substantively, or as an *epexegetical* infin. Gr. 1051.

259. δὲ virtually = γάρ. Gr. 1458, I; § 768, 3.

260. καὶ [= *etiam*] ἀρείοισιν ἡ ἐπερ ὑμῖν [vulg. ἡπερ ὑμῖν]. The attraction of ἡπερ ὑμῖν, for ἡπερ ὑμεῖς ἴστε, is very common, but not necessary: cf. 10, 556. ρεῖα θεός γ' ἐθέλων καὶ ἀμεινονας, ἡπερ οἶδε, ἵππους δωρήσασαι'. N.

261. οὐ ποτὲ μ' — ἀθερίζον. ἀθερίζω only pres. and imperf., *to slight, to despise, to disdain* (from θέρω, θεραπεύω: according to Ap. from ἀθήρ, ἔρος. Τὸ δὲ ἀθερίζειν δηλοῖ μὲν τὸ ἀπορρίπτειν καὶ ἐξουθενεῖν καὶ μετήνκεται ἀπὸ τῶν ἀθέρων ἀχρηστοὶ γὰρ οἱ ἀθέρεις εἰς καρπὸν συγκομιζόμενοι. Εἰσὶ δὲ σάχνες ἀγενεῖς, ἐφ' οἷς αἱ σταχυηλόγοι πονοῦνται' οὗς οὐκ ἀξιοῖ θερίζειν ὁ γεωργός. Eust. *Etymologia*, quam postremo proponit, comparata cum latino verbo *negligendi* (i. e. *non legendi*) sane probabilis videretur, nisi ejusmodi verba, ex *a* privativo et verbis composita, linguæ legibus adversarentur. Cf. Lobeck. Phryn. p. 569. F. || οἱ γε (with the negative), *ne hi quidem*. γέ = *vel*, when combined with a preceding *negative*, passes over into the meaning of *ne — quidem*. Cf. Hartung, 1, 369.

262. ἰδὼν. ἰδωμαι, 210, 50. Gr. 806 (1), § 415. || ἀνίρας, 10.

263. οἶον Πειριθοῶν = οἶος ἦν Περὶθοος, by attraction. It was at the marriage festival of this hero (the son of *Ixiom*, or, according to the *myth*, of *Zeus* and *Dia*) with *Hippodamia*, that the combat between the Centaurs and Lapithæ took place (cf.

Od. 21, 295. Ov. Met. xii. 210). He was the king of the Lapithæ, who dwelt at Larissa in Thessaly. All the other heroes mentioned, except Theseus, were Lapithæ. 'Fabulam de duplici eorum naturâ ex novo hominis equitantis aspectu ortam verisimile est. Sic Peruani Hispanos equitantes pro Centauris, Lappones Grönlandos in parvâ cymbâ navigantes pro testudinibus hominum similibus habebant: id quod nescio ubi me legere memini.' F. || ποιμήν, ἐνος, ὁ (πάσμαι), a *herdsman*, espec. a *shepherd*; then metaph. ποιμὴν λαῶν, a shepherd of the people, freq. an epith. of princes, Il. and Od. C.

265. ἀντίθεος, η, ον (θεός), *godlike, divine*, gener. *distinguished*, comm. epith. of *heroes*, in reference to descent, strength, and physical advantages; sometimes of nations, Il. 12, 408. Od. 6, 241; rarely of women. C. || Πολύφημον, not of course the Cyclops, but the son of *Elatus*, and one of the Lapithæ. Cf. Apoll. Arg. 1, 40.

266. κᾰρτίστος, η, ον, for κᾰρίστος, superl. from κᾰρᾰτός or κᾰράτος, the *strongest, the mightiest*. C. The metathesis is occasioned by the necessities of the hexameter. Cf. Βάρδιστος = βραδύτατος, 152, 106. On δὴ c. superl. cf. Gr. 1459, l. § 723, 1. || ἐπιχθόνιος, ον (χθών), *living on the earth, earthly*. 1) As epith. of ἀνὴρ, βροτός, ἀνθρωπος, Il. 1, 266. 2, 553. 2) As subst. *an inhabitant of the earth*, h. 14, 2. C.

268. φήρ, gen. φηρός, ὁ, Æol. for θήρ (hence the Lat. *fera*), a *beast, a wild animal*, then gener. a *monster, a prodigy*; espec. applied to the Centaurs. C. || ὄρεσῶς, ον, poet. (εἰω), lying in the mountains, *dwelling in the mountains, wild*, Il. 1, 268. Od. 9, 155. C. || ἀπόλεσαν (= ἀπώλεσαν), sc. αὐτούς.

269. καὶ μὲν (= καὶ μὴν), *and yet*, i. e. valiant as they were. || μεθομιλεον. In other passages the prepos. μετὰ is separated from ὁμιλεῖν (Il. 5, 86, 834; 11, 502. F.), and Aristarchus seems to have read it so here.

270. ἀπίης γαίης. ἄπιος, η, ον (from ἀπό, as ἀνρίος from ἀντί), *remote, distant*. || τηλόθεν ἐξ ἀπίης γαίης, from far, from the distant land, Il. 1, 270. Od. 7, 25. (The old gramm. take it incorrectly as a proper name, and derive it from Apis, the name of an old king who reigned in Peloponnesus. They understood by it *Peloponnesus*. This appellation is however post-Homeric, and the two words are moreover distinguished by the quantity: ἄπιος has ᾶ, and Ἀπιος has ᾱ; see Butt. Lex.) Tautologia (τηλόθεν — ἀπίης) ne offendare, cf. ann. ad vs. 57; 2, 579. Similia 2, 237: αὐτοῦ ἐνὶ Τροίῃ. Od. 8, 468: αἰεὶ, ἡμᾶτα πάντα. F. || καλέσαντο γὰρ αὐτοί, ultro namque vocaverunt me (N.). καλέσαντο: ad nuptiasne, an ad belli societatem? Hoc verisimilius videtur coll. Il. 2, 743, nisi forte aut Pirithoum eodem tempore et duxisse Hippodamiam et filium ex ea suscepisse, aut Nestorem per annum fere spatium inter La-

pithas versatum esse statuas, quarum opinionum neutra probabilis videtur. Accedit quod altera interpretatione majus momentum additur ad id, quod per totam orationem Nestor demonstrare studet, se jam a superioribus magni æstimatum esse. *F.* The ancients did not shrink from self-laudation with the sensibility of modern times: *suas ipsius virtutes narrare fiduciam polius morum quam arrogantiam arbitrati sunt.* Tac. Agric. *C.*

271. κατ' ἐμ' αὐτόν (163): = κατὰ τὴν ἑαυτοῦ δύναμιν. Schol. D. Cf. 2, 366. *F.* || κείνοισι manifesto significantur Φῆρες, non Λακίθαι, ut Eust. vult, qui perperam μαχέιοτο vs. sq. interpretatur: ἐρίσαι καὶ ἐξισωθείη τὰ εἰς μάχην. *F.*

272. τῶν (= τοῦτων) οἱ κ.τ.λ., *not*; qui mortales nunc in terris vivunt, but οἱ alone is the subject, βροτοὶ ἐπιχθόνιοι the predicate. Cf. above, v. 266, and Od. 6, 153: εἰ δὲ τίς ἔσσι, βροτῶν, τοὶ ἐπὶ χθονὶ ναιεράουσιν: and 8, 222. *N.*

273. ξύνιεν al. ξύνιον, 202. Imperf. *to understand, to observe, to hear* (conf. *conficere*). συνιῆμι, Ep. and Att. ξυνίημι (ἴημι). Prop. *to send together, to bring together*, spoken of battle: *to cause to engage* (cf. v. 8). *C.*

274. ἀλλά, in exhortations: *so then, now then.* || ἔμμε, 157. *C.*

275. ἀγαθός περ, cf. v. 131. || ἀποαίρεο = ἀφαίρεον, 52, 190. Cf. v. 161. De accentu si quaeris, rectius sane scribatur ἀποαιρέο (ortum syncope ex ἀποαίρεο) quam rationem jam veteres Grammatici commendabant, a Buttman, § 105; ann. 8, et a Göttl. p. 104, sq. citati, contra quorum auctoritatem Thierschius Barnesiano more, § 221, 78: ἀποαίρεο tueri conatur, fingens formam αἰρεσθαι pro αἰρεῖσθαι. *F.*

276. ἀλλὰ ἔα, sc. αὐτήν understood: ὥς οἱ . . ., *as* (i. e. with the same absolute right of possession with which) the Greeks first gave her to him as a γέρας. *N.*

277. μήτε σὺ—ἔθελ' [noli inducere in animum. *N.*], not θέλ': for Homer has only the form ἐθέλω: Πηλεΐδῃ, ἔθελ' must therefore be read with synizesis, 211, 19.

278. ἀντιβῖν, violently, haughtily. || ἐπεὶ . . . . βασιλεύς. Jn. ἐπεὶ οὐποτε ἔμμορε ὁμοίης τιμῆς σκηπτ. βασι., ᾗ τε &c. Perf. ἔμμορε, sortitus est, cf. μέρομαι, 210, 91: ὁμοίης, = οὐχ ὁμοίης ἀλλὰ μεῖζονος. Cf. 5, 440, sqq. || ἔμμορε: nollem Buttmanus ind. verb. cf. μέρομαι huic formæ duplicem significationem perfecti et aoristi tribuisset; forma enim adversatur, nisi forte cum Heynio verbum μόρω et μορέω fingas, et tribus illis locis Homericis (præter hunc, Il. 15, 189, et Od. 5, 335) perfecti significatio optime convenit. Fortasse Buttman. addito σκποτε in illam opinionem adductus est; at hoc adverbium omnibus temporibus addi constat. Simillimus est locus, Il. 6, 124: σκποτ' ὅπωπα, quem nemo aoristum vocabit. Cf. Bernh., p. 379. *F.*



279. ὃ τε κ.τ.λ.: est epexegesis ad omnes reges, non ad solum Agamemnonem pertinens. *F.*

281. ἀλλ' ὅδε, *yet he nevertheless is*: the apodosis begins here. Cf. v. 83. *C.*

282. Ἀτρεΐδῃ, σὺ δέ. The Vocat. often thus precedes the personal pronoun of the second person, which is then usually followed by δέ. Gr. 1458, *t*, § 479, 5. Cf. 2, 344. Od. 3, 247. *C.* || “αὐτάρ stands as the Latin *autem*, where *enim* also might stand, cf. 2, 26; for the sentence contains the reason for which Agamemnon should repress his wrath: for he who prays thee is no common person, but even I, Nestor.” Nägelsb. *C.*

283. Ἀχιλλῆϊ μεθίμεν (= μεθεῖναι) χόλον. Ἀχιλλῆϊ = *is Achilles gratiam*: it is dat. of the person *for whom* Agamemnon is called upon to lay aside his wrath, v. 127. Cf. Horat.: *iras Marti redonabo*. *N.* Clarke wrongly translates: *precabor Achillem deponere iram*. *C.*

284. ἔρκος, *the bulwark*. The brave hero is the bulwark, the tower of his people. *C.* Simili metaphora Sarpedon, 16, 549: ἔρμα πόλεως (Trojæ), Ajax, Od. 11, 556: πύργος Ἀργείων vocatur, a Theogn. 234: ἐσθλὸς ἀνὴρ ἀκρόπολιν καὶ πύργον ἰὼν δήμεν, apud Alcæum (Schol. Æsch. Pers. 349): ἀνδρες γὰρ πόλεως πύργος ἀρήϊοι, Theron a Pindaro, Ol. ii. 6: ἔρισμα Ἀκράγαντος, Hector ab eodem, ibid. v. 82: Τρῳάας ἀμαχος ἀστραβῆς κίων, ab Antipatro Sidon. (Anthol. Pal. vii. 81): Θαλῆς, ἄκρον ἔρισμα Δίκας (ubi, cf. Jacobs.), ab Ovidio, Metam. 13, 280: *Grajum murus Achilles*; sic Hor. Od. ii. 17, 4: *Mæcenatem columen rerum suarum* appellat. Cf. Lobeck. Soph. Ajac. 159. Drakenb. ad Sil. Italic. xvi. 68. *F.*

286. ναὶ δὴ. With affirmative and negative particles δὴ = *profecto*. || κατὰ μοῖραν, *with propriety, as is right*. Schol., κατὰ τὸ προσήκον. *C.*

287. περὶ — ἔμμεναι, cf. 2, 258. *C.*

289. ἃ τιν' οὐ πείσονται δῖω = *in quibus rebus (ἃ) erunt, opinor, qui ei non pareant* (*F.*): τινά, acc. singular, *somebody* = *many a one*. *N.* Agamemnon here *implies* that he at least will be one such.

291. προθίουσιν, f. προτιθεῖσιν, from the primitive root *θει*: προτιθέναι, in this place, *to grant license, permit, allow*. *C.*

292. ὑποβλήδην, in interruption, 211. Cf. 19, 79. *C.*

293. ἦ γάρ, *yea, forsooth*, properly elliptical: *I have done right; for &c.* *C.*

294. εἰ δὴ — ὑπειξομαι, probably Ind. Fut. “*if indeed — I shall give way*.” Voss., in his Obs. p. 12, takes it for *ὑπειξομαι*. *C.* || πᾶν ἔργον, i. e. ἐν πᾶσι, cf. v. 289. *C.*

295. ἄλλοισιν δὴ, *others, whoever they may be; for the deter-*

*minative* δὴ heightens the proper notion of the word : hence it makes an *indefinite* more indefinite. C. || ταῦτ' : non pertinet ad certa jussa, quæ nulla pronuntiaverat Agamemnon, sed ad ea, quæ superiore versu ponuntur ; quo etsi una tantum res (τὸ ὑπείξασθαι) significatur, pluralis tamen ταῦτα ad illam unam rem relatus non debet offendere. Interpretandum igitur : *hæc impera*, ὧδε ἐπιτέλλειν, cf. ἐπιτέλλεσθαι, quod frequens in utroque carmine. F. || ἐπιτέλλεο, 210, 140, 1. || μὴ γάρ, in reference to ἄλλοισι, *order others in this way, for* [me thou shalt not command], *do not* [therefore] *order me*. C.

296. σὺ—βάλλεο σῆσιν, comp. Virg. Æn. iii. 388 : *Tu condita mente teneto*. This verse is often to be found in the Od. 11, 453. 16, 281, &c. βάλλεσθαι ἐν φρεσί, *to lay to heart*. C. ἐν φρεσί, not εἰς φρίνας, though βάλλεσθαι implies motion. Cf. Gr. 433, § 645 : and compare the Latin construction *imponere in aliquid re aliquid*. F.

297. μαχίσσομαι : οὕτως διὰ τοῦ η μαχίσσομαι, οὐ διὰ τοῦ εο μαχίσσομαι καὶ ἡ Μασσαλιωτικὴ καὶ ἡ Ἀργολικὴ καὶ ἡ Σινωπικὴ καὶ ἡ Ἀντιμάχου καὶ ἡ Ἀριστοφάνους. Schol. A. : ὁ μὲν Ἀριστοφάνης διὰ τοῦ η γράφει, ὁ δὲ Ἡρακλείων τὰ μὲν ὀνόματα διὰ τοῦ η, ὡς τὸ "μαχητὴς Τυδεύς" (Il. 5, 801) ; τὰ δὲ ῥήματα διὰ τοῦ ε καὶ τῶν δύο σσ, ὡς τὸ "Σολύμοισι μαχίσσατο" (Il. 6, 148) : ὁ καὶ ἄμεινον. Schol. BL. Similia Eust. Cf. ann. ad v. 153. Bähr. Herod. vii. 102. Nimium Aristarchi auctoritati tribuisse videtur Wolfius, ubicunque longa illa syllaba requiritur, recipiens longam vocalem. F. || κούρης, viz. on account of Briseis. Pope wrongly refers it to Helen. C.

299. τῷ : nusquam apud Hom. neque τίνι, neque τινί. Seherus quidem citat, Il. 16, 736 ; sed frustra illic τινί quæres. F. || ἀφέλεσθε : nondum quidem abstulerunt ; sed cf. de hac aoristi potestate, Matth., § 506. F. Gr. 750, § 403, 2. || γε, quod sequitur, potius ad ἐπεὶ referendum videtur, quam ad ἀφέλεσθε. F. || ἐπεὶ — γε, *idque propterea quod*. N.

300. τῶν δ' ἄλλων. The genit. depends on the τὶ following. C.

302. εἰ δ' ἄγε, *come, then*. According to Eustath. an elliptical expression : εἰ δὲ βούλει, ἄγε. Cf. 9, 46. Il. 9, 262 : εἰ δὲ, σὺ μὲν μὲν ἀκουσον. C.—It is so regular a form, that ἣν δὲ probably does not occur in Hom. ; just as in prose εἰ δὲ μὴ is more common than ἔάν δὲ μὴ even when ἔάν μὲν precedes. With ἄγε it had become a fixed form of *appeal*, in which δὲ had lost its adversative force. Thus it *begins addresses*, where no εἰ μὲν is conceivable, and even sometimes commences the apodosis. Il. 15, 685 : Ἀντίλοχ', εἰ δ' ἄγε δαῖτα, Διοτρεφές, ὄφρα πύθηται. Od. 4, 831 : εἰ μὲν δὲ θεός ἐσσι . . . , εἰ δ' ἄγε μοι καὶ εἰπὼν

διζυρόν κατάλεξον. *N.* Voss., in his Obs., considers εἰ or εἰ an old Ionic interjection, of similar meaning to the lengthened εἰα, like Virg. *Æn.* 4, 569, *εἰα age.* *C.*

303. ἐρωήσει, *shall flow*, as *Od.* 16, 441. Cf. Buttm. *Lexil.* 1, 69. *C.*

304. ὧς τῷ γ' — ἐπίεσσιν. Cf. Virg. *Æn.* 11, 445: *Illi hæc inter se dubiis de rebus agebant, certantes.* *Cl.*

305. ἀνοστήτην = ἀνεστήτην. — λύσαν δ' ἀγορ. A plur. is often thus with a dual, cf. 4. λύειν ἀγορήν, *to break up the assembly*; opp. ἐαθίζειν, *Od.* 2, 69. *C.* || παρὰ νηυσὶν Ἀχ., cf. v. 54. *C.*

306. νῆας ἰσας, Schol. *ισοροίχους, floating evenly*; the ships obtained this epithet, inasmuch as they are built equally stout on both sides, that so they may preserve their equilibrium. *C.* ἰση is wrongly explained as of the same signification with ἴσος and ἀγαθός. — The ships stood between the two promontories Sigæum and Rhæteum, probably in several rows one behind the other (cf. *Il.* 14, 30). Achilles had his ships in the foremost row inwards on the land side, on the right wing by Sigeum; the Telamonian Ajax, with his ships, occupied the left wing by Rhæteum (*Il.* 11, 6), and in the middle stood probably the Athenians: Agamemnon, Odysseus, and Diomedes, seem to have occupied the hindmost row. In front of the ships were set up the tents or camp-huts, cf. 14, 27, and foll.; comp. Köpke, in his Essay on "The Military Affairs of the Greeks in the Heroic Ages," p. 154. Thus Achilles passed from the place of assembly by Agamemnon's tent, cf. v. 54, back to his own ships, cf. v. 328. *C.*

307. Μενουτιάδῃ, i. e. Patroclus, son of Menætius, and friend of Achilles. *C.*

308. προέρω, poet. (ἐρύω), *to draw forwards, onwards*; spoken always of ships, a) From the shore into the sea, *εἰαθεῖ.* b) From the open sea to propel by rowing to the land, *ἡπυρόνδε*, *Od.* 9, 73. *Il.* 1, 435. *C.* προέρυσσεν on the principle, *quod quis per alium facit, id ipse fecisse putandus est.* *F.*

309. ἐς δ' ἐπίτας. In a continuous narrative, new particulars are very often connected with the preceding ones by *δέ*, comp. v. 43—49. *C.* || ἐς — ἐκρινεν, *selected them into the vessel*, = *selected* and placed them *in the vessel.* *C.* || ἐς — βῆσι, Schol. *ἐνέθηκεν.* *C.*

311. εἰσεν ἄγων: expectes aut ἀγαγών (ad navem) aut ἄζων (ad patrem Chrysen). Sic pæne semper Hom. ut aoristis verborum motum significantium addat participia prææs. φέρων vel ἄγων, rarissime ἐνείκας vel ἀγαγών. Cf. 2, 558. Additum autem participium, quo haud ægre careas, referendum ad Homericæ descriptionis singula actionum momenta enumerantis

ubertatem. *F.* || εἶπεν, collocavit [202]. *C.* || πολύμητις, the very wise. Ulysses (Odysseus) is called so because of his prudence in counsel. *C.*

312. ἐπιπλέω (πλέω), to sail over, to navigate, with accus. cf. ~ ἄλμυρόν ὕδωρ, Od. 9, 227. (Only pres. and imperf., and in addition from the Ion. form ἐπιπλώω, pres., aor. 1. and aor. 2.) || ὕγρὰ κίλευθα [148], the wet paths (= watery ways), poet. from sea, in reference to the track of mariners, cf. Od. 3, 71. *C.*

313. ἀπολυμαίνεσθαι, i. e. to put away from oneself the λύματα, sordes. "This is by no means a mere medicinal measure, but a symbolical putting away of the guilt, which through Agamemnon's transgression was brought upon the army also, and on account of which it was attacked by the pestilence. The guilt ceases with the propitiation of the god, which has already commenced; and in consequence it is represented as pardoned on his side; and now also those who had been involved in it, and were fallen under punishment, may wash themselves clean." *Wolf.* *C.* || ἀνωγεν, 210, 21. (Buttm. Lex. i. p. 295, assigns it to an old theme ἀγγω, related to ἀγγέλλω: according to others, an old perf. from ἀνάσσω.) *C.*

314. ἄλς prius mare significasse videtur, quam salem, quem ex mari tantum veteres sibi parasse verisimile est ex Odys. 11, 122, seq. coll. Eust. p. 1542, 30. id quod propter Passovium et alios lexicorum conditores monemus. *F.* || λύματα, the unclean water, was to be carried and thrown into a river or the sea; in default of both, it was to be buried in the earth. Comp. Paus. Corinth. 29. *C.*

315. ἔρπον (210, 59): as facere (and operari) = sacrificare in Lat. || τελέεις, εσσα, εν (τελέω), complete, perfect, like τέλειος, spoken of victims: τελέεσσαι εκατόμβαι, perfect hecatombs (either full in number, or in which the animals were without blemish). Od. 4, 582: τελέεντες οἰωνοί, perfect birds of omen, which give sure omens. H. Merc. 544. *C.*

316. παρὰ θιν' (= θίνα), along the shore. *C.* || ἄλ. ἀτρυγέτωιο, of the sea, where there is nothing to reap or crop (τρνγᾶν), waste, barren. So Hom. calls the ether also, 17, 425: "It is the first child-like fancy of a people that compares earth with water and air."—*W.* *C.*

317. κνίσση — ἐλίσσομένη περὶ καπνῶ. The steam of the fat rolls forth, not about the smoke, but in the smoke; for περὶ denotes also the staying within the compass of an object. *Nägelsbach.* *C.*

318. πένομαι, depon. only pres. and imperf., to earn one's support by labour; hence gener. 1) to labour, to be employed, Il. 1, 318. Od. 10, 347; περὶ τι, about any thing, Od. 4, 624.

2) Trans. to *prepare, to make ready*, with accus. espec. *δαῖτα*, *δείκνυν*. C.

319. *ἔριδος, τήν*. *Τήν* is unnecessarily explained by *καθ' ἣν*, in *quod minatus erat*; *ἐπαπειλεῖν τι τινι* is to threaten one with a thing. C.

320. *Εὐρυβάτην*. The Scholiasts take notice that the herald of Ulysses also was named Eurybates.—V. C.

321. *ἔσαν*, 201. || *δορυρῶ θεράποντε*. The heralds were most respectable royal servants, and even of noble and often of royal blood. [They receive as epithets, *ἀγανοί*, Il. 3, 268: *θείος*, Il. 4, 192.] Their office was to convoke assemblies, and to preserve order in them. In war they were employed to treat with the enemy; in time of peace all care of sacrifices and sacrificial feasts devolved upon them. As an ensign of office they carried a sceptre, and were under the immediate protection of Jupiter, *Διὸς ἄγγελοι*, *Διὶ φίλοι*, Il. 1, 334. 8, 517. [They placed the sceptre in the hand of one about to speak in the assembly; they waited at royal meals.] C. || *δορῆρός, ἡ, ὅν* (*δορύνω*), *busy, quick, fleet, hasty*, epith. of *θεράποντες* and of *ταμίη*, Il. 6, 381. Od. 1, 109. C. || *θεράπων, οντος, ὁ*, is distinct from *δοῦλος*, and signif. a *voluntary servant*, not merely of free birth, but often of noble descent; thus Patroclus is *θεράπων*, the comrade of Achilles (16, 244); Meriones of Idomeneus (23, 113); all heroes are called *θεράποντες Ἀρης* (2, 110); and especially those attendants of heroes who guide the horses, charioteers, *ἡνίοχοι θεράποντες* (5, 580). In the Od. the *θεράποντες* perform duties of various kinds in the house (Od. 1, 109); however, they are always like the squires of knights, of noble descent, as Eteoneus, Od. 4, 22 (from *θέρω*, *fovere*, prop. to give any one up to service). C.

322. *ἔρχεσθον κλισίην*. Verbs of *going, coming*, &c. often have the accus. of the place without a preposition. C. || *κλισιήνδε: ταῦτόν κλισία τε καὶ σκηνή*, πλὴν ὅσον ἡ μὲν κλισία μιμεῖται πως οἰκίαν, πύλας τε ἔχουσά τινας, καὶ μοχλὸν ἐπὶ ταῖς πύλαις, ὅποια καὶ ἡ τοῦ Ἀχλλέως κλισία φανήσεται (Il. 24, 448, seq.) ἡ δὲ σκηνή οὐκ ἀπὸ ξύλου ἐξ ἀνάγκης μόνον, ἀλλὰ καὶ ἀπὸ συνδόνων ἢ πύλων ποτὲ συνίσταται. Cf. Heyn. Excurs. xvi. Æn. i.: Multum a veteribus laboratum in hoc vocabulo, ita ut Dorotheus, Ascalonita teste, Schol. B. ad Il. 9, 90, totam vitam consumpserit ad explicanda vocabula κλισία et κλισίον. F.

323. *χειρὸς ἐλόντ' ἀγέμεν*. Cf. *ὅν κεν ἐγὼ δῆσας ἀγάγω*, 2, 231. In Latin we must say *manu prehensam ducere*; *vinculam ducere*. N. || *ἀγέμεν*, i. e. *ὥστε ἀγειν*. C.

324. *εἰ δέ . . . δώρῃσιν*, 205. || *κε* — *ἔλωμαι*, cf. v. 137. C.

325. *σὺν πλείονεσσιν*, i. e. *ἀνδράσι*, with *more than I now send*.

The Scholiast wrongly supplies *επήμασι*, as if Agamemnon meant to fetch away Briseis and somewhat more besides her. C. || *ρίγιον*, 152.

326. *πρόει* (*misit*, 201) = *ἐπιτέλλων*. See on v. 134, and below, 379. But in our passage the impf. has the force of a *pluperf.*: for it is wrong to think that he *went on charging them* as he put them on board. N.

327. *αἰκόντες*: *εἰκότως* καὶ τὸν Ἀγαμέμνονα γὰρ δεῖδοικασι, καὶ πρὸς δὲ ἀποστέλλονται. Schol. D. Cf. subsequentem narrationem, v. 331. Benth. adscripsit: "Nisi *αἰκόντες* fuit, ut βῆ δ' *αἰκίων*, v. 34." Non male! — But compare line 330. F. || *βάτην* = *ιβήτην*, 210, 28. C.

330. οὐδ' ἄρα. "Dicitur hoc: *nec rebus ita comparatis hos conspicatus letatus Achilles est.*" Kl. It was not natural under the circumstances that he should be glad to see them. Cf. Virg. *Æn.* vi. 392: *Nec vero Alciden me sum letatus euntem accepisse.* C.

331. *ταρβήσαντες* = *confusi*; they had been thrown into a state of confusion (*aor.*); but *αἰδομένω* denotes a continued state. N.

332. οὐδὲ — *προσιφώνεον*. "*Silentio isto significantius, quam, alio sermone potuissent, et Agamemnonis honori et Achilles et suæ etiā ipsorum salutis consulunt.*" Cl.

334. *χαίρετε*, "Joy be with you! hail!" V.; the usual formula of salutation on coming and going, cf. *Od.* 5, 205. C. || *Διὸς ἄγγελου*. Heralds are called messengers of Zeus, because they, as servants of the kings in messages and public assemblies, were thought to stand under the special protection of Zeus. Cf. Köpke on "The Military Affairs of the Greeks," p. 254, ff. C.

337. *Πατρόκλεις*, vocative of the collateral form *Πατρόκλεις*. C.

338. τῷ δ' αὐτῷ, not *idem*, but (*hi ipsi*) they themselves. C. || *μάρτυροι πρὸς θεῶν*, with the gods and men, i. e. acknowledged as witnesses on the part of the gods and of men. C.

340. τοῦ [§ 444, 47] *βασ. ἀπ.*: agnoscenda in τοῦ vis demonstrativa (sicut 2, 275; 21, 317, τὰ τεύχεα καλὰ. *Od.* 9, 378, ὁ μοχλὸς ἰαΐνους), quæ nisi inesset, adjectivum medium teneret locum inter articulum et substantivum. Quanquam hujus constructionis (τοῦ ἀπην. *βασιλ.*) apud posteriores legitimæ, apud Homerum sicut reliquus articuli usus, exempla rariora. Duplex autem, si recte usum observavi, eorum genus; alterum, ubi adjectiva sunt pronomina, velut τῷ ἐμῷ θυμῷ, τὸ σὺν μένος, τῶν ἄλλων Δαναῶν, &c. alterum ubi substantivum est nomen proprium, velut ὁ κλυτὸς Ἀχιλλεύς, ὁ γλῆμων Ὀδυσσεύς, τὸ Πηλεογικὸν Ἄργος. Sed multo rariora, qualia τῶν προτέρων ἐτίων, *Il.* 11, 691. τὰ μακρότατ' ἔγχε', 14, 373. τὸν δεξιὸν ἵππον, 23,

336. Corrige igitur, Thierach. l. c. 23 : qui talia Epico sermoni prorsus abrogat. *F.* || ἀπηνός : notat σκληρόν καὶ ἐναντίον πρὸς τὸν ἐπηή. Eust. Vocabulum incertae originis, neque enim etymon ἰός, neque ἀπὸ αἶνον probabile est. Ante Wolfium colon ponebant post ἀπηνός, ita ut ab εἰ ποτε iusjurandum ipsum inciperet, apodosis autem abesset schemate aposiopesis. Sic Herm. Vig. p. 870. Sic Vossius quoque in Germanica interpretatione. At recte a Wolfio opponitur, neque δὲ neque δὴ illi interpunctioni et interpretationi convenire. *F.* || εἰ ποτε δ' αὖτε = δὴ αὖτε (not δέ), *if ever again*. The heralds are to be his witnesses *if* ever his services are wanted : the implied meaning being, that *those services will be withheld* ; the testimony of the heralds to the insult offered him will *justify* his withholding his assistance. Voss. (Obs. p. 15) supplies τοῦ ὁρκου τὸ μάρτυροι, and begins with εἰ ποτε a new sentence, to which the apodosis is omitted. "The heralds shall be witnesses of this oath ! If I am ever again wanted to ward off evil, then . . . ! Every one supplies in thought what is unmentioned : then shall follow what he has deserved of me, the madman." On εἰ with the subjunct., cf. Gr. 1294, § 854, Obs. C.

341. χρεῖω : the Epic form of χρεῖω, gen. χρεϊός, dat. χρεῖω, *need, want of* ; hence *distress*. Homer does not use the form χρεῖω, except in the elliptic usage, where ἰκάνει or ἔχει (Herm.) is understood, as τίπτει δέ σε χρεῖω ; &c. || αἰκία, αἰκίης, ἴς, gen. ἴος, poet. for αἰκίης = αἰκίλιος, *unseemly, shameful, contemptible* ; νόος, Od. 20, 366 : λοιγός, πότμος, cruel suffering, end, Il. 1, 341 : ἔργον, an unseemly deed ; often in the plur. μισθός, pitiful wages, Il. 12, 405. C.

342. ἦ γάρ. This asseveration implies that the madness of Agamemnon consists in his not foreseeing that the time would come when the assistance of Achilles would be indispensable. || ὀλοῖσι (cf. 67 and note), adopted by Spitzner from the Venetian MSS. ὀλόος, *destructive, ruinous, &c.* (ὀλλύναι.) || θύειν, intrans. *to move violently, to rush on, to roar, to flow*. a) Spoken of wind, rivers, floods, &c. b) Of men, generally, *to rage, to storm, to rush boisterously on*, φρεσὶ : ἔγχει, dat. instrum. Il. 11, 180. 16, 669. (In this meaning θύω has always ὕ, and also in θύειν, *sacrificare*, except in the trisyllabic cases of the part. pres. θύων, see Spitzner, § 52, 4.) C. Passow considered both verbs to be *one*, with the original meaning of *burn* ; that of *sacrifice* being derived from the trans. notion ; that of *raging, &c.* from the intransitive one, of *burning up, firing or flaring up*.

343. οὐδέ τι οἶδ' = *and has no knowledge how to —* (is utterly unable to —) : || νοῆσαι πρόσσω καὶ ὀπίσω (= πρόσσω καὶ ὀπίσω), i. e. to comprehend the *future consequences of past events*.

344. ὅπως . . . σοὶ μαχέοντο, so far *safe*, as a valiant champion could make them. Since ὀδὲ has the meaning of a present, the subjunctive would be expected; but the *optative* may be defended, on the principle that the speech belongs to the *obliqua oratio*, Achilles referring the effects of such knowledge (had it been possessed) to the mind of Agamemnon. But another great objection is, that the third pl. of the opt. pass. or mid. ends in *οιᾶτο* in Homer, never in *ειντο* (*F.*). Thiersch wishes to read *μαχέονται* as fut. indic., which with ὅπως would be quite correct. Bentley approves of Barnes's emendation *μαχέοιαι*; but Spitzner and Bekker both retain *μαχέοντο*.

345. ἐπεκτιθέτο. Cf. v. 218, *supra*.

348. Non articulus, sed quasi prævia subjecti annuntiatio, cujusmodi exempla, v. 380, 383, 391, 409, &c. *F.* || *ἄεκουσα*, from her affection for Achilles.

349. δακρύσας. Achilles did not weep on account of parting from his Briseis, but on account of the affront, that his honorary gift had been taken from him, cf. v. 355. Tears were for Homer's heroes nothing dishonouring, for they often expressed their pain and their grief, cf. 7, 426. 10, 378. *K.* Verissime Lessingius in Laocoonte heroum Homericorum facta quidem sæpe hominum conditionem excedere, mores autem sensusque vere humanos esse observavit. *F.* || *ἐτάρων* — νόσφι λιασθείς. Connect *ἐτάρων νόσφι*, comp. 11, 80. *F. C.* Properly νόσφι must be considered *doubled*: *ἐτάρων νόσφιν ἔξερο*, νόσφι λιασθείς. *N.* *λιάζομαι*, to withdraw oneself, retire, is usually construed with a prep. or adv., cf. 21, 255. 23, 231. *Od.* 5, 462. *C.* Virgulam, quam Wolfius post *ἔξερο* posuit, delevimus, quippe quæ intellectum impedire videretur. *F.* || λιασθείς: quomodo ex primitiva notione hujus verbi, quam κλίνειν interpretantur Grammatici, orta sit duplex significatio *separandi* et *cadendi*, ostendit Buttm. *Lexil.* i. p. 72, seq. Cf. *Herm. Eurip. Hecub.* 96. *F.*

350. θιν' ἔφ', i. e. ἐπὶ θίνα, on the strand, not θιν': for it is the accus., with which ἐπὶ belonging to ἔξισθαι is construed. Cf. 8, 442, (also ἔξ. ἐπὶ τινι, *Il.* 8, 74.) *C.* || ἄλδς πολίης. By the shore the sea is πολίη, hoary with foam; further out its waves are dark like wine, οἶνολφ, cf. v. 482. *V.*

351. χεῖρας ὀρεγνόνς (210, 110): εἰς ἄλα understood. Achilles stretches his hands towards the sea, where his mother (the sea-goddess, *Thetis*) dwelt. *C.*

352. μινυνθάδιόν περ. μινυνθάδιος, ον (μίνυνθα), compar. μινυνθαδιώτερος, lasting a short time, αἰών, short-lived. *C.* || *πέρ* — *πέρ* are used correspondingly. *C.*

353. τμήν περ. The first περ signifies *very*, as v. 131; the second *at any rate then*, or, *at least then*. We must not suppose



any real *difference* of meaning: the force given to *μυνυθάδιος* and *τιμή* is, that each must be taken in its *full extent*: as the short period of his earthly existence is to be taken strictly (admitting of no *extension*), so the honour by which it was to be compensated must also be taken in its strict sense (admitting of no *diminution*). For Achilles was destined an alternative of fates; either long life without fame, or a short life with eternal fame, cf. 9, 410. C. || ὀφελειν, *debebat*, 210, 113. C. || ἐγγυαλίξω (γύαλον), fut. ἐγγυαλίξω, aor. 1. ἐγγυάλιξα, prop. to give into the hand; hence, to give up, to communicate, to bestow, *τι τινι*: σκῆπτρόν τινι, Il. 9, 99: *τιμήν, κῦδος, κέρδος*: *τινά τινι*, to give any one to one, Od. 16, 66. C.

354. τυτθόν. Schol. *ὀλίγον*.

356. ἀπούρας, Ep. partcp. to the defective ἀπηύρων, = ἀφελόμενος. C. 210, 23, foot-note.

358. ἐν βένθεσσιν. In the depths of the sea are the dwellings of the sea-gods, cf. 13, 21. C. || παρὰ πατρὶ γέροντι, Nereus, son of Pontus, and spouse of Doris, cf. Hes. Theog. 233, ff. C.

359. ἥδ' ὀμίχλη, like a mist, i. e. as a mist-cloud arises from the sea, or, concealed in a mist. Cf. 5, 185, 186. 15, 308. K.

361. κατέριξεν, Ep. = κατάρριξεν, *demulsit*. This verse often recurs, 5, 372. 6, 485. C.

362. τί δέ σε φρ. ἴκ. πένθος, double accus., cf. v. 236. C.

363. ἵνα εἶδομεν = εἰδῶμεν, *ut sciamus*, for which reason some, e. g. Thiersch, would have εἰδόμεν paroxytone (210, 50, bottom of page). C. So Götting. F. adds as a reason, that in all probability the ancients distinguished εἰδομεν (*vidimus*) from εἰδόμεν (= εἰδῶμεν, *sciamus*) by their pronunciation.

365. τίη; *why then?* an Ep. form from *τι*; Cf. ἐπιμή. C.

366. ἐς Θήβην. The city *Thebe* lay on the border of Mysia, on the mountain Placus (thence Ὑποπλακίη), in the district afterwards called *Adramyttēnē*. The inhabitants were *Cilicians*, cf. 6, 395. 415. C. || ἱερὴν πόλιν. The poet calls countries, cities, islands holy, inasmuch as they stand under the protection of a god, cf. Od. 1, 2. C. || Ἡερίωνος, Eëtion, father of Andromache, was, along with his sons, slain at the taking of this city, cf. 6, 395. C.

368. εὖ = καλῶς, i. e. according to merit and equity. C. || μετὰ σφίσιν, *inter se*.

369. ἐξ δ' ἔλον, κ. τ. λ. as a γέρας *præcipuum* (N.). Hence *ἐξαιρέτος, eximius, præcipuus*.

372—379. The whole passage from 366—392 is by several grammarians unjustly rejected, because much of it is repetition. Cf. 1, 13—16. 22—25. Such literal repetitions are, however, characteristic of the simple unstudied language of nature

(cf. the Bible, e. g. Gen. i. 31), as is proved by the way of speaking among men not scientifically trained. Cf. Cammann, p. 81. *C. και πρὸς εἰδότας ἔθος λέγειν ἐπικουφίζοντας τὴν ἐδύνην*, Schol. Bl.; a doctrine which Näcke has illustrated by instances from the Tragic writers. *Prælect. Bonn. 1823, April. F.*

382. οἱ δὲ . . . the pronoun *passing* into the article. || *νό* (211) denotes the *immediate following* of this consequence, = *as one may suppose*, Hartung, ii. 98, sqq. Cf. ll. 22, 405: ὡς τοῦ μὲν εἰκόνιτο κάρη ἅπαν' ἢ δὲ νῦ μήτηρ τῶλε κόμην. *N. Cf. v. 414.*

383. *ἱκασύτεροι*, fast one upon another, in heaps, in numbers (153), cf. 4, 423. *C. || κῆλα*, v. 53.

384. *πάντῃ* (*πάντῃ*, *B. N. F.*: contra *S. Bk.*), the *terminus ad quem*, further explained by *ἀνὰ στρατόν*. *N. || ἄμμι*, Dor. = *ἡμῖν*. 157.

385. *θεοπροπίας*, v. 85. *C. || ἱκάτω*, i. e. which Apollo reveals to him. *C.*

388. *ἠπειλήσιν μῦθον*. The cæsure after two spondees produces a very heavy line. Obs. *ἀπειλεῖν*, here = to speak threateningly; not from any change of meaning in the verb, but because *ἀπειλεῖν μῦθον* is used as a *condensed* expression for *uttering a threatening speech*. *δ δὴ . . .*, which is already executed or acted upon.

389. *ἰλίκωπες*, cf. v. 98. *C.*

390. *ἀνακτι*, Apollo. *C.*

391. *τὴν δὲ*. The article often stands thus, separated by the verb from its substantive, as an introductory announcement of the object. *C. || ἔβαν* = *ἔβησαν*. *C.*

393. *εἰ — γέ*, at least if. *C. || περίσχειο*, Schol. *βοήθησον*: *περιέχεσθαι* τινος (construed with gen. like *ἔχεσθαι*, and other of its compounds. *F.*), to *encompass* one, to *protect*, *screen* him, cf. Od. 16, 300. *C. || ἔηος*, not *ἔηος*, for it is the genit. of *ἔς*, *noble*, *brave* (149). Cf. Buttm., § 58, p. 89, and Lexil., p. 246. *C.* (Bekker, as quoted by Sp., had shown that analogy requires either *ἔηος* or *ἰοῖο*. I don't know why he afterwards adopted *ἔηος*.)

394. *λίσαι*, 210, 78. The *α* of *Δία* is lengthened by the *arsis*, favoured by the facility with which the liquids are doubled. *F. || εἰ ποτε δὴ*, cf. v. 40, and infra, 503. *C.*

395. *ὤνησας, juvasti, delectasti*. 210, 106. || *ἡ ἔπει ἡὲ καὶ ἔργω*, as a proverb, by word and deed, cf. v. 77, 503. *C.*

396. *πολλάκι γάρ σο*. The pron. *σίο* is used with emphasis, and therefore, according to the grammarian Herodian and others, should retain the accent. So Heyne, Spitzner, Crusius. Cf. Th. § 205, 15. Construe *πολλάκι ἄκουσά σο εὐχομένης*. *C. || πατρὸς ἐνὶ μεγάροισι, ἡμοῦ* understood. *C. || ἐνὶ μεγάροισιν*:

Phthiæ. Miro errore inductus Köppen. cogitavit de Thetidio, Thessalicâ urbe. F.

397. ὅρ' ἔφησθα. W. compares the Latin: *Audivi ex te quum diceres, &c.*

399. ξυνδῆσαι. In the Iliad H. always uses the (Attic) form ξυν- (not συν-) δῖω, to bind, to fetter.—Hanc fabulam veterum interpretum complures, maxime qui Stoicæ disciplinæ se ad-dixerant, ex recentioribus Koeppenus, Kannius, Hermannus, Welckerus, physica vel allegorica ratione interpretantur, quæ interpretatio num vera sit, semper sub iudice lis erit. Exempli causa adscribimus, quæ Schol. BL. habent. Δία φησὶ τὴν ἀκρατον θερμασίαν, τὴν καὶ τοῦ ζῆν καὶ τοῦ εἶναι ἡμᾶς αἰτίαν, Ποσειδῶνα τὸ ὕδωρ, Ἦραν τὸν ἀέρα, Ἀθηνᾶν τὴν γῆν, Βριάρεων τὸν ἥλιον (πάντων γὰρ τῶν ἀστρῶν φωτεινότητός ἐστι) θέτιν δὲ τὴν θέσιν καὶ φύσιν τοῦ παντός· τοῦ ἡλίου τοίνυν ἀφισταμένου ἐπὶ τὰ μεσημβρινά, ψύξεως γινομένης ἐν τοῖς καθ' ἡμᾶς μέρεσι, συμβαίνει τὸν ἀέρα, φύσιν ἔχοντα μεταβάλλειν εἰς ὕδωρ, τότε μάλιστα ἐξυγραίνεισθαι πλεον καὶ δυσχείμερον γίνεσθαι. Ποσειδῶνα οὖν καὶ Ἦραν καὶ Ἀθηνᾶν διὰ τοῦτο βουλομένους συνδῆσαι τὸν Δία φησὶν, ἐμφαίνων, ὡς ἔφην, τὴν χειμερινὴν κατάστασιν, ἐν ᾗ συμβαίνει τὸ ψυχρὸν ἐπικρατέστερον εἶναι τοῦ θερμοῦ· ἀλλ' ἡ θέτις ἀνάγκουσα τὸν ἥλιον ἐπὶ τὰ βόρεια φαίνεται ὥσπερ βοηθοῦσα τῷ Διὶ· εἰκότως δὲ ἐκατόγχειρον τοῦτόν φησιν, ὅτι πάντα τρέφει, καὶ φύει, καὶ αὖξει, καθάπερ πολλαῖς ὁμοῦ χερσὶν ἐργαζόμενος· οὐ πατρός δὲ ἀμείνων, τοῦ Διός. Sic BL. Similia apud reliquos. Quicquid est, hoc tamen pro certo affirmari licebit, Homericis carminibus ipsis nullum præsidium præberi istiusmodi interpretationis, et rem tanquam vere gestam tradi a poeta, allegoricam autem interpretationem sero demum Græcis placere cœpisse. F. || Ὀλύμπιοι, i. e. the gods of Olympus. C.

401. ὑπελύσας (= ὕσω) δεσμῶν, *didst deliver him from his bonds* (gen. separativus).

402. ὤκα (ὥκός), *celeriter*. || ἐκατόγχειρος is an ἄπαξ λεγόμενον. ἐκατόγχειρον, *the hundred-armed*. According to Hesiod, Theog. 149; Apollod. 1, 1, there were three of these hundred-armed giants, Cottus, Gyes, and Briareus. C.

403. δὲν Βριάρεων — Αἰγαίων'. He of the hundred arms was named in older poems Briareus (i. e. the Strong), in later ones Ægæon. Homer introduces double names for several objects, one of which names he ascribes to the gods, the other to men; cf. 2, 213. 14, 291. 20, 74. A Schol. to Il. 20, 74, quite rightly explains the speech of the gods as being the oldest speech. In Hesiod, Briareus is the son of Uranus and Gæa, to whom Poseidon gave to wife his daughter Cymopolea: he does not mention the name Ægæon. In the Schol. to Apollon. 1, 1167, Ægæon is a son of Gæa and Pontus, and dwelt in the

sea. Ovid also (*Metam.* ii. 9) names him among the sea-gods. Since Homer makes him to be fetched, by means of Thetis, for the defence of Zeus, and calls him stronger than his father, he seems rather to recognize this latter parentage. V. So *Crusius*; but in the opinion of Nägelsbach, αὔρε proves that H. considers Ποσειδῶν his father: as Poseidon, with the other gods, had shown himself stronger than Zeus, so Briareus, on the other hand, had shown himself stronger than Poseidon. The difficulty in this explanation is, that it was only when aided by the other gods, that Poseidon was stronger than Zeus. || ἀνδρες δὲ τε. Nägelsbach says: "We have here particles united that are in their nature exactly opposed; for δὲ (μὲν — δὲ) is the mark of *separation* and *opposition*: τὲ (τὲ — καὶ) that of *union*. But *opposition* is inconceivable without an *opposed* object. *Great* is only *great*, because another object is *little*. Every *opposition* at once *separates* and *unites*. This *connexion*, which to our feeling is already involved in every particle that denotes *opposition*, Homer endeavours to mark externally, by appending to it τὲ. We may in the passage before us express the force of the two particles δὲ τε by a circumlocution of this kind: "The gods name the giant Briareus, men they also name him, but name him Ἐγῶν." Cf. Il. 2, 814, and the remark on 406 just below.

404. γάρ refers to ἐκατόγχιμος (N.), to καλίσσα (S.). This myth of the chaining of Zeus is different from the Titanomachia, in which all the Olympic gods were on the side of Zeus. Clarke, Heyne, and others, found signified in this myth the strife of the elements, and various phenomena of nature. C. || βίη, according to Aristarch. βίην: but cf. 3, 431. 11, 787. C.

405. κῦδ' αἶ γαίῳ, exulting in the fame of his deeds. Γαίῳ (only in this form and phrase, which Hom. often uses about the gods, cf. 5, 906. 8, 51) is related to γάννυμαι and γηθῆω. Κῦδος relates to warlike glory: often to the consciousness of possessing might or glorious strength. C.

406. οὐδὲ ῥ' ἰδῆσαν: δια understood. Voss. wishes here, as in 2, 708, to read οὐδὲ τε ἰδῆσαν. C. || ῥέ (weakened, according to Hartung, from ῥῆ) denotes principally in Homer the *correspondence* and *equal validity* of two clauses: = a weak 'so.' When οὐδὲ τε follow a *negative*, they indicate that the *denial* is expressed with the same *force* or *certainty* as the preceding statement: if they follow an *affirmation* (as here), they place the denial of the second clause on the same footing of certainty as the affirmative of the first: here = *ut illum metuebant, ita nec Jovem vinciebant*. Cf. (for the latter usage) Il. 2, 179; 12, 106, &c. N.

407. λαβὲ γούνων : μὴν understood, as 2, 319. Suppliants embraced with one hand the knees of him whom they supplicated, and with the other hand touched his chin. Cf. v. 500. C.

408. αὶ εἰν πως, *if by any means*. Cf. v. 99. C. || ἐπὶ Τρ. ἀρῆξαι, tmesis from ἐπαρῆξαι Τρ. C.

409. τοὺς δέ. Cf. v. 390. C. || κατὰ πρύμνας. In landing they turned the ships, and drew them ashore stern foremost, comp. Virg. *Æn.* vi. 3: *Obvertunt pelago proras et litora curvae prætexunt puppes*. C. || ἔλσαι (v. εἰλω or εἰλιώ : 210, 51), Apoll. συγκατακλῖσαι, *to shut or hem in*. Cf. Buttm. Lexil., p. 254. C.

410. ἵνα π. ἐπαύρωνται βασιλ. ἐπανρίσκεισθαι τινος, *to enjoy, have the benefit of one*, is here used ironically, as 6, 353. C. 210, 55.

412. ἦν ἄρην, *his infatuation, his crime*. Buttm. Lexil., p. 5, sqq., attempts to prove that *harm, injury* is the only *primary* meaning of this and the kindred words; that of its happening through the agent's own *fault or imprudence* being *often*, but not *necessarily* or *always* implied. || ὄρ', i. e. ὄρε. Cf. II. 8, 406. N.

414. τί νυ; = *quidnam?* Hartung (ii. 101) considers the particle as related to *nempe*, and derived from the same root. He also observes that it may be connected by means of ὄνυμα with *nam* (*name-ly*); or, as he elsewhere expresses it (in his *Gr.*, p. 305), is used by the Epic poets in the sense of *δήτα* and *δήπου*, particles which are unknown to them. Cf. 211. || αἰνά, i. e. αἰνῶς, ἐπὶ κακῷ, *to unhappiness*. Cf. v. 418, κακῷ αἴσγ. C.

415. αἰθ' ὄφελος = *utinam*. 210, 113. Schol. says: φησι δὲ ὅτι προεθέμην ἂν σὲ ἀπρακτον βίον ζῆσαι. This is incorrect: the wish is not παρὰ νηῦσιν ἦσθαι, but ἀδάκρυτον καὶ ἀπῆμονα ἦσθαι. N.

416. ἐπεὶ νυ, *since, seeing that*. C. || αἶσα, your allotted term of life, your life. C. || μίνυνθά περ, οὐ τι μάλα δὴν. In ancient speech the same thought is often expressed, first affirmatively, then negatively [cf. 3, 59]. The adverbs are here, as often, put adjectively, as ὥς for τοῖος, 4, 319. C. To speak more accurately, they are used *predicatively*, *Gr.* 637, § 375, 3; so in Latin, e. g. Ter. *Heaut.* I: *nuper notitia admodum est*. F. || πέρ, *valde*. N.

418. ἐπλεο, *thou art; properly, thou becamest, and still art*. This imperf. has commonly the signification of the present. C. *Od.* 2, 363: τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα ἐπλετο; N.—Quamquam hoc ipso loco ut v. 506 et alibi sua imperfecto (an aoristo?) notio servari potest, dummodo verbo πῆλσθαι non solum ea quæ *sunt*, sed etiam quæ *fiunt*, signi-

ficari sumamus, cujus generis manifesta exempla habemus, II. 13, 632. Od. 1, 393. 13, 60, ut taceam de aliis, a Dammio citatis, plus minusve ambiguis. *F.* ||  $\tau\tilde{\omega}$  =  $\delta\dot{\iota}\delta$   $\tau\acute{o}\upsilon\tau\omicron$ . *C.* ||  $\kappa\alpha\tau\tilde{\alpha}$   $\alpha\dot{\iota}\sigma\alpha$ : ut 5, 209. 16, 441. 22, 477. Od. 19, 259. Dammio *ablativi* significationem statuit; imo his dativis significari videtur *conditio* ac *finis*, ad quem quis sive destinatus est sive aliquid facit. Cf.  $\alpha\lambda\acute{\alpha}$ , v. 414. *F.* ||  $\epsilon\nu$   $\mu\epsilon\gamma\acute{\alpha}\rho\omicron\upsilon\sigma\iota\nu$ : additamentum tritissimum in utroque carmine, quando agitur de liberorum partu, educatione, de nuptiis, morte aliisque de rebus, quæ ad privatam hominum vitam pertinent, ad nostrum sensum sæpe illud supervacaneum. *F.*

419.  $\tau\epsilon\rho\pi\iota\kappa\epsilon\rho\alpha\dot{\iota}\nu\omega$ . Zeus rejoices in his lightning, as Briareus above in his strength (v. 405), because it is only through the possession of it that he rules over gods and men.—*K. C.* ||  $\tau\omicron\iota$  is a *dativus commodi*, in your favour, for your satisfaction. *N.*

420.  $\acute{\alpha}\gamma\acute{\alpha}\nu\eta\phi\omicron\nu$ , fully snowed over, snow-clad. This epithet and  $\nu\phi\acute{o}\epsilon\iota\varsigma$  are often given by the poet to Olympus; and according to the assertion of modern travellers, the peak of Olympus is never free from snow. The contradiction, in which the representation of an eternal spring on Olympus in Od. 6, 44, appears to stand with this epithet, arises thus; that the poet takes Olympus here as a mountain, and in the Od. as the superterrestrial seat of the gods. Cf. Cammann, p. 157. *C.*

423.  $\epsilon\varsigma$   $\omicron\kappa\epsilon$   $\mu\epsilon\tau'$   $\acute{\alpha}\mu$ .  $\Lambda\dot{\iota}\theta\iota\omicron\pi\tilde{\eta}\alpha\varsigma$ . "The earth was thought a flat under the vault of heaven, with the stream of Oceanus running round it." In the furthest south, from east round to west, dwelt the Ethiopians, innocent favourites of the gods, like other fabulous folks. Cf. Od. 1, 23. 4, 83.—According to Zoega, he calls the Ethiopians  $\acute{\alpha}\mu\acute{\upsilon}\mu\omicron\nu\epsilon\varsigma$ , *innocent, blameless*; probably for the like reason that he elsewhere calls certain Scythians  $\delta\iota\kappa\alpha\iota\omega\tau\acute{\alpha}\rho\omicron\upsilon\varsigma$   $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$ , viz. from the obscure notion that mankind has in all times had of the innocence and justice of half savage and little known people, unless possessed with the opposite supposition, belief in their utter savageness. Cf. Volcker, p. 90. *C.* ||  $\Lambda\dot{\iota}\theta\iota\omicron\pi\tilde{\eta}\alpha\varsigma$ , from  $\Lambda\dot{\iota}\theta\iota\omicron\pi\epsilon\acute{\upsilon}\varsigma$ , 148. Cf. 222.

424.  $\chi\theta\epsilon\acute{\zeta}\acute{\omicron}\varsigma$ , *hesternus*, = *heri*. So the Greeks commonly use adjectives for adverbs of time. Cf. v. 479. Cf. Gr. 971, § 714, *b.*—Similiter Virg. Geo. iii. 538: *gregibus nocturnus obambulat*. Æn. viii. 465: *Æneas se matutinus agebat*. Horat. Sat. ii. 6, 99: *Urbis aventes mœnia nocturni subrepere*. *F.* ||  $\kappa\alpha\tau\acute{\alpha}$   $\delta\alpha\dot{\iota}\tau\alpha$ . This is the reading of Wolf, Heyne, and Bekker, after Aristarchus, in order to avoid the double  $\mu\epsilon\tau\acute{\alpha}$ . Spitzner has brought back again the old reading, defended by most MSS., as Voss. in Obs., p. 16, had previously desired. He

argues that *μερὰ δαΐρα* is like *μερὰ δειπνον*, 19, 346, they go to breakfast, to take the morning meal, Od. 1, 184, *μερὰ χαλκόν*: but that *κατὰ δαΐρα*, on the other hand, would signify, *ad cibum sibi parandum exire*, if it be compared with Od. 3, 72. 9, 253. 3, 106, *κατὰ πρῆξιν*, *κατὰ ληΐδα πλάζεσθαι*. This, he says, suits well for a beggar, as Ulysses was among the suitors, but not for the king of the gods. We find similar repetitions of the same prepositions, 17, 432. Od. 1, 183. C.—S. justifies *κατὰ* by *κατὰ θίαν ἤκειν*, Th. 6, 30.

425. *δωδεκάη, ἡμέρα* understood, cf. v. 54. The number twelve stands also for after several days. Cf. 21, 46. 24, 31. 665. The poet here makes Zeus with the gods (as he does Poseidon, Od. 1, 23, 24) go to the Ethiopians, in order to gain time for the things which, according to his plan, were to take place. Agamemnon's resolve to attack the Trojans, which Zeus brought about in order to avenge Achilles, could not be carried into effect till several days after the quarrel with Achilles; for the army had first to recover itself from the consequences of the sickness, and make itself ready for battle. The twelve days' stay of the gods with the Ethiopians was explained by the ancients, either of a twelve days' feast, to which they carried the statues of Zeus and the rest of the gods out of the temple at Diospolis, comp. Diodor. 1, 97, or allegorically of the sun and the twelve signs of the zodiac. C. The fut. *ἐλεύσομαι* is not used by the best Attic writers, who preferred *ἔμι* or *ἔξω*. F. after Buttm. and Lobeck (Phryn., p. 37, sqq.).

426. *καί—καί—καί* ter positum observetur. Bis positum ap. Hom. negat Passov. F. || *χαλκοβατές δῶ* (i. e. *δῶμα*, 148), *to the brazen mansion*. So the poet styles also the palace of Alcinous, Od. 13, 4. Decorations of metal belonged in those times to the pomp of palaces. Cf. Od. 4, 71. 785. C. Al. the *brass-paved mansion*. Thus, Od. 7, 83, he speaks of the *χάλκεον οὐδόν* of the palace of Alcinous. Liddell and Scott also suggest: *with brazen*, i. e. *firm, base*; which is, I think, improbable.

427. *γυνάσσομαι. γυνάζεσθαι* (γόνυ), *to embrace any one's knees*; hence *to supplicate at his feet*. || *πίσισθαι*, cf. v. 289. Bekker and Spitzner adopt *ἀπεβήσαιο* for *ἀπεβήσατο* as the older form: 178. For *μιν πίσισθαι* Bothe reads *μιν* (= *μήν*), unnecessarily.

429. *εὐζωνος, ον*, Ep. *εὐζωνος* (ζώνη), *having a beautiful girdle, well-girded*; epith. of noble women, because the girdle about the breast gave a graceful form to the robe. C. || *εὐζωνος γυναικός*, cf. v. 180. C. Ad genitivum explicandum Schol. A. supplet *περί*: rectius hic casus ex notione primitiva genitivi

repetitur, qua unde aliquid ortum sit, significatur. Causa autem iræ a puella profecta cogitatur, ut Il. 9, 565: ἐξ ἀρίων μητρὸς κεχολωμένος. F.

430. βίη δέκοντος, *by force, against his will*. The genit. δέκοντος is dependent on βίη, or is the genit. absol. αὐτοῦ understood. Cf. Od. 4, 646. C.—Sed nusquam apud Hom. βίη τινός, quod perperam poëtæ a Passovio et Bernh., p. 162, trihuit. Casum adjectivi δέκων regi verbo (ἀπηύρα) non βίη, docent, Il. 7, 197. 15, 186. Od. 9, 403, et ἀπανρᾶν cum genitivo personæ, ut cognatum ἐπανρίσκεσθαι (Buttm. ind. verb. s. AYP-) pro accusativo, quamvis rarius, tamen non inauditum: cf. Il. 19, 89. Od. 18, 273, ut taceam de usu posteriorum poëtarum. Obstare interpretationi nostræ videtur Od. 4, 646, cujus loci fortasse corrupti, (quam suspicionem forma vulgatæ lectionis ἀπηύρατο auget, de qua Buttm. Lexil. i. p. 76,) difficultatem Nitzschii annotatio nequaquam amolitur. Ceterum ἀπηύρα significatione aoristi positum. Cf. Buttm. l. c. F.

431. ἐς Χρῶσσην, cf. v. 37. According to Strabo, from Chryse to the camp was a day's journey, or 700 stadia. C.

432. ὅτε δὴ. On δὴ with adverbs of time cf. Gr. 1459, § 720. || λιμένος πολυβ. ἐνός. "With a favorable wind they might sail into the deep navigable water of the haven; but there, after taking in sail, they cautiously rowed to their landing-place, ὁμός, v. 435. So also the suitors, Od. 16, 352."—V. C. || πολυβενθής, ἐς, poet. (βένθος), *very deep*; epith. of the sea. C.

433. ἱστία — στείλαντο, *vela contraxerunt*, cf. Od. 3, 10. The sails were rolled about the sprit, and fastened to the mast, which was then often taken down and laid in the ship. C. The active στέλλειν is used elsewhere, e. g. Od. 3, 11.

434. ἱστὸν — ὑφίντες. The mast stood in a socket in the midship, and was held fast fore and aft by stay-lines (προτόνισσι), cf. Od. 15, 289. With these lines they lowered it (ὑφίντες), and brought it into the ἱστοδόκη, i. e. the *mast-hold*; the place in which the mast was stowed away, when lowered; apparently a kind of *raised case* or *bed*: ξύλον κατὰ πρύμναν ἐξέχον. Eust. || πρότονος, ὁ (τείνω), in the plur.; a *rope*, *primar*. the two great ropes that extend from the top of the mast, the one to the bow and the other to the stern of a ship, to support the mast and also to lower it. C.

435. καρπάλμως, *quickly, speedily, rapidly*. καρπάλμος said to be for ἀρπάλμος, from ἀρπάζω, *rapio*. || ὄρμος, *anchorage, road, haven* (ὄρνυμι?). || προέρισσαν [προερίσσω (ἐρίσσω), aor. 1. προέρισα, Ep. σσ, to row forwards, on wards], al. προέρυσσαν: but προέριεν is not to push on with oars, but to pull forwards, as v. 308. προερίσσαι was, according to Eustath. at



Od. 9, 73, the reading of Aristarchus, and is alone suitable here. C.

436. εὐνάς ἔβαλον. The oldest anchors were large stones (εὐναί), which were let down ahead, while the stern was lashed to the strand. Cf. Od. 9, 137. C. || *πρυμνήσιος*, η, ον (*πρύμνη*), *belonging to the stern or poop*; comm. τὰ πρυμνήσια (*retinacula*), a *hawser*, the rope with which a ship was made fast when she lay at the shore; also *πίσματα* [the two words are, however, distinguished Od. 9, 136, 137; cf. *πίσμα*], the *stern-ropes*. Upon departure they were loosed; hence *πρ. λύειν*, Od. 2, 418. The oppos. is *καταδήσαι, ἀνάψαι*, here and Od. 9, 137. C.

437. ἐπὶ ῥηγμῖνι θαλ. “*ῥηγμῖν* is properly the name, not of the shore, as the Grammarians have alleged, but of the sea as it breaks on the shore, the breakers, the surf. Cf. 20, 229. Od. 12, 214.”—V. C.

438. ἐκ — βῆσαν = ἐξέβησαν. *ἔβησα* has the *transitive* meaning.

445. πολύστονος, ον (στίνω), *much-groaning, unfortunate*. Act. *causing many groans*. C.

447. κλειτός, η, όν (κλείω), *famous, glorious, excellent, illustrious*; spoken of persons, Il. 3, 451. Od. 6, 54; of things: *ἐκατόμβη*, often Il.; *Πανοπέυς*, Il. 17, 307. C.

448. ἐξείης, adv. (poet. for ἐξῆς), *in course, in succession, in order*, Il. and Od. C.

449, 450. In these verses and vv. 457—466, we have the mode of offering exactly described. Cf. Od. 2, 439, ff., 14, 419. || *χειρνίσαντο*, they washed their hands, as was the practice before meals, and before any religious rite. Cf. Od. 1, 136, 2, 261. || *σλόχυτας ἀνίλοντο*, they took the fore-offering of whole barley from the basket, Od. 4, 761: barley, as being the oldest field-produce of the Greeks; whole, as it was eaten before the invention of grinding. The Romans took salted spelt-meal, *mola salsa*, cf. Virg. Ecl. viii. 82. Both sorts of fore-offering were a thankful remembrance of the benefits of cultivation.—V. Butt., in his *Lexil.*, derives *ὄλαι* from *ἔλω*, the root of *ἀλέω*, *to grind* (C.): so that *ὄλῃ, ὄλαι* = *mola*, according to him, the old name for *grain in general*; in its strictest sense that which was prepared for food by *treading or grinding*.

450. τοῖσιν, cf. v. 58. C.

451, 452. Cf. v. 37, 38. C.

453. ἤμην δῆ. Spitzner reads *ἤ μὲν δῆ* after two other places, 16, 256, and 14, 234.

454. ἴψαιο, from *ἵπτομαι*, *to press, distress, chastise*. Cf. 2, 195.—W. C. Related to *ἵπος, ἵπώω*.

456. ἤδη νῦν, *jam tandem*. C.

458. προβάλοντο. Cf. Od. 3, 445. 14, 422. The fore-offering was sprinkled on the animal to be offered on the altar, Od. 3, 445, and the hair cut from the animal's head was thrown into the fire by way of consecration. C.

459. αἰέρυσαν, they bent back, was in sacrificial language accented as one word. The sacrificial animals had the neck bent for slaughter, upwards for the superior, downwards for the inferior deities. — V. C. On ἱρύω cf. p. 153, note 6. || σφάζω, -ξω, to *slay*: δέρω, to *flay*.

460. μηρούς, = *μηρία*, v. 40. According to old practice, these thigh-pieces were not offered on the altar till after they had been covered above and below with a layer of fat (*κνίστη*), and overlaid with raw slices from all the joints (*ώμοθήτησαν*), that with these they might be entirely consumed in the fire, which was considered a good omen. C.

461. διπτυχα ποιήσαντες. Schol. διπλώσαντες τὴν κνίσσαν. It is the accus. sing. of a form διπτυξ, κνίσσαν understood. C. So N.: others consider it the *neut. pl.* used either *adverbially* or *substantively* (making a double of it, *laying it double*); the regular form being διπνυχος.

462. αἰθωπα οἶνον, *the sparkling wine*; according to Athen. 1, p. 26, *the dark-red*; the first explanation is, however, the more correct, because this epithet, Od. 17, 19, is joined with *ερυθρός*. Cf. Gell., lib. 17, c. 8. C. It is applied to χαλκός, and once to καπνός, prob. = *ruddy*, mixed with *flame* [αἶθω = *uro* and *ardeo*. αἰθός, *fiery*].

463. νίοι — πεμπύβολα [πέντε ὀβελός, *spit*]. With these five-pronged forks they held the nobler viscera fast, and laid right again the parts that fell out of place, in order to avoid evil omen. Cf. 2, 426. K.

464. σπλάγχν' ἐπάσαντο, the nobler viscera (σπλάγχνα), as heart, lungs, liver, were burnt at once as fore-offering. Cf. Od. 3, 9. C. || πατίομαι, Ep. depon. mid. aor. ἐπασάμην, Ep. πασσάμην, pluperf. πεπάσμην, to *taste*, to *eat*, to *consume*, with accus. σπλάγχνα, Δαμήτερος ἀκτὴν; elsewhere with gen. οἴοιο, οἴονο, δαίπνου (pres. not found in Hom.). C.

465. μίστυλλον. μιστόλλω (akin to μίτυλος), to *cut in small pieces*, to *cut up*; spoken of carving flesh. Cf. Virg. Æn. 1, 212, *in frusta secant*. C. || τάλλα, Spitzner. τάλλω, according to Buttm. 29, 2; Rem. 2. C. || ἀμφ' ὀβελοῖσιν ἔπειραν, a pregnant construction; on the spits, so that the flesh stuck round about them. C. Cf. 1433, § 645.

466. ὀπάω, aor. 1. ὤπησα, to *roast*; spoken of flesh (never, to *boil*). C. || περιφράδης, ἐς (περιφράζομαι), *very considerate*,

*prudent, wise*, h. Merc. 464; often adv. περιφραδίως, *thoughtfully, considerately*. C. || ἐρύσαντό τε πάντα, *off the spoils*. C.

467. τεύκοντο, *appararunt*. Cf. τεύχω, 210, 147. κ. Ionicum, ut in δεικίσθαι. Neque ἐτυχον neque ἐτυχόμεν unquam hac significatione pro ἐτυξάμεν. F.

468. δαιτός ἔσσης, Schol. ἰσομοίρου καὶ μεριστῆς. δαῖς ἔσση, poet. from ἔσση, is an equally portioned, common feast. For the sacrifices were properly banquets, to which the gods were invited, and to them, as to the rest of the guests, their portion of the meat was assigned. Cf. Od. 3, 44, 46. 14, 434.—V. Others explain it after Zenodotus by ἀγαθή. C.

469. αὐτὰρ — ἔντρο, a frequently recurring verse, comp. Virg. Æn. viii. 184: *Postquam exempta fames et amor oppressus edendi* (ἐξ — ἔντρο, from ἔημι, Schol. ἐξέβαλον). C.

470. κρητῆρας ἐπιστῆν. ποροῖο. ἐπιστρέφειν, as Voss. and Buttm., Lexil., show, signifies in Homer, not to crown with garlands, but to make so full, that the liquid, like a crown, rises above the brim; or to fill up to the brim. Thus we find, Od. 2, 431, κρατῆρας ἐπιστεφίας οἶνοιο. The practice of crowning (with garlands) sprung up later, comp. Virg. Georg. ii. 528: *socii cratera coronant*. C.

471. ἐπαρξάμενοι δεπάεσσιν, *after pouring the first of the wine into the goblets*. [Cf. Od. 18, 408: οἰνοχόος ἐπαρξάσθω δεπάεσσιν.] This, according to Buttm., Lexil., 168, is the exact translation of this word; for ἀρχεσθαι, and some of its compounds, are, as he shows, used in a religious sense, and signify, to take the first of any thing whatever, in order to devote it to the Deity, Od. 3, 445, 446. ἐπαρχεσθαι is continually employed in regard to the libation, and expresses the taking away or pouring out for the purpose of devotion; and ἐνὶ relates here to the individual persons, to or amongst whom the distribution was made. Voss., in his Obs. and Translation, takes δεπάεσσι as the dative of the instrument, and translates, after the explanation of Eustath., πάλιν ἀρξάμενοι: beginning afresh with the cups, viz. beginning again from the end, to which the cup-bearer went on to the right hand. C. Observe that the youths in attendance (κούροι) poured the wine into the cups for the libation, but distributed them (νόμησαν) to the guests for the actual libation. (So F.)

472. πανηγύριοι. Cf. 424. C.

473. παιήνα, Ion. from παιᾶνα. The Pæon, a song in which prayer was made for health, or thanks given for health, as 22, 391; without reference to the healing god Pæon, 6, 401, who afterwards was confounded with Apollo.—V. C.

475. ἡμος (prop. = ἡμαρ), Ep. for ὅτε: the apodosis begins

with *δὴ τότε, καὶ τότε*, cf. v. 478: *καὶ τότε ἔπειτα*. C. *δὴ τότε* or *δὴ ῥα τότε* (at the beginning of the verse) are Homeric (for *τότε δὴ*); the metre having obviously suggested this order. "De particulis *ἤμος δέ* in transitu narrationis positis Nitzsch. Odyss. i. p. 272. Observamus *ἤμος* apud Hom. tantum diei temporibus indicandis inservire; neque tamen idcirco *ἤμος* et *τῆμος* ausim ad etymon *ἡμαρ* revocare, quod Buttm. fecit Lexil. ii. p. 228.—*ἐνέφας* cognatum vocabulo *νέφος*. Litteram palatinam, quam dicunt, in multis priscæ linguæ vocabulis fuisse initialem, paulatim ob soni asperitatem abjectam, certis vestigiis intelligitur ex *κῶν* — *ῶν*, *καπάνη* — *ἀπήνη* (illud Thessalicum; cf. Athen. x. 4, p. 418 E.) *γαῖα* — *αἶα*, *Γάβιοι* — *Ἀβιοι*, *καυλός* — *αὐλός*, *ξύν* — *σύν*, *κυπῖω* — *τύπτω*, *γδουπῖω* — *δουπῖω*, γ loco spiritus asperi positum in nonnullis glossis apud Hesych. (cf. Th. § 153) præterea *κμέλεθρον* — *μέλαθρον*, *κότταβος* — *δτταβος*, *γνώναι* — *νοίω*, *γλάγος* — *λας*, *γλήμη* — *λήμη*, *χλαρός* — *λαρός*, *χλιαρός* — *λιαρός*, *χλαῖνα* — *λαῖνα*, quorum partem habemus apud Eust. p. 1722, 46, qui prothesin ponit, ubi nos potius aphæresin statuamus; adde Etym. M. p. 494, l. Fisch. Well. i. p. 161 et 219. De Latinis *gnarus*, *gnatus*, *gnatus* etc. Schneideri Grammat. Latin. vol. ii. p. 485, sqq." F.

477. *ἡριγένεια*, Schol. *ἡ τὸν ὄρθρον γεννώσα ἡ ὑπὸ τοῦ ὄρθρου γεννωμένη*, the dawn-born, i. e. appearing at the morning. Cf. Od. 19, 320. C.

478. *μετὰ στρατόν*. Thus Spitzner, after the Cod. Venet. from *κατὰ στρατόν* in Wolf. (*ἰκίσθαι μετὰ στρατόν*, significat ad exercitum venire, ic. κατὰ στρ. per exercitum. Cf. 2, 730. 5, 495). C.

479. *ἱκμενον οὔρον*, a favorable wind, fair wind: *ἱκμενος* always in connexion with *οὔρος*, cf. Od. 2, 240. 15, 292, probably from *ἰκίσθαι*, from *ἰκόμενος*, one that comes on the ship, *ventus secundus*, Schol. *πορευτικός*. Others, after Hesych. Etym. M., would derive it from *ἱκμάς*, the damp; so that it would signify wet, damp. Nitzsch on Od. finds in *ἱκμάς* the notion of slippery, and by it understands a smooth and gliding fair wind. C. || *Ἀπόλλων ἔει*. In Hom. not only the superior gods, as Apollo here, and Athene, Od. 2, 522, but also the less important ones, as Calypso, Od. 7, 206; Circe, Od. 12, 146, were able to send a favorable wind. C.

481. *ἐν δ' ἄνεμ. πρήσεν μέσ. ἱστίον*. The Schol. explains *πρήθειν* by *φυσᾶν*, prop. to puff up; here of the wind, to swell. C. Variæ verbi *πρήσαι* significationes *comburendi*, *flandi*, *spargendi* quam difficile ad communem notionem revocentur, ostendit Buttm. Lexil. coll. grammat. indic. verbor. *πύμπρημι*.

Döderl. lect. Homeric. ii. *πρήθειν*, cf. *πιμπράναι* tantum *durior*e pronuntiatione a *πλήθειν* et *πιμπλάναι* differre. Nunquam *πρήθειν* significare *incendere*, neque unquam sine additamento (*πυρός* vel *πυρί*) comburendi vim habere existimat; num recte observaverit, cognosces collato loco II. 13, 319. *F.* || *μέσον ἰστίον* = *mediam veli partem*. *F.* || *κῦμα* — *πορφύρεον*, the *purple wave*, because the sea in waves inclines to a dark-red or purple. The expression *οἶνοψ πόντος*, 23, 316, alludes also to this dark redness of the sea in motion. *C.*

484. *μετὰ στρατόν*, Wolf.: *κατὰ στρατόν*, cf. v. 478. *C.*

485. *ἐπ' ἡκείροιο ἔρυσσαν*. The Greeks drew their ships to land, and whenever they stopped long any where, they turned them round, and set props, shores (*ἔρματα*) under them, that they might dry the better. *K.*

486. *ἐπὶ ψαμάθοις*, dat. with *ἐπὶ* after the verb of *motion*, on the principle explained in Gr. 1433, § 645. *ψάμαθος*, or in another form of speech *ἄμαθος*, the *sand*, especially on shores, hence the *sea-shore* itself. || *ἔρμα* (prob. from obsol. *ἐρδειν* or *ἔρδειν* = *ἐριδειν*), not *ἐρδειν*, to *do*, but a *prop*, *stay*, *support*. Cf. Buttm. Lexil. 300. || *τανύω* is used not only of *extending* any thing in length or breadth, but also of *laying down* any *broad* or *long* object.

489. *Πηλῖος* (*ιος* with synizesis), 20, *a.* Voss. and Thiersch prefer the reading of some MSS. *Πηλῆος νῖος*, in which the last word is to be read as an *lambus*, as 4, 473. *C.*

490. *πωλίσκετο*, 210, 117: in hoc quidam manifesto inest vis *iterativa*; sed in *φθινύθεσκε* et *ποθέσκε* vv. sqq. non possumus, quin longiorem actionis moram agnoscamus, non multo illam diversam ab simplici imperfecto, quippe qua describatur animi affectio. Quæ hujus formæ vis non *iterativa* sed, ut ita dicam, *durativa*, non tam rara est, quam Buttm. videtur § 94, ann. 3. Cf. II. 5, 708: *ὅς ῥ' ἐν ὕλῃ ναιέσκε*. 16, 719: *ὅς Φρυγίῃ ναιέσκε*. Sic *ναυεγάσκειν*, II. 2, 539, 841: *τέξον κέσκετ' ἐνὶ μεγάροισι*, Od. 21, 41: *μένος δ' πρὶν ἔχεσκες*, II. 5, 212; quos duo locos in *iterativam* significationem detorquet Buttmannus. Præterea *δαήρ αὐτ' ἑμὸς ἔσκε*, II. 3, 180: *νῆος ἐν μεσάτῃ ἔσκε*, 8, 223, idem *ἔσκε* multis aliis locis; *φιλέσκειν*, II. 3, 388; *φιλέσκειν*, *ἀτιμάζεσκειν*, 9, 450, &c. Tum observa synecopen factam in *πωλίσκετο*, et formam pleniorē, quæ quasi legitima est, in *ποθέσκειν*, qua de re Buttm. § 105, ann. 19. Spohn. extrem. Od. p. 164, sqq. *F.* || *κυδιάνειραν*. Homer calls the public meeting and the battle man-ennobling; because by means of these two things man might gain himself glory. Cf. v. 258. *C.* Vides jam tum non solum bellicæ virtuti sed *forensi operæ* aliquid tribuisse Græcos. *F.*

491. φθινύθεσκε (174) φίλ. κῆρ. φθινύθειν is both trans. and intrans.: here the first, as Od. 1, 250, to *consume his heart* (= life) away. C. Cf. note on 1, 490.

492. αὐθε, for αὐτόθε, αὐτοῦ, there where he was. C. (Never = αὐθις in Hom.)

493-4. ὅτε δὴ . . . καὶ τότε δὴ. So 22, 209. Od. 2, 108. 4, 420. 5, 459. According to N. the force of καὶ is given by thus paraphrasing the lines: οὐ μόνον ἡὼς ἐγένετο, ἀλλὰ καὶ πρὸς Ὀλ. ἴσαν θεοί. But though this may account for the original use of καὶ, it should be observed that it *retained* this place at the beginning of the apodosis after a temporal clause in several forms of Attic Greek: e. g. ἅμα τοῦτο ἐγένετο, —καὶ (or καὶ δὴ). || *ἐκ τοῦτο, χρόνου understood, ex eo tempore*. C. In 425 the form *δεδικάρη* was used. 156, g.

495. Ζεὺς ἤρχε, *Zeus led the way*. Homer paints his gods quite after the manners of the heroic age. Just so Alcinous takes the lead, when with his inferior chieftains he goes to the assembly. Cf. Od. 8, 4. Cf. v. 601. C.

496. ἀνεδύσετο κύμα θαλ., *she rose up on the wave*, i. e. on the surface of the sea. Cf. v. 359. C. *Emersit supra undas*. F. Formam *ιδύσαστο* cum compositis iis tantum locis vindicat, quibus significatur actio *inducendi* s. *vestiendi*; formam *ιδύσετο* (= *ἔδν*, cf. v. 359) autem praefert, ubi subest notio *intrandi, emergendi* et *immergendi, oriendi* et *occidendi* (de sideribus). On the form *ιδύσετο*, cf. 178.

497. ἡέλη, Schol. *ἑωθινή, ὁρθρινή, in the morning mist, at the dawn*: from *ἀήρ*, the *thick, hazy* atmosphere; espec. *morning mist*. Buttm. Lexil. 8, derives it immediately from *ἡρι*, *early*: which is less probable, though *ἡρι* itself comes from *ἀήρ* [*ἡρι*, dat. Ep.]. Cf. note on v. 424, and Gr. 971, § 714, b. || *οὐρανὸν* *Ὀλύμπιον τε*. "*Οὐρανός* is here the upper clear region of air, the ether, into which Olympus soared up." V. Cf. Od. 20, 103. C. On the form *Ὀλύμπιος*, cf. 66.

498. *εὐρύοπα*, according to the Schol. *εὐρύωψ*, is either the wide-seeing, wide-looking (from *ὄψ* or *ὠψ*), or the wide-thundering (from *ὄψ*). Voss., Heyne, and Th. (§ 181, 47) give the preference to the first explanation, because *ὄψ* is used only of the articulate voice, and this epithet in the Hymn to Ceres, 441, is coupled with *βαρύκεντος*. C. *εὐρύοπα* (here acc.) is also *nom.* or *voc.* for *εὐρύοπης*.

499. ἀκροτάτη κορυφή. The palace of Zeus was on the highest peak. Cf. v. 605, sq. C.

501. ὑπ' ἀνθριῶνος ἰλουσα. Ὑπό here implies *rest* under the object, combined with a *genitive* relation (Gr. 1428, 2, § 639, 1), *she laid hold of him under the chin* (and her hand rested there). Cf. v. 197. Cf. Plin. xi. 45: *Antiquis Græcis in*

*supplicando mentum attingere mos erat.* C. || ἀνθιερῶν, the *okis*, prob. from ἀνθεῖν, *florere*.

503. ὄνησα—ἐργψ. Cf. v. 395.

504. τόδε—ἰδῶρ. Cf. v. 45.

505. ὠκυμορώτατος, of *speediest death*, here = doomed to the earliest death, most short-lived. Cf. v. 352. C. On the-superl. cf. Gr. 1516, 25, e, § 502, 3.

506. ἔπλετο, 210, 117.

507. ἰλῶν—ἀπούρας. Cf. v. 354.

508. σὺ πῖρ μιν ἴσον, *do thou, at all events, honour him*, i. e. *though others dishonour him*. Cf. v. 353. C. ἀρὰρ ἡρίμηνειν gives the ground on which she founds her request of *τίμησόν μοι υἱόν*, in the form of an *explanatory statement*. *Honore filium orna: est autem nunc quidem ducis injuriā privatus honore.* N. The force of πῖρ (according to Hartung) is, that the thing is true, &c., *precisely because* another thing is true; or *in spite of* another thing's *not being true*. The relation between the two clauses is either *concessive* = *quomodo* (especially with participles) or *adversative*, especially in *appeals, exhortations, &c.* Il. 11, 796: ἀλλὰ σὺ περ πρότω, *yet let him allow you at least to go* (if he will not assist us *himself*).

509. τόρρα ἐπὶ Τρ. τίθει, *tnesis for ἐκτίθει, tamdiu adjuce Trojanis*. || κράτος, *might*, here upper hand, superiority, "strength for victory." V. Cf. 17, 210. The form τίθερι is never found in Hom. || ὅρ' ἄν, *until*, with the subjunct., points out an end in view, or an *uncertain event*. Gr. 1263, § 841, 2.

510. δόλλωσιν τί ἐ τιμῇ, i. e. *till they have paid him still greater honour than ever*. The construction δόλλειν τινα τιμῇ, as in Latin, *augere aliquem honore*, is found only here; elsewhere Homer's construction is δόλλειν τί τινι. C. [ἀρετὴν ἀνδρεσσιν δόλλει. Cf. 210, 113. 20, 242.]

511. νεφέληγεῖρα, Ep. for νεφέληγερέτης, i. e. *ὃς ἀγείρει τὰς νεφέλας, the cloud-gatherer (C.); the cloud-assembler (Cowper)*.

512. ἀκίων, *mute, silent*. 211. || δῆν, 211. || ὥς—ὡς ἔχει, viz. γούνων, *ut genua ejus apprehenderat, sic tenebat ea*; thus ὥς=ὡς, 14, 294. 19, 16. "Simplex comparatio: *ut—sic*. Alia est ratio eorum locorum, quos Matth. § 628, 4, citat, ubi actio altera alteram continuo subsecuta significatur, velut Il. 19, 16: ὡς εἶδ', ὡς μιν, etc. *simulac—statim*; atque alia Virgiliani illius, quod Wolfius cum hoc Homericō loco parum appositē comparat, Eclog. viii. 41: *ut vidi, ut perii, ut me malus abetuli error*; profectum enim illud ex Theocrit. Nyll. ii. 82: ὡς ἶδον, ὡς ἐμάνην, ὡς μιν περὶ θυμὸς ἰάφθη (cf. eund. iii. 42) ubi prius est temporale, *simulac*, alterum et tertium exclamantia, *quam, sive quantopere*. Ceterum observa h. l. demonstrativæ et rela-

tivæ particulæ formam eandem, sicut v. 125, pronominis demonstrativi et relativi." F.

513. *ἔμπεφυῖα*, fast clinging to; prop. grown to, 210, 158. This verb is often thus used. Cf. 6, 253: *ἐν δ' ἄρα οἱ φῦ χεῖροι*. || *εἰπερο*, 210, 53. || *δευτερον αὐτῆς*: vulgaris pleonasmus. Cf. Pass. in *αὐθις*. Sic *ἀλφα δραλῆως*, 19, 317. Latinum: *rursus denuo*, et quæ sunt generis ejusdem. F.

514. *μὲν δὴ*, only now; do but now . . . *Μὲν δὴ* often stands thus with the imperative, in order to denote the hasty conclusion of a thing. The *μὲν* urges the demand; the *δὴ* requires that the thing may be at once executed and done with (*δὴ* has often this terminating or conclusive force). Cf. *ἐκτός μὲν δὴ λέξο*, 24, 650. N.

515. *οὐ τοι (σοι) ἐπι (ἐπισσι) δίος*, thou hast no need to fear. *δέος* is here *causa metuendæ*, as *Od.* 8, 563. C.

516. *ὅσον*, how far, in what degree. Cf. v. 186. C.

517. *μέγ' ὀχθήσας*. Cf. 11, 403. *ὀχθήσαι* (Schol. *δεινοπαθῆσαι*), related to *ἄχθεσθαι*, has the fundamental notion of an oppressive burden which one hardly supports, feels with ill-humour. V.; hence, to be vexed, displeased (denoting any violent emotion). Cf. Buttm. Lexil. 464. C.

518. *ἡ δὴ λοιγία ἔργα*, sc. *ἔστι* (C.); better *ἔσσεαι* (N., F.), truly it will be a bad business. (Nägelsbach: "Verily it will be a fine story.") C. || *ὅτε*, in that, since. Cf. v. 245. C. || *ἰχθοδοπῆσαι*, ἄπ. *εἰρ.*: the Grammarians derive it from *ἰχθος* and *δοῦπος*, to break out into hostility. Buttm., Lexil. 321, explains *ἰχθοδοπός* as a lengthened form of *ἰχθρός*, like *ἀλλοδαπός*. *ἰχθοδοπῆσαι* is to treat, deal with in a hostile manner. 'Εφῆσεις also points out this: Zeus foresees that, if he does what Thetis requires, Hēra will chide him, and that he then, in word or deed, shall treat her as an enemy. C.

519. *ὅτ' ἂν*, when. Cf. Gr. 1263, § 841, 2.

520. *καὶ αὐτως*, even thus, i. e. without this cause (*vel sic; ultro; non laessita*. F.). Cf. v. 134. C. 211.

521. *καὶ τί μὲ φησι. καὶ τε = atque* (i. e. *ad-que*). The *καὶ* states an *additional* (here a more *specific*) fact; the *τί* intimates that it is *homogeneous* with the preceding (more general) statement (Hart.). It is not *peculiar* to Epic poets (as Matth. and T. say), being found in Theogn. 138 and 662. F.

522. *ἀπόστιχε. ἀποστείχων*, to go away, depart. Aor. 2. *ἀπέστιχον*. || *μή σε νοήσῃ* is the usual reading: instead of which, Aristarchus read *μή τι νοήσῃ*: which Bekker adopts. || *τι* is adverbial. Cf. on v. 550.

523. *ἔμοι δέ κε — μελήσειαι*. Cf. v. 173. || *μελήσειαι*, non: *curabit*, qui posteriorum usus est, sed *curæ erit*, ut *μελήσει*: multo rarius tamen medium hac significatione. F.



524. εἰ δ' ἄγε. Cf. v. 302. || *κατανεύσομαι*. *Nodding down* is in accordance with the position; for Thetis was embracing the knees of Zeus, for which reason Aristarchus rejected the other reading *ἐκτανεύσομαι*. C. The usual fut. is *νεύσω*.

526. *τέκμωρ*, according to Buttm. Lexil. 98, is not *any sign*, but a sign expressly appointed for a particular purpose; with solemn confirmation; or, as Voss. expresses it, the most sacred pledge of my promise. C. || *ἐμόν*. The Schol. supply τὸ ἔπος ἢ τι τοιοῦτον. F. prefers *τέκμωρ*. || *οὐ* — *παλινάγρετον* (from *ἀγρεύ* = *αἰρέω*), not to be retracted. V.; not to be altered by change of resolution. || *ἀπαρηλόν*, *deceitful*, by false promise. || *ἀνελεύητον*, *unfulfilled*, through inability. C.

528. *κυάνεον* ὄφρ. By *κυάνεος* is denoted blueish-black, then in general dark, blackish. C. || *ὄφρύσι*: in *superciliosis enim pars animi*, ut docet Plin. H. N. xi. 37, 51. Cf. quæ in eandem rem afferuntur a Pass. et Forcell. in vv. F.

529. *ἀμβρόσιος* (βροτός), *immortal, divine*. Cf. Buttm. Lexil. 79. || *ἐπιβρώσαντο*, 210, 129. *ἐπιβρώεσθαι* is used of any strong movement, cf. Od. 20, 107; here of the hair of the head; to *stream* or roll down. C. Buttm. says it denotes any *wavulating, wavy* motion, as of a *crowd*, the *hair*, &c. The *ἐπι* denotes that the hair follows the nod. N.

530. *κρατός*, 148 (κάτ, p. 110). || *ἐλέλιξεν* Ὀλυμπον. Cf. Virg. Æn. x. 115: *Annuī, et totum nutu tremefecit Olympum*. "Quicum conf. eundem Æn. ii. 207. Horat. Od. iii. 1, 8: *Cuncta supercilio moventis*. Ovid. Met. i. 179:

*Terrificam capitis concussit terque quaterque  
Cæsariem, cum quæ terram, mare, sidera movit.* F.

"The Grammarians derive the miracle, that merely a nod shook Olympus (comp. 8, 109. 13, 18), only from the bodily power of the gigantic god. It was not this huge growth, but the soul-stirring Omnipotence, that inspired Phidias for his sublime statue." V. Cf. Macrob., lib. v. c. 13. C.

531. *διέμαγεν*, i. e. *διεμάγησαν*, *discesserunt*. C. 210, 141.

532. *ἄλρο*, *desiliit* (210, 13). Cf. 18, 615: ἡ δ', ἰρηξ ὥς ἄλρο. C. || *αἰγλήεντος*: optime hoc Olympi epitheton explicatur loco, Od. 6, 42, ubi Olympus οὐτ' ἀνέμοισι τινάσσειται, οὔτε ποτ' ὕμῳ δέυεται, οὔτε χῶν ἐκίπλυνται· ἀλλὰ μάλ' αἶθρη πέπταται ἀνέμελος, λευκὴ δ' ἐπιδέδρομεν αἰγλή. Cf. ann. ad v. 420. Parum apposite Wolfius confert *nitentes Cycladas*, Horat. Od. i. 14, 19, quod epitheton ab albicantibus rupibus calcaris repetendum. F. Bentley conjectured ἄλαδ' ἄλρο to avoid the hiatus. But F. observes, that *no* management can get rid of the hiatus in Hom. entirely; it is better, therefore,

to acquiesce in what we find, than adopt merely conjectural changes.

533. *ἔδν* πρὸς δῶμα, *ἔβη* understood; the notion of which is to be taken from *ἄλτο* and attached to these words. Cf. *Od.* 8, 107. *Il.* 10, 407. *V.* The superior gods had their dwellings on the mountain-windings of Olympus, and on the loftiest peak stood the palace of Zeus, in which they daily, after the heroic usage, assembled for banquet and counsel; 11, 76. 18, 186. *Od.* 1, 26. *C.* || *ἀνίσταν* ἐξ *ἐδίων*, this sign of reverence the gods showed to Apollo also (h. in *Apoll.* 3), and the Lacedæmonians to their kings. *Xen. de Rep. Laced.* 15.—*K.* *C.*

535. *ἀντίος ἔσταν*, i. e. *ἀντίος ἦλθον*: for *σῆναι*, spoken of movement, is to place oneself, to step to. Cf. 5, 497. *Od.* 17, 447. *C.*

536. *ἐπὶ θρόνου*. The *θρόνος* was a large chair with a high seat, so that a footstool, *θρήνυς*, was necessary. Cf. 14, 238, sqq. *C.*

538. *ἄλλιο γέροντος*, i. e. *Nereus*. Cf. v. 358. *C.*

539. *κερτομίοισι, ἔπεισι* understood. So *μειλιχίοισι*, 4, 256. *C.*

540. *τίς δ' αὖ;* *who now again?* Cf. v. 131: Is *δ'* for *δὴ* or *δέ*? On the force of *δέ* in questions cf. *Gr.* 1458, m, § 768. "*Δί* animi affectum significare putat *Matth.* § 616, 2. Cf. *Herm. Soph. Electr.* 147. *Porson. advers.* p. 199. *Haud scio an præstet δέ, qua particula majus interrogationi pondus additur, ut Il.* 2, 339. 4, 351, et alibi. *Th.* § 351. A librariis synizesin *δη αν* moleste ferentibus *δὴ* facile mutari poterat in *δ'.*" *F.* (= *δὴ* [*N., C., S.*], is probably right.)

541. *ἐμεῦ ἀπον. ἰόντα*, for *ἰόντι*, which properly should be used in reference to *σοί*. Attraction is, however, often neglected, and the accus. follows with the infin. Cf. *Gr.* 1062, § 674, obs.

542. *οὐδέ πω τίτληκας* comprehends the present with the past, for which reason follows *ὁ ττι νοήσης*. *V.* Cf. v. 230. *C.*

546. *εἰδήσειν*, *Ep.* for *εἰσεσθαι*. *C.* 210, 50, p. 149. || *χαλεποί*, *Schol.* *βλαβεροί, hurtful*, i. e. "thou mightest learn something that would provoke thee, and lead to words or actions which I should resent."—*K.* Others: "My decrees are too high for thy female understanding;" because thus only the antithesis *ἀλόχῳ περ ἰούσῃ* receives significance. *C.* [The second meaning is preferable: *gravabunt mentem tuam* (*N.*): non dolores futuros præsignificat Jupiter . . . sed difficultatem explorandi. *F.*]

547. *δν* (*μῦθον* understood) *μέν κ' ἐπιεικτε, ᾗ* understood. An unusual ellipsis. *C.*

548. *τόν γ'.* The *τόν* recapitulates the *ὄν* with emphasis, and therefore necessarily takes *γέ*. Cf. e. g. *Il.* 24, 530. *N.*

546. *δν* (*μῦθον*) *δέ κ' ἐγών.* "Conjunctivus h. l. pene neces-

sarius videtur. Neque enim Jupiter hoc dicit: *ego si vellem consilium capere . . . tu non cognosceres*, qua ratione Hermannus de *äv*, p. 172: optativum tuetur, neque ut Matth. vult, qui § 527, ann. 1, item vulgatam defendit, Jupiter incertum relinquit, num quid consilii ἀπάνευθε θεῶν capere velit. Atqui Jupiter omnino alia consilia cum Junone communicare, alia eam celare in animo habet; ‘*quæcunque consilia*, inquit, *te scire par erit, omnium prima tu cognoscas; quæcunque vero separatim capere velim* (cf. *volo*), *ea noli*, etc.’ Si autem verum est discrimen, quod Hermannus statuit l. c., p. 77: ‘*conjunctivus est debere quid fieri intelligentis, ac propterea expectantis, quid eveniat; optativus cogitantis quid fieri, sed neque an fiat, neque an possit fieri, querentis*’ si hæc, inquam, vera sunt, optativum hoc loco ferri non posse, conjunctivum autem ut in re vere futura, unico aptum esse consentaneum est. Cf. præterea Th. § 346, 13, a. et 347, 5, a. Ex multis exemplis ab illo citatis imprimis comparanda sunt, ut simillima, Il. 2, 391. 8, 10. 15, 348, ad quæ accedit, si orbi demonstrationis venia datur, v. 547, γ, non εἴη, omissum.” F. || ἰθέλωμι, i. e. ἰθέλω. Cf. 183. Si quem — collectively, as 4, 362: ταῦτα δ’ ὁπισθεν ἀρροσέμεθ’ εἰ γὰρ κακὸν νῦν εἰρηται.

550. μήτηρ fortius quam simplex μή, quemadmodum οὐτὶ pro οὐ, et a Latinis nihil, *nequidquam* pro non ponitur. F.

551. βοῶπις, the large-eyed, prop. ox-eyed; for from the great size, or, as Varro says, from the majesty of the ox, the Grecian pastoral age borrowed the augmentative syllable βου or βο, without any lowering notion attached.—V. C.; *ample-eyed*, Cowper.

553. καὶ λίην, yea, surely; yea, by all means. Thus often in answers. Cf. 19, 408. C. Utcunque cupis (v. Pass. in καί, 9). F. || πάρος, ever heretofore, with the present. Cf. v. 610. C.

554. ἐκηλος apud Homerum animantium, non rerum, epitheton. Tantum digamma Æolico transposito differre ab ἐκλος (Fικηλος) docet Buttm. Lexil. i. p. 145, sqq. Cf. ann. ad v. 134. F. || ἄσος, i. e. ἄτινα. Cf. v. 230. C. 165.

555. αἰνῶς, non prorsus idem quod λίην, propius accedit ad σφόδρα, quo posteriores utuntur; ponitur autem plerumque, non semper, de animi affectibus, metu, ira, gaudio, cupiditate, etc. ut Latinum vehementer. F. || δειδοικα: nunquam apud Hom. δέδοικα. Buttm. § 7, ann. 21, et indic. verb. F. || μή σε παρσίπῃ. παρσίπειν is to talk a person over in a tricky way, to wheedle. Cf. Od. 14, 290. C.

557. ἡρίη. Cf. v. 424.

558. ὥς Ἀχ. τμήσας, δλίσας δέ. “Here ὥς with the subjunct. follows a preterite, because the resolve to which assent

was nodded remains in force: that thou *will*, not merely that thou then *wouldst* honour Achilles." V. "Ὡς autem quod præcedit, h. l. non significat finem vel consilium, quo Jupiter annuit, sed inest enuntiandæ rei promissæ; est igitur non i. q. *iva*: sed fere idem valet, quod *ἔτι*, sive constructio cum infinitivo: *ἀννυσὶ te honoraturum esse* (cf. Matth. § 534, ann. 2) ita ut aorist. conjunct. h. l. quodammodo partes futuri (cf. ann. ad v. 80) sustineat. Itaque scriptio cod. Vindob. *τιμήσεις* haud contemnenda videtur." F.

561. *δαμονίη*, wondrous, strange; *δαμόνιος*, led by the demon; so that one must act strangely, be it well or ill. Schol. *νῦν κακῇ κεφαλῇ*. || *οἶται*, "thou hast always something to suspect, art always hinting at something." W.

562. *ἀπὸ θυμοῦ* — *ἔσται*, thou wilt be far from my heart, i. e. hated. C.

564. *εἰ δ' οὐκ* — *ἔστιν*, i. e. if I have really been conferring with Thetis. C.

566. *μή γὰρ τοι οὐ χραίσμων*. Cf. v. 28.

567. *ἄσπον ἰώνθ'*, i. e. *ἰόντε*, viz. dual for plur.; as 5, 487. So after Eustath. and the Schol. Buttm. (Lexil. i. p. 3), Bothe and others explain this place, and without doubt rightly, if we compare 15, 104: *ἣ ἔτι μιν (Δία) μέμαμεν καταπανσίμεν ἄσπον ἰόντες*, and 18, 62: *οὐδέ τί οἱ δέναιμαι χραίσμησαι λοῦσα*. *ἄσπον ἰναι* is used of an approach, whether friendly (v. 335, 9, 508; 23, 8), or hostile, as here. As to the dual standing for the plural in the Epic language, several examples of it are to be found; e. g. *ἀλόντε*, 5, 487. "The dual and pl. forms were originally the same, as in *ἔμμε* and *ὕμᾱς*." B. Others, as Heyne, Köppen, and Spitzner, after the Leipsic Schol., take *ἰώνθ'* as the accus. *ἰόντα*, and supply *ἐμέ* (= *ne te non defendant dñi ab appropinquante me*. Sp.), although it is the only instance where the object to be ward off is a person. Zeus reminds his refractory wife of her former chastisement when he scourged her with two anvils hung to her feet, and turned out of Olympus the deities that helped her. Cf. 15, 16—24. V. C. || *ἔρε* — *ἔπειτα*, i. e. *ἔφω*. C.

571. *Ἡφαίστος* (Vulcan), son of Zeus and Hera, the god of fire, and of the art of working in metals, in conjunction with his skilful sister Athene, instructs mankind in the whole domain of art, cf. Od. 6, 232; he is therefore called *κλυτοτόχνης*, the art-famed; and extraordinary works of art in metal are always the work of Hephaestus. Cf. v. 607. C.

572. *ἐπὶ ἥρα φέρων*, i. e. *χαρίζομενος*. According to Buttm. Lexil. 336, it is more correct to write separately *ἐπὶ ἥρα φέρ.*, than *ἐπιήρα*; for *ἥρα* is, he thinks, the accus. of a substant. *ἥρ* (≈ *ἄρω*, *ἀπέσχω*), having much the same meaning as *χάρεις*.

ἡσα φέρειν τινί is to do what is acceptable to a person, to be agreeable to him. The Scholiasts take it as the accus. plur. of ἐπίηρος. C. Cf. 148.

573. λoίγια ἔργα. Cf. v. 518.

574. ἰρῶαίνω, Ep. (ἰρίζω), aor. 1. mid. ἰρῶήσασθαι, 1) to contend, to dispute, to quarrel, with dat. and ἀντία τινός, Od. 1, 79; and μετὰ τινι, Od. 21, 310; primarily spoken of a contest with words, ἐπίεσσι, Il. 2, 342. 1, 574; metaph. of winds, ἀλλήλοισιν, Il. 16, 765. 2) to fight, to struggle, Od. 2, 206: ἰρῶαίνομεν εἵνεκα τῆς ἀρετῆς, we struggle on account of the virtue, viz. of Penelope, as Aristarchus rightly explains it. C.

575. ἐν δὲ θεοῖσι, for εἰς θεούς: with κολφὸν ἐλαύνειν, to introduce or cause uproar, confusion among persons. ἐν stands here in a pregnant sense for εἰς with accus. Cf. 1433, § 645. || κολφός, οὔ, poet. a shriek, a cry, scolding, strife. κολφὸν ἐλαύνειν, to make an uproar, to quarrel, Il. 1, 575 (accord. to Buttm. Lexil. related to κολοῖός, κέλω, κέλομαι; but, according to Doederlein L. Hom. Sp. 1, p. 4, κολῶω is a form of κέλλω). C. So F. || ἐλαύνοντο: Wolf. comparat. νηπιῶας ὀχέειν, Od. 1, 297. Similibus nonnullis dictionibus inservit verbum Latinum agendi (cf. Forcell. in v.) et Germanicum treiben. F. || δαιτός, the enjoyment of a feast.

576. ἡδός, εἰς, τό, pleasure, joy, enjoyment. ἡμίων ἡδός, our joy, Il. 11, 318. C. || τὰ χερίονα, the worse (155), i.e. quarrel, strife. Cf. Od. 18, 229. C.

577. παράφημι (φημί), to which belong the aor. παρέπεσον, mid. παρῶαμαι (παρῶαμένος for παρῶαμ., παρῶάσθαι), to persuade, to counsel, τινί: mostly mid. with accus. τινά ἐπίεσιν, to persuade any one by words, to wheedle, with the notion of craft, Il. 12, 249. Od. 2, 189. C. || καὶ αὐτῇ περ νοεούσῃ. Cf. v. 217 and 508.

579. νικίεισι = νικῶ, 183. || σὺν — ταρατῇ (210, 137), times. || ἡμιν (= nobis) is not dependent on the prep. F.

580. εἰ περ γάρ — στυφέλιξαι. The Scholia contain different explanations of this passage. According to the punctuation of the text, which Wolf and Spitzner also adopt, there is a suppression of the apodosis; viz., why then he can do it. Cf. Gr. 1303, 4, § 860. Voss., in Obs., p. 25, concludes the protasis with ἀστεροπηγῆς, and takes the words ἐξ ἐδίων στυφέλιξαι in the optat. as the apodosis; for in case the Olympian lightning-flasher should please, he might hurl us from our seats. Cf. 5, 303. C. || ἀστεροπηγῆς, οὗ, ὁ, the hurler of lightning, the thunderer; appellat. of Zeus. C.

581. στυφέλιζω (στυφέλός), fut. στυφέλιξω, aor. ἐστυφέλιξα, Ep. στυφέλιξα. 1) to strike, to thrust, to shake, ἀσπίδα: e. g. τινά; νίψα, to scatter the clouds, Il. 11, 305. 2) to thrust or

chase away, τινά ἐξ ἐδίων, ἐκ δαιμόνων, ἐκ τῶν ἀπαρκινῶν, Il. 1, 581. Od. 17, 234. 2) Gener. to push hither and thither, to abuse, to insult. C.

582. καθέπτεσθαι (infin. for imperat.), to touch, is used in good and bad sense; here, accost with friendly words. Cf. Od. 2, 39. C.

584. δίπας ἀμφικύπελλον, a double cup with a common bottom in the middle. Aristotle also, Hist. Anim. 9, 10, was acquainted with such. Cf. Buttm. Lexil. 93. C.

585. ἐν χειρί. Thus Aristarch. for ἐν χερσίν. Cf. v. 575. C.

586. κηδομένη περ. The particle περ after a participle is = καίπερ, however much, although. Cf. 211. C.

587. φίλην περ, very dear. Cf. v. 131, 352. || ἐν ὀφθαλμοῖσιν ἰδ. "To strengthen the notion of seeing, ὀφθαλμοῖς is added, with one's own eyes, suis oculis, 3, 28, and ἐν ὀφθαλμοῖς, before one's eyes." V.

589. ἀργαλὸς Ὀλύμπιος ἀντιφίρεσθαι ("difficilis est cui resistatur." W.): = ἀργαλίον ἐστὶ Ὀλυμπίῳ ἀντιφίρεσθαι. C. 'Αντιφίρεσθαι is the infin. of purpose (as in ἀνὴρ χαλεπὸς συζῆν, homo quocum non facile vivas), Gr. 1044, § 667, a).

591. τεταγών is, according to the Schol., = λαβών, and is probably related to τάω, τείνω, and perhaps τάνγω, and the Eng. take, Danish tage. Cf. Buttm. Lexil. 504. C.

592. φερόμην, ferebar, sc. deorsum. "The Scholiasts wrongly suppose that he became lame through this fall, for he was lame from his birth. Cf. 18, 395—405. Od. 8, 310—312." V.

593. κάππεισον = κατίπεισον, the Sinties (the robbers); a Thracian race of people, rough in manners and speech [ἀγρίοφωνος, Od. 8, 294], probably distinguished themselves early in smith-craft. Lemnos, now Stakimene, in the north of the Aegean sea, was the favourite abode of Hephaestus, Od. 8, 283. The volcanic mountain Moschylus probably gave occasion to this legend. C.

594. ἄφαρ κομίσαντο πιδόντα = πιδόντα ἄφαρ κομίσαντο. Κομίζεσθαι = to receive and tend. N.

596. παιδὸς — κύπελλον. Construe κύπελλον χειρὶ ἰδέξατο παιδὸς, from her son. Terminus a quo. N. Cf. 24, 305 (νιψάμενος δὲ κύπελλον ἰδέξατο ἧς ἀλόχοιο).

597. ἐνδία, or ἐπιδία, on to the right (in rotation); from the left to the right hand, or, according to Buttm., Lexil. 289, to the right from the place where stood the goblet from which the wine was poured out, and by which he who presided over the sacred ceremonies sat. This turning to the right onwards, was to the Greeks sacred, and of favorable omen, cf. 7, 184. Od. 17, 365. 21, 141. The signification εὐ καὶ ἐπισταμένως, as the Scholiasts explain it, belongs to the later language (C.); but

Buttm. allows that, as the motion from left to right was enjoined both by religion and custom, this, added to the greater readiness naturally felt to go in that direction, gave the person who did so the appearance of *dexterity*; so that the passage implies that he moved from left to right like an *experienced* cup-bearer.

598. οἰνοχόε (sc. νέκταρ. N.). Thus Aristarch. for φῖνοχόε. Cf. 168, p. 123.

599. ἀσβέστος, prop. *inextinguishable*; then fig. *incessant, immoderate*, cf. 11, 50. The same verse is found Od. 8, 236. C. || ἐνῶπιο. Cf. ἔσπιο in 210, 111.

600. ποικνύοντα, Schol. σπουδαίως ἰόντα, διακονοῦντα, *bustling about*. Cf. Buttm. Lexil. 482, who considers ποικνύω (= to move and bustle about) a primitive (related to πνίω, πίνυμι), which became obsolete soon after Homer's time, and was even then softened down to the notion of *great exertion*, from that of *being out of breath*. Plato, in his Treatise de Rep., iii. p. 389, finds this laughter of the gods indecorous; and Klotz repeated the same charge, Letters on Homer, p. 24, sqq. Köppen on this passage rightly observes: "This laughter, according to my feeling, is no derision of the limping Vulcan, but a laugh of pleasure at the good-natured alacrity with which he ran up and down the banquet-hall and handed the nectar. The laughter is indeed indecorous, if we judge the matter according to our notions," &c. Cf. Herder's Kritische Wäldchen, ii. p. 23, sqq. C.

601. ὃς τόρε, κ.τ.λ., cf. v. 531. "Glad of the reconciliation, the gods held an after-revel, with nectar-drinking and a dance in circle, at which Apollo touched the lyre [cf. Hor.: *lapibus supremi grata testudo Jovis*. F.]: all in accordance with the heroic manners. So Phemius and Demodocus played to the guests whilst they sang and danced in circle, Od. 1, 150. 422. 8, 72. 262." V.

603. οὐ μὲν, nor surely = ἀλλ' οὐδέ. Cf. Od. 24, 246: οὐδέ τι πάμπαν, οὐ φυτόν, οὐ σκεῆ, οὐκ ἄμπελος, οὐ μὲν ἑλαίη, κ.τ.λ.

604. ἀμειβόμενοι = *reciproce; alternis, responsive to one another*. Cf. Od. 24, 60. "One is to imagine, not merely lute-playing, but, according to Grecian usage, a circle, in which singing was joined with dancing or lively mimicry." Voss., Obs., p. 28. C.

606. κακκίοντες, for καρακκίοντες, *decubituari*. Cf. 210, 74. C.

607. ἧχι = ἧ, *where*. [Not ἧχι, Aristarch., Dionys. Thrax; B., N. Sp. (who compares πῆ, ὅπη, πη), Bek.] "It is probable that, if not φι, yet at least χι is identical with the dat. termination ι; so that ἧχι = ἧι." B. "Before ἧχι supply a demonstrative adv. (= *thither*). οἰκόνδε, since each god had his own palace on Olympus." N.

608. *ἰθὺγει*, Ep. for *εἰδυίγει*, from *εἰδώς*, *skilful*. The *πρωίδες* are the same as *φρένες*, 10, 578. C.

610. *πάρως*, at other times. Cf. v. 553. || *ὅτε . . . ἱκάνοι*, opt. of indefinite frequency.

611. *καθιδύδ*, sought to sleep, laid himself down to sleep. Cf. 2, 2 : if not *dormiebat*, yet, at least, in *lectulo recubabat*. N.

## BOOK II.

1. *ἄλλοι θεοί*, *alii præter Jovem*. The Grammarians reject as late Ionic the *ἄλλοι* or *ᾠλλοι* (i. e. *οἱ ἄλλοι*) of Zenodotus. || *ἱπποκορυσταί*; in the same sense as *ἱππόδαμοι*, *ἱππηλάται*, i. e. *ἀφ' ἱππῶν μαχόμενοι*. Homer's heroes fought on cars, cf. 8, 256. 21, 208. We are not to think of the armed knights or horse-soldiers of later times.

2. *Δία οὐκ ἔχε νῆδ. ὕπνος. ἔχε, habebat = tenebat*. This passage does not contradict 1, 611, for *καθιδύειν* there is to lay oneself down to sleep. || *νῆδυμος*. The Schol. explain it partly by *ἡδύς*, sweet, refreshing; partly by *ἀνέκδυτος* [from *νῆ, δύω*], not to be awakened, deep. According to Buttm., Lexil. 414, the original form was probably *ἡδυμος* with the digamma (which *ἡδύς* confessedly had); this digamma being dropt in later times, the rhapsodists probably softened the hiatus by introducing the *ν*, *ἡφελυστικόν*, where that could be done; and from *ἔχενῆδυμος* (for instance), as the ear caught the words, the sound *νῆδυμος* became familiar, and this word was afterwards substituted for the original *ἡδυμος* even where no other *ν* was near. Götting derives the word from *νῆ* and *ἀδέω* (= *quo quis ægre satiatur*). Ad Hes. Theog. 171.

3. *μερμήρις* (cf. i. 189). || *ὥς Ἀχ. τιμήσου, δλέσαι δέ*. The syntax requires the optat. after the imperf.; for which reason Spitzner, after Vossius, has admitted it instead of the subjunct. So Bekker.

6. *πέμψαι ἐπ' Ἀργείδῃ*, i. e. *ἐπιτίμψαι Ἀργ.* || *οἴλος*, horrible, pernicious, Ep. for *δλοός*, from *δλεῖν*. Cf. 5, 461. 21, 536. So the dream is styled from the design with which it was sent, cf. Buttm. Lexil. 456; wherefore the other explanation (which connects it with *ὄλος*), *lively, palpable* (opposed to *unsubstantial*), is unsuitable. "Ordinary dreams dwell at the entrance of the infernal regions, cf. Od. 24, 12, whence they, both the false and the true, issue by the well-known gates. Cf. Od. 19, 502. Zeus moreover has foreboding dream-gods about



himself in Olympus, 1, 62." Liddell and Scott, Pape, &c., oppose the meaning *δλῆθριος*. F. says: "Utrum intelligendus sit *δνειρος* *ἐναργής* an *δλῆθριος* non facile dijudices, quin tantum h. l. et v. 8, hoc somnii epitheton legatur, et utraque interpretatio naturæ somnii bene conveniat; posterior tamen, qua vocabulum ab *δλῆιν* ducunt, simplicior ideoque veri similior, quam altera, qua etymon *ἔλος* traditur. Accedit quod ab Jove *μερμηρίζοντι* ὡς *δλῆσγ* (v. 4) magis consentaneum est mitti somnium *perniciosum*, quam *manifestum*." Liddell and Scott (with Pape) consider the *dream-god* to be sent; N. maintains (correctly, I think) that Homer knows no such notion as that of a *personal god of dreams*.

8. *βάσκ' ἰθι*: this *ἰθι* is equivalent to *ἄγε*, like Virgil's *vade*, *age*. Cf. 210, 28.

11. *καρηκομώντας*, *long-haired*. The Achæans, as well for ornament as for terroure in battle, let the hair flow down long. The Abantes, v. 542, and the Thracians, 4, 533, wore it differently.

12. *πανσυδίγ*, *with all speed; with all your might*; Schol. *πανστρατί*, or *μετὰ πάσης σπουδῆς*. 211.

13. *οὐ γὰρ ἔτ' ἀμφίς — φράζονται* (Schol. *διχογνωμοῦσαι περὶ τῆς Ἰλίου*), *dissentiunt*. 211.

15. *τρώεσσι κήδε' ἐφήπται*, i. e. *ἐπικύρειται*. The perf. pass. of *ἐφάπτεσθαι* is often used thus in the sense of *to impend, to be near at hand*.

20. *στῇ — ὑπὲρ κεφαλῆς*, cf. Od. 4, 803. Sic plerumque ab Homero somniorum visa inducuntur supra caput adstantia, velut, Il. 6, 21, 10, 496, 23, 68, 24, 682. Od. 4, 803. Etiam apud posteriores eandem opinionem obtinuisse memorat Heyn., adscribens Herod. vii. 10: *τὸ δνειρον ὑπερσὲν τοῦ Ἀτραβάζου*. Sic Virg. Æn. iv. 702. Iris Didoni somnianti "*supra caput adstilit*." Valer. Flacc. iv. 24. Hylas Herculi videtur "*stans super carum tales caput edere voces*." Ex quo colligitur, somnia non in animo dormientis nata, sed extrinsecus, maxime divinitus, missa cogitari. F. || *Νηληϊῶ νῆι τοικῶς*. "In the mouth of Nestor this counsel must have had much weight." K.

21. *γερόντων*, Schol. *ἐντίμων*, *πρεσβυτέρων*. The word *γέροντες*, the *elders*, denotes here dignity, not age; for it is used of younger princes also. Cf. 404—408.

22. *τῷ μιν εἰσάμ.*, construe: *τῷ εἰσάμενος* (210, 50) *προσεφώνε' μιν*.

23. *Ἀτρεΐος υἱί*: *Atræus*, son of Pelops, according to Homer, father, according to Apollod., 3, 2, 2, grandfather of Agamemnon and Menelaus. || *δαίφρονος*, the *skilled in battle, fighting, warlike*. Thus Butt. Lexil. 209, after the Schol., explains it in the Iliad; while in the Od. he adopts the meaning

*sage, prudent, full of knowledge and experience* (from *δαῖναι*); cf. on the other hand, Nitzsch on Od. 1, 48, who thinks the sole meaning *the experienced, approved, tried; of approved valour, &c.*

24. *παννύχιον*: ad 1, 424. Hujus versus sententiam sæpe a posterioribus loci communis instar usurpatam et variatam esse narrat Heyn. citans Æschyl. Sept. init.: *δοτις φυλάσσει πρᾶγος ἐν πρύμνῃ πῶλεως ὁσάκα νωμῶν, βλέφαρα μὴ κοιμῶν ἔπνῃ*, etc. Prope ad verbum expressit, quem Heyn. addere poterat, Sil. Ital. iii. 172: *turpe duci totam somno consumere noctem*. Cf. Erasmi Adag. 2795. F.

25. *ἐπιτεράφαται*, to whom are entrusted. Cf. 210, 150, and 181.

26. *ξύνες*, Schol. *ἄκουσον*. 201.

28—32. Cf. v. 11—15. On this repetition of the message, cf. 1, 372.

33. *μηδὲ σε λήθη αἰρείτω*, let no forgetfulness seize thee, i. e. *μηδὲ λήθης*. The verb *αἰρεῖν* is often used in circumlocutions, cf. 4, 23, *χόλος δὲ μιν ἄγριος ἔρει*: 17, 67, *δέος*.

34. *εὗτ' ἂν* = *ἔταν*, cf. 1, 242. || *ἀνήγ*, Ep. for *ἀνῆ*, Schol. *καταλίπη*, 202.

35. *ἀπεβήσατο*, 178. *W. ἀπεβήσατο*. Cf. 1, 428.

36. *ἀνὰ θυμόν*, in his spirit. Cf. v. 250. "Alibi vel *θυμῷ* vel *κατὰ θυμόν* verbis sentiendi, intelligendi, cogitandi et animi affectuum additur, multo rarius *ἐνὶ θυμῷ*: *ἀνὰ θυμόν* vero ex usu Homérico non adjicitur nisi verbis *ὀρμαίνειν*, *οἰεσθαι* et *φρονεῖν*. Argutius autem quam verius videtur discrimen, quod ab Hermanno Opusc. v. p. 49, statuitur, *ἀνὰ θυμόν* de studio dici, quod quasi surgat in animo; *κατὰ θυμόν* autem cum iis verbis conjungi, quæ cogitationem, deliberationem, curam, sollicitudinem significant, ideoque huc illuc versari aliquid animo ostendant." F. || *ἃ ῥ' οὐ τέλ. ἔμελλον*, which were not to be performed. Zenodot. read *ἔμελλε*. The plural, as the older connexion, deserves the preference. Cf. Od. 2, 156. N. thinks that the poet, having the free choice of using either the *sing.* or *pl.* after neut. plurals, uses the form most convenient for his verse; hence, at the end of lines: *πέλονται*, *έχονται*, *φύονται*, *κίονται*, *πείλονται*, *λέλυνται*, *μελόντων*, *έασιν*, *γένοντο*, *έμελλον*.

37. *φῆ*, i. e. *ἔφη*, putavit. So frequently, 7, 119. 5, 103.

39. *θήσειν γὰρ ἐτ' ἔμελλεν ἐπ' ἄλγ.*, i. e. *ἐπιθήσειν ἔμελλεν*.

40. *διὰ κρατερὰς ὕσμινας*: *διὰ* with accus. of the place is properly *through, throughout*. *κατὰ κρατ. ὕσμ.* is the usual form. "Voss. Sched. Crit. i. p. 234, præfert *κατά*; sed vulgata, quæ sine codd. discrepantia legitur Hes. Theog. 631, 712, melius convenire videtur huic loco, quoniam præliorum mentione non

tam locus significatur ubi, quam ratio et quasi instrumentum, quo 'plectuntur Achivi.' " F.

41. ἔγρεο (210, 47), aorist. non imperf.: Præterea attende vim continuantem particulae δὲ (cf. 1, 43—49. 345—348), octies repetita, quantæ frequentationis aliud exemplum equidem novi nullum, atque imperfectorum et aoristorum in his vss. variationem, cujus præter versus rationes nulla alia causa subesse videtur. Cf. ann. ad 1, 437. F. || θεῖη δὲ μιν ἀμφέχον' ὀμφή, *the divine voice had shed itself about him*, i. e. it still sounded in his ears, he believed that he still heard it, cf. v. 19. || ὀμφή, *the voice of the gods, or of destiny: the prophetic voice*, which was believed to be discernible in dreams, the flight of birds, &c.

42. Observa discrimen inter ἐνδύνειν et ἀμφιβάλλεσθαι, *indumentum et amictum*, de quo Böttiger Sabinæ, vol. ii. p. 162, sqq. F. The χιτών, *unic*, the under-garment of the ancients, was a vest without sleeves, which was worn next to the body; ἕλαρος, on the other hand, was a cloak or upper garment, which was thrown over the χιτών. The χιτών, according to Od. 1, 437, was taken off at bed-time.

43. νηγάριον, new. Sch. A. says: ἡ ἀγίννητον, ἡ λεπτόν, ἡ τὸν νεωστὶ γεγονότα, νιογάτέον τι ὄν' ἡ ὥσπερ παρὰ τὸ εἶναι ταρῆς, οὕτως γείνομαι γατός, νηγάτος, καὶ ὑπερβίσει τοῦ εἰ νηγάριος. A. Postremam etymologiam, si non veram, at certe reliquis probabiliorem probat Buttm. Lexil. i. p. 203, sqq. aliam Döderleinii, a νη intensivo (de quo Grammaticorum commento Fiech. Well. iii. p. 241), et ἀγαμαι repetitam recte refutat Passov. in v. F. Buttm. (loc. cit.) considers that it arose by transposition of the ε from the proper form νηγάτος, the change being made for the metre's sake.

45. ἀμφὶ ὤμ. βάλετο ξίφος. Properly, *he threw his sword-belt, ῥαλαμὼν, over his shoulders*; the sword being suspended to this. C. So in *to gird one's sword* around one (*ceindre la glaive*), we have a similar substitution of what is *virtually* for what is *literally* done. So Db.

46. ἀφθιρον αἰεὶ, *ever imperishable*; for it was a work of Hephaestus. Cf. vv. 101—108.

47. κατὰ νῆας, viz. to Nestor's tent. Cf. v. 54.

48. ἠώς — προσεβήσκειτο (178) — Ὀλυμπον. Eos, the goddess of the dawn, or breaking day, dwells with her spouse Tithonus on the Ocean, out of which she in the morning drives up in a car drawn by a pair of horses (Od. 23, 245) under the vault of heaven, to bring light to gods and mortals.

49. ἱρίουσα, Schol. ἀπαγγελοῦσα, *nuntiatura, to announce*, i. e. bring. Cf. 19, 2. Agamemnon, therefore, had his dream towards morning. Dreams at that hour were held as prophetic;

before that they might be caused by the process of digestion. Cf. Od. 4, 481.

50—52. Cf. Od. 2, 6—8; comp. 1, 248. || εἰλενσιν, with dat. and infin. is poetical.

53. βουλὴ—ἴξε. So Bekker, with Wolf and Spitzner, after Aristarchus, instead of βουλήν ἴξε; because ἴζειν is commonly found intrans. = *to sit, seat oneself*. || πρῶτον. He first assembled the princes as his council of war, afterwards the whole people, v. 91. || γερόντων, cf. v. 21.

54. Νεστορίη π. νηί. The genit. Πυλ. βασιλῆος is in apposition to Νέστορος, implied by Νεστορίη, as 5, 741: Γοργείη κεφαλὴ δεινότο πειλάρου. F. || Πυλογενέος: ὡς ὀδοιπόρος καὶ χοροετέπος. BL. Πυλογενέης adde exemplis Buttm., § 120, ann. 10, qui plura petere potuit ex Lobeckii Parerg. Phryn., p. 647, sqq. Ceterum vulgata scriptio Πυλγενέος non, ut Vossius vult, ab analogia Græci sermonis deficere videbitur collata cum vocabulis Homericis ἐπηγενέης, νηιγενέης, aliis; exempla suppeditantur a Lobeckio, lib. i. p. 649, sqq. 653. Attamen præoptavimus Πυλογενέος, quod plus auctoritatis habet a codd. propter loci significationem, de qua Th. § 166, 4, ann. F.

55. πυκινὴν ἡρτύνετο βουλήν, not, as Damm translates, *frangementem convenire fecit senatum*, but ἀρτύνεσθαι βουλήν, *to state or propose a counsel, a resolution*; cf. Od. 11, 366: ἀρτύνειν ψεύδεα. || πυκινός, *densus*: hence, *solid*; and of counsels, *sound, prudent*. || ἀρτύνεσθαι = ἀπηρτισμένον τι ποιεῖν. Eust. F. ἀρτύνω and ἀρτύνω (άρω), fut. ἀρτύνῃω, ἡρτύνω, ἀρτύνῃην, ἡρτύνῃμην, 1) *to join together, to annex, to arrange*; σφίας αὐτοῦς, *to form themselves in close array*, Il. 12, 86. 2) *Gener. to prepare, to make ready, to put in order, ὑσμίνην, &c.*; λόχον, Od. 14, 469; espec. spoken of every thing for which *craft and cunning* are requisite, δόλον, ψεύδεα, θάνατόν τινι, Od. 24, 153. 3) *to join, to prepare, to arrange for oneself*. ἐρετμά τροποῖς ἐν δερματίνοισιν, *to fasten the oars in leathern thongs*, Od. 4, 782; here metaph. βουλήν, *to arrange, to deliver counsel or advice*.

56. θεῖός μοι ἐνύπν. ἦλθεν ονείρος. Ἐνύπνιον is an adverb: *in sleep*, ἐν ὕπνῳ, or according to Thiersch, § 269, at the time of sleep. Zenodot. read θεῖον, he therefore took ἐνύπνιον for a substant., “as a *divine apparition in a dream*.” “Vero hæc interpretatio habet, quo se tueatur, locum similem, Il. 6, 519, ubi Paris οὐκ ἦλθεν ἐναισίμον. At quidni ἐνύπνιον (sc. φάσμα) intelligamus meram vocabuli Ὀνείρος appositionem? cf. ann. ad v. 204. Pass. in ἐνύπνιον, qui paullo confidentius de HomERICA vocabuli significatione ex uno hoc versu (repet. Od. 14, 495). decernere videtur. θεῖος autem vel propter v. 22 præferendum. F.

58. ἔδος. Cf. 1, 115. || ἀγγιστος, η, ον (superl. from ἀγγι), *the nearest*; in Hom. only neut. sing. ἀγγιστον, *very near*. ὅθι γ' ἀγγιστον πῆλιν αὐτῷ, where it was very near to him, Od. 5, 280; and pl. ἀγγιστα, with gen.; tropically, spoken of a great similarity = *to resemble very closely*. ἀγγιστα αὐτῷ ἴσκει, he was remarkably like him.

59. καὶ με πρὸς μῦθον, i. e. καὶ προσείπεν με μῦθον, with double accus., as v. 156, and often.

60—70. Cf. vv. 23—34. Zenodot., as Eustath. states, rejected this repetition, and contracted the whole into two verses.

71. ῥχετ' ἀποπτάμενος (210, 111), *flew away* (and was gone). On οἶχομαι (= *abii*) with a particip. cf. Gr. 1108, § 396.

72. ἄγετ', αἱ κέν πως θωρήξομεν = θωρήξωμεν, *come, let us try whether we, &c.* Cf. 1, 66, and Gr. 1464, 1.

73. ἡ θίμυς ἴστίν, *quod fas est (as is befitting)*. So Bekker and Spitzner read for ἡ θίμυς ἴστίν, as also Buttm. and Thiersch: ἡ having always, as they suppose, a *local* meaning (= *ubi*) in Hom.

75. ἐρηγύνειν, for ἐρηγύνετε, *cohibete*. "Agamemnon knew that the people were dispirited on account of the duration of the war and the secession of Achilles. The ordering them out to battle at once might excite opposition, and the falling off of several. To try whether a change of feeling could be brought about, he thought it advisable to propose the retreat, but cautiously, so far as it might appear safe to venture." V. Cf. 11, 17, sqq.

77. ἡμαθής, *the sandy*. Pylos obtained this surname because it lay on the sea-coast. Cf. 2, 252. The derivation from a river Ἰμαθος is against the analogy of the language.

79. ὦ φίλοι — μέδοντες (*princes*), a verse often recurring. Cf. 9, 17. 10, 301.

80. εἰ μὲν — ἐνισπεν (210, 52), i. e. εἶπεν (from ἐνίπω). On εἰ with the indic. of an historical tense in the premiss, and the optat. with ἂν in the apodosis, cf. § 856, b.

81. καὶ νοσφιζοίμεθα, *we should withdraw ourselves from him*; i. e. not assent to him. Thus in Latin, *discedere a sententiâ*. || μᾶλλον, *magis* (= eo magis), *only so much the more*. Nitzsch (ad Od. 4, 292).—N. F. W. and V. consider it equivalent to μάλα or μάλιστα. This is less correct.

82. νῦν δ' ἴδεν: ὄνειρον understood. νῦν δέ (as in Lat. *nunc vero*) = *ut nunc sunt res*. Gr. 1485, a. § 719, 2.

85. ποιμὴν λαῶν, i. e. Agamemnon. Cf. v. 243.

87. ἤντε, *as when*; according to Buttm. Lexil. it arose out of ἡντε, and is i. q. ὥς ἔτε. "The point of comparison lies in the coming like a swarm." N. Cf. Virg. *Æn.* 1, 433. || ἔθνη — μελισσῶν, *hosts of bees*, like ἔθνος μυιάων, 469. Cf. Hes. fr. 22, φύλα μελισσῶν: and δῆμος ὀρνέων, ἰχθύων, &c. Wüstem.

ad Theocr. 24, 114. *F.* || ἀδινός, *crowded, close-set*, either in number or in power, *dense, compact*; hence (in other combinations) *plentiful, strong, loud*, &c. The sameness of sound in μελισσάνων, ἀδινάνων, ἱρχομενάνων, strengthens the notion of thronging. *V.*

88. γλαφυρός, ἡ, ὄν (γλάφω), *excavated, hollow, arched*; epith. of grottoes, ships, and of the φόρμιγξ, πύρρη, Il. 2, 88; also λιμὴν, a deep, spacious harbour, Od. 12, 305.

89. βοτρυδόν, *in clusters*. So Virg. Geor. iv. 556: *stridere opes . . . et lentis uvam demittere ramis*.

90. αἱ μὲν τε — αἱ δὲ τε. See on I, 403, 406. The members of the opposition have, as *such*, a mutual relation; but this relation is *also* pointed out externally by the double τε, which indicates the *equality* of these relations, i.e. that what is said of the one is *just as true* as what is said of the other. || πεπορτήσεται = πεπορτήνται (210, 119), not for πορτίονται: but with emphasis, *they are flown*. Cf. I, 221.

91. κλισιάων. Cf. I, 185.

92. ἡϊών, ονος, ἡ, Ep. for ἡών, *the sea-shore, the sea-coast, the coast, the strand*. ἡϊόνες προέχουσai, projecting shores, or downs running into the sea. || στιχάσμαι, mid. poet. (στιχος), only 3 plur. imperf. ἱστιχῶντο for ἱστιχῶντο, *to proceed in a line, gener. to march, to advance*; spoken of warriors, εἰς ἀγορήν: εἰς μέσων, 3, 266; of ships, Il. 2, 516, 602.

93. λαδόν, adv (ἰλη), *in crowds, in troops, troop by troop*, Il. 2, 93. Cf. Buttm. Lexil. 256. κατὰ ράξιν, *in bands*: || ὅσσα δεδήει. A presaging rumour (for, from what had taken place, it was suspected that Agamemnon would propose the return home) ran hotly through the people, so that they hastened the more eagerly to the assembly. Such a rumour was conceived as the goddess Ossa, whom Zeus sent about (Διὸς ἄγγελος). Cf. Od. 24, 412. *K.* || δεδήει, *was kindled, was in hot activity*. Cf. 12, 35. Cf. 210, 38, end, note 1, (3.)

94. ἀγέροντο, aor. not impf. *F.*

95. τετρήχει δ' ἀγορή. The assembly was turbulent, tossed and mixed confusedly, like 7, 346, the anxious assembly of the Trojans. On the form, cf. 210, 137, under ταρασσω.

96. ὄμαδος δ' ἦν. There was a confused clamour of the multitude, which just afterwards is styled αὐτῇ and κλαγγή. ὄμαδος, v. 97, αὐτῇ, v. 100, κλαγγή non prorsus idem significant. Discrimen fortasse sic statuendum erit, ut ὄμαδον interpretemur *strepitum*, ex confusis multorum sive vocibus sive actionibus ortum; αὐτῇν *clamorem*; κλαγγήν, ἀναρθρον θόρυβον (Eust.) qui bestiis quoque tribuitur, quum duo prima vocabula tantum hominum sint propria, excepto loco Il. 13, 797, ubi ὄμαδος. *F.*

97. εἰ ποτ', *if by any means.*

98. σχολαί' = σχολίοντο: σχολῆσαι ἀντὶς, as in v. 100, παύσθαι ἀλαγγῆς.

99. ἐρήνυθεν. Cf. 1, 192. || καθ' ἑδρας, *every one on his seat.*

101. σκήπτρον ἔχων. Cf. 1, 58. Nimirum illo publicæ actionis insigni, (ut postea ῥάβδος in rhapsodorum manibus) nemo ad dicendum exsurgens caruisse videtur. Quæ sequuntur, a Thuc. i. 9, vocatur ἡ σκήπτρον παράδοσις, in qua non solum baculi sed etiam imperii traditionem intelligendam esse et per se liquet, et ex versu 108 cognoscitur. F. || "Ἡφαιστος κάμε νέχων, Schol. καμὼν ἱενεῖν, *magno labore fabricavit.* Cf. 7, 290. All very curious works of art in metal are the works of Hephaestus. Cf. Od. 15, 118. Cf. Strab. i. p. 70. Every thing excellent was in general traced to the gods. Cf. 5, 266. The people of Charonea, even in the time of Pausanias, asserted that they possessed this sceptre. Cf. Pausan. 9, 40.

104. Ἑρμῆας, *Hermes*, son of Zeus and Maia, the herald and peace-messenger of the gods, is styled the *Argus-slayer*, or *Argicide*, Ἀργυρέωντης, because he had slain the many-eyed Argus, the keeper of Io. Cf. Ov. Met. i. 624. || Πίλοπον, *Pelops*, son of the Phrygian Tantalus, migrated into Peloponnesus, and succeeded his wife's father Ænomaus in the dominion of Elis.

105. Ἀτρεΐν. Pelops had two sons, Atreus and Thyestes. After the death of Atreus, Thyestes governed as the guardian of Agamemnon, till he was of age to take the government. So the Schol. and Eustath. Of the horrible discord between the brothers Homer knew nothing.

106. πολύαρνι, *rich in flocks.* The riches of Homer's heroes consisted chiefly of numerous flocks.

107. Θυίση' = Θυίστα, Æol. for Θυίστης.

108. πολλῶσιν νήσοισι, in the Argolic and Saronic gulfs. K. || Ἀργαῖ παντί, cf. 1, 30; γὰρ σκήπτρῳ understood.

110. Δαναοί. Cf. 1, 42.

111. μέγα — ἀγῶ ἐνίδῃσι, *has involved me in deep distress.* Verbs such as ἐνδεῖν, παθεῖν, Lat. *implicare*, are thus used of the operation of a deity, cf. 16, 434. The verses 111—118 are found also 9, 18—25.

112. στέγνυς, properly what holds out against or withstands a thing; thence, *etern, despotic*, of Zeus; *hard, cruel.*

113. ἐκέρσαντ', i. e. ἐκέρσαντα. Cf. 1, 541. *Trojâ demum eversâ.* F.

115. δυσκλία, for δυσκλεία, from δυσκλής, *inglorious*, 137.

116. ὑπερμηνής, ἐς, gen. ἰός (μείνος), *superior in strength, powerful, almighty*; epith. of Zeus and of kings, Il. 8, 236. Od. 13, 205.

117. *δε δὴ, qui jam.* N. || *πολίων — κάρηνα, the heads of cities, i. e. the citadels or towers; Schol. ἀκρωτόλαις, cf. 16, 100.*

119. *αἰσχροὺν γάρ.* The γάρ refers to and explains *δύσπεια*, v. 115; the lines 116—118 being a sort of parenthesis. N. *ἑ. αἰσχροὺν ποθέσθαι = turpe auditu, &c.*

120. *μὰψ (311) οὕτω :* cf. Pass. οὕτω 2, v. 214, *μὰψ, ἀτὰρ οὐ κατὰ κόσμον.* Quum Il. 20, 348, et Od. 16, 111, scriptum sit *μὰψ αὐτως*, et apud Homerum οὕτως sic nudum nusquam idem significet, quod αὐτως, h. e. *sic temere*, forsitan hoc quoque loco *μὰψ αὐτως* reponendum sit; quod tamen audentioribus Criticis relinquimus. De conjungendis οὕτω τοιόνδε nemo cogitabit. *F.*

121. *πόλεμον πολέμιζεν*, a well-known idiom. Cf. 10, 147.

122. *ἀνδράσι πανροῖτοισι.* The Trojans and their allies were 50,000 (8, 558); the Achæans were reckoned by some at 120,000, by others at 140,000.—*V.* || *πέφανται* (from φαίνω), *has yet appeared.*

123. *εἰ περ γάρ κ' ἰθίλομεν.* On *εἰ* with *κέν*, and the optat. in the antecedent sentence, cf. 1, 60. Thiersch (§ 330, 5, δ) rejects the particle *εἰ*, and would read γάρ κ', i. e. γάρ καί. On *ἰθίλομεν* depend the infinitives *δριθηθῆναι*, *λίξασθαι*; but with *ἡμεῖς*, v. 126, the construction is changed, and *εἰ* must be repeated.

124. *ἔρκια πιστὰ ταμόντες* (210, 141). In the phrase *ἔρκια ταμῖν*, to conclude an agreement, *ταμῖν*, as in the Lat. *fœdus ferire* (a condensed expression = *feriendâ hostid fœdus facere*), refers to the victim which was slain in ratification of the covenant. *K.* (*ἔρκιον* is not, as Buttm. would consider it, Lexil., p. 433, a deriv. diminutive, but prob. a neut. of adj. *ἔρκιος*, belonging to an oath.) || *δριθηθῆναι*, i. e. *δριθηθῆναι*.

125. *τρώας — λίξασθαι.* The mid. signifies here *to pick out for oneself, to choose, to select.* Cf. Od. 24, 108. || *ἰπίστοι*, i. e. *ἔσοι ἰστρίαν ἔχουσι, who are settled, or have a hearth* (i. e. home). “*ἔσοι ἰστρίας (ρουτίστιν οἰκίας) αὐτόθι* (i. e. in urbe Troja) *διανέμονται.* A. Noli Passovii arbitrato interpretari: *quosquot in castris* (ut Il. 10, 418) *excubias ad focos agunt.* Nulla enim h. l. castrorum Trojanorum mentio facta est. Scholiastæ interpretatio, cui assentitur Eust., confirmatur v. 130. Accedit, quod ex comparatione reliquorum Homericorum locorum, Od. 3, 234. 7, 248. 23, 55, et ex usu posterioris ætatis adjectivum *ἰπίστιος* non ad castrensem sed ad domesticum focum pertinere apparet.” *F.* || *ἑσιν = εἰσιν.* 200.

127. *τρώων — οἰνέχοσθαι*, i. e. *if we took every single man of the Trojans to pour out wine for us; viz. one for every decade.* Voss., in Obs., p. 37, with Bth. and F., reads *ἑκαστοί*, i. e. *sin-*



- *gali* for *decuriæ singulæ*, &c. The singular ἕκαστον ἄνδρα is, however, more agreeable to Homeric usage, cf. v. 164, 180. 7, 424.

128. πολλοὶ κεν — οἰνοχόοιο. This is the apodosis: δεινολατο = δέδοικτο (210, 43), *would go without, would be without*. Eustath. finds in this determination of the numerical proportion between the Trojans and Argives a haughty contempt of the Trojans, because waiting at table was an employment of slaves. This, however, was not the case in Homer's time. Cf. 9, 202. Od. 15, 141.

129. πλίας, *plures* = πλείονας, 154.

130. ἐπικούροι, *auxiliaries*. If the number of the Achæans, reckoned as 120,000 men, is to the Trojans in the ratio of ten to one, the Trojans' proper number would then be 12,000, who, with 38,000 allies, make up the given sum of 50,000; 8, 558. V.

131. ἐγχείσπαλοι, *wielding the spear* (ἐγχος· πάλλω, 104): hujusmodi composita ne ex syncope orta credas, quæ est vulgaris opinio, cf. Lobeck. Parerg. Phryn., p. 672, sqq. Buttin., § 120, ann. 11. Fortes hoc adjectivo significari milites, cognoscas ex Pass. in ἐγχος. F.

132. πλάζουσι, Schol. ἀποπλανῶσι τοῦ σκοποῦ, *make me miss my mark*, i. e. *hinder or thwart me*.

133. Ἰλίου — πολίσθρον. Thus usually πολίσθρον with genit. Cf. 2, 538. 4, 33. Voss., after Aristarch., desires Ἰλιον.

134. ἐννέα ἐνιαυτοί, *nine years*. Ἐννέα is here the actual number, *nine*: cf. 329, 330.

134. Διός. From Zeus, the father of the Hours, come the Years, Days, and Nights, cf. Od. 14, 93.

135. καὶ — σπάρα λείννται, *funes dissoluti sunt*. Σπάρα are properly ropes of spartum (*spartum scoparium*, Linn., or *genista*, Plin.); then generally *ropes, tow-lines*. "*Frustra dubitat Varro ap. Gell. 17, 3, de Hispanico illo sparto cogitans, quod Romam advehi solebat, cum isto nomine plura fruticis genera significentur.*" B. On the plural λείννται with the neut. plur. cf. Gr. 644, § 385.

137. εἶατ' = εἵαται, ἦνται, *sedent*. 202. || προσδέχομαι, depon. mid. Dor. and Ep. ποτιδέχ. (δέχομαι), only part. aor. sync. ποτιδέγμενος, prop. to receive, to take up; only metaph. *to expect, to await*, τινά or τί, ll. 10, 123. 19, 234. Od. 2, 403. Cf. 210, 41 (7).

138. αὐτως, 211, p. 177. Cf. 1, 133.

143. πᾶσι μετὰ πληθύν, *to all among the crowd, round about*. Thus μετὰ with accus. even of a state of rest. 17, 149.

144. κινήθη δ' ἄγ. ὡς κύματα. Instead of ὡς κύμ. Zenodotus read φή or φῆ κύματα. This φή, an old Ep. particle, said to

mean *as, like as*, and supposed by Buttmann to be related to  $\pi\eta$  = *quomodo*, that critic, in Lexil. 534, wishes to be admitted here and 14, 499.

145.  $\piόντον$  Ἰκαρίου. The Icarian sea, which takes its name from the island Icaria before Samos, was notorious for storms. Cf. Horat. Od. i. 1, 15.

146. ὥρορ', *concitare solet*. On this signification of the aorist cf. Gr. 752, § 402, 1. The sing. ὥρορε relates grammatically to the nearest subject, but virtually to both. Cf. 210, 111.

147. ὥς ὅτε κινήσῃ: *expectamus aut suum ex utraque particula verbum aptum, aut simplex ὥς, quod* Il. 5, 161. 9, 323, et alibi sufficere videmus; sed utraque ad κινήσῃ pertinet, quale loquendi genus, Homero in comparationibus usitatissimum, elliptica ratione, ita ut idem verbum repetitum mente suppleatur, explicat Hermann. Viger., p. 919. Cf. Buttm. Lexil. ii. p. 228. Nitzsch. Odyss. 2, 281. Frank. ad Hymn. Apoll. 139, qui crebro usu particulas illas sensim ita coaluisse docet, ut unam tantum notionem (*quemadmodum*) efficerent. *F.* In prose, ὅταν with the subj. is used to denote *indefinite frequency*, with reference to a verb in the present or future.  $\pi\rho\acute{\iota}\nu$ ,  $\mu\acute{\epsilon}\chi\rho\iota$ ,  $\epsilon\omega\varsigma$ ,  $\epsilon\sigma\tau\epsilon$ , are found without  $\delta\acute{\nu}$  in the Attic poets, and  $\pi\rho\acute{\iota}\nu$ ,  $\mu\acute{\epsilon}\chi\rho\iota$  ( $\delta\acute{\nu}$ ) even in a few passages of Attic prose; but  $\epsilon\pi\epsilon\acute{\iota}$  and  $\delta\acute{\nu}\epsilon$  only in Ionic poets:  $\epsilon\pi\epsilon\acute{\iota}\tau\epsilon$  in Hdt. (*Madvig.*)—In the adverbial clauses of H.'s similes, ὥς ὅτε, c. subj. is common; e. g. 14, 16: ὥς δ' ὅτε πορφύρεν πύλαος — ὥς ὁ γέρων ὤρμαινε. So 13, 334. Jelf, § 841, 4. || Ζέφυρος. The west wind was for the people of Asia Minor a violent, stormy wind, cf. 4, 276. 7, 63. According to 21, 334. Od. 12, 289, it and Notus are the most dangerous on the sea.

148. λάβρος, *ον, vehement, strong, violent, rapid*; here of wind,  $\kappa\acute{\upsilon}\mu\alpha$ , Il. 15, 625;  $\pi\omicron\tau\alpha\mu\acute{o}\varsigma$ , Il. 21, 271; and of rain,  $\lambda\alpha\beta\rho\acute{o}\tau\alpha\tau\omicron\nu$  χεῖι ὕδωρ Ζεύς, Il. 16, 385. (The deriv. is obscure; the Gramm. derive it from  $\lambda\alpha$  and  $\beta\omicron\rho\acute{\alpha}$ , very voracious, greedy; this is, however, a post-Hom. notion; accord. to Passow from  $\Delta\Lambda\Omega$ .) || λάβρος  $\epsilon\pi\alpha\iota\gamma\acute{\iota}\zeta\omega\nu$ , *boisterously rushing on*; for Homer uses  $\epsilon\pi\alpha\iota\gamma\acute{\iota}\zeta\epsilon\iota\nu$  of a strong violent wind, driving or dashing against a thing ( $\alpha\acute{\iota}\gamma\acute{\iota}\delta\epsilon\varsigma$ , according to the Schol., are whirlwinds, wind-gusts). The poet probably here intends the eknephias, or cloud-storm. Cf. Völcker, Geogr. of Homer, p. 82. ||  $\eta\mu\acute{\upsilon}\omega$  ( $\mu\acute{\upsilon}\omega$ ), aor.  $\eta\mu\acute{\upsilon}\sigma\alpha$ , *to nod, to incline, to sink*. ||  $\epsilon\pi\acute{\iota}\tau'$   $\eta\mu\acute{\upsilon}\epsilon\iota$   $\acute{\alpha}\sigma\tau\alpha\chi\acute{\upsilon}\sigma\sigma\iota\nu$ , and ( $\tau\acute{o}$   $\lambda\eta\acute{\iota}\omicron\nu$ , *the corn-field*) *bows itself down with its ears*. Thus 19, 405:  $\eta\mu\upsilon\sigma\epsilon\iota$   $\kappa\alpha\rho\acute{\eta}\alpha\tau\iota$ . By-trait of a simile the poet generally puts in the indicative. Cf. 11, 156, and Nitzsch on Od. 5, 328. ||  $\acute{\alpha}\sigma\tau\alpha\chi\upsilon\varsigma$ , voc,  $\acute{o}$  =  $\sigma\acute{\tau}\alpha\chi\upsilon\varsigma$  with a euphon., *an ear of corn*, Il. 2, 148, Cf.

ἀλαπαῶν, ἀλαλητός, ἀστεροπή, ἀγαυρός, ἀμανρός, ἀβληχρός, Ἀσπληθών, Ἀπαισός, Ἀδρήστια, Ἀπαρνοί, etc. F.

149. ἀλαλητός, ὁ (ἀλαλή), generally, a loud cry, a battle-cry, a shout of victory, Il. 4, 436. Od. 24, 463: but also a cry of distress, Il. 21, 10.

150. ποδ. δ' ὑπ. κονίη ἴστατ' ἀειρομένη. Construe κονίη δι' ἴστατο, ἀειρομένη ποδῶν ὑπένερθε. || κονίη, Ep. = κόνις, dust; the ι is long in the arsis of the sixth foot.

152. ἐλείμεν. Cf. 1, 248.

153. οὐρούς τ' ἐξεκάβαιρον. The ships were drawn up ashore through long trenches (οὐρούς ~ ΟΡΩ, ποσσο), and, that they might stand dry, were propped with stays (ἔρματα).

155. ἐνθα κεν — ἐνέχθη, *contigisset*; de re non factâ. On this form of sentence cf. 1285, § 856. || ὑπέρμορα, Ep. *cip. adv.* as if formed from an adj. ὑπέρμορος; = ὑπέρμορον [i. e. ὑπέρ μέρος, but joined for euphony. Nitzsch]. Od. 1, 34, against fate; for it was decided by fate that Troy should be destroyed by the Achæans.

157. πόποι. Cf. 1, 254. || ἀργυνώνη, *indefatigable, indomitable* (from ῥέω, i. q. τείρω). Cf. 5, 115.

158. σὺν δὴ, *siccine jam*. N.

160. καὶ δὲ κεν — λίποιεν, i. e. καταλίποιεν δ' ἂν, and would leave, &c. The optat. with ἂν is properly the apodosis of a supposition, and may not unfrequently be translated by the future. Cf. Gr. 813, 814, § 425, 1. || ἐχολήν, *matter for boasting, glory*; Schol. καύχῃσιν.

161. Ἀργείην Ἑλίην. Helen is styled the Argive, because the kingdom of Argos embraced the whole Peloponnesus. Cf. v. 108.

162. ἀπὸ παρπιδος, *far from*. Cf. 1, 562.

165. To avoid what F. calls the infinite and unprofitable labour of removing the hiatus from Homer's poems, Bentley read μηδ' ἰάα (but αας, αα for αες, αε are not found, though ααν, αας, &c., for αειν, αεις, are): Heyne suggests μηδέ τ' ἰα, T. μηδ' ἰα. Hermann observes, that in the case of ἰᾶν there is often a hiatus after ε. (Ellips. et Pleonasm., p. 210.)

167, 168. Cf. 1, 44. 2, 17. Line 168 is wanting in some MSS. Homer generally, on the departure of a deity from Olympus, mentions also his arrival at the place to which he was going. Cf. 1, 44—48. 2, 16, 17. 4, 74—78.

169. εὐρεν, *asyndeton*. This hasty εὐρε without δὲ is also found in 4, 80, and 5, 169. V. "Prorsus nulla in asyndeto offensio; imo vivido deæ mandantis ingenio optime convenire videtur; atque ex Spitzneri observatione poetæ proprium est modo imperativo sequente vel nulla omnino uti particula, vel copulativam καὶ adsciscere, v. Il. 19, 347. 24, 144, coll. 22,

646. 24, 336." *F.* || ἀτάλαντος, *poising the scale when weighed against another; like, equal.* Cf. 10, 138.

170. ἰδοσελμος, *ον*, *Ep.* ἰδοσελμος (οἶλμα), *well-furnished with oar-benches, or rowers.*

175. ἐν trahendum ad πειόντες, ut 16, 113: πῦρ ἐμπεισεν νηυσίν. Sic 9, 436, χάλος ἐμπεισεν θυμῷ, et 21, 385, ἐν θεοῖσιν ἔρις πίσει. Cf. 11, 155. 823. 15, 451. 17, 625. Pertinet igitur præpositio ad verba. Nunquam autem apud Hom. neque εἰσπίπτειν, neque πίπτειν εἰς, neque εἰσβάλλειν, neque εἰσθίναί, neque εἰσῆμι (quare etiam ἀπαξ εἰρημίνον illud εἰσθίμεναι, Od. 22, 470, potius ad εἰσθίμι trahendum videtur); frequentissima autem ἐμπίπτειν, ἐμβάλλειν, ἐντιθίναί, ἐνίημι vel composita, vel tmesi, quæ dicitur, dirempta. Cujus proprietatis causam si quæserimus, respiciendum est ad prius illud et obsoletum ΕΝΣ, quo præpositionum ἐν et εἰς formæ et significationes continerantur, qua de re nuper egregie disputavit Car. Göttl. Schmjdtius in Quæst. Grammat. de Præpos. Græc., p. 7, sqq. *F.*

179. μηδὲ ῥ' ἱρώει. Spitzner, after Voas., Obs., p. 41, has adopted the reading μηδ' ἔρ' ἱρώει, *and delay no longer* (210, 139), sc. τοῦ ἔργου, cf. 17, 422; μήπω τις ἱρωεῖται πολέμοιο, sc. ἐαυτὸν, for it is usually trans. as 13, 57, ἐσθόμενον περ ἱρωεῖτω (*Bth.*). (*Dicit enim poeta: vade jam per exercitum, neve diutius cuncteris.* Spitzn.) Μηδὲ ῥ' occurs 1, 406. 11, 437. 12, 106, &c. *S.* *Bth.* refers to Herm. Vig., p. 836, and ad Trach. 936 (but the latter ref. is wrong).

183. βῆ δὲ θίειν, *he made ready to run; like βῆ δ' ἵκναι.* || ἀπὸ δὲ χλαῖναν βάλε. For expedition's sake he threw off his cloak, like Thoas, Od. 14, 500. || χλαῖνα, ἡ, *the upper garment, the mantle of the men; a piece of cloth, cut square or round, which was commonly passed from the left arm backwards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle. It was worn chiefly as a protection against cold and stormy weather, hence ἀνεμοσκεπής and ἀλεξάνεμος. It was of wool, and thick (σύλη, πυκνή); often purple, double or single (διπλή, ἀπλοῖς).*

184. Εὐρυβάτης. This Eurubates is exactly described Od. 19, 244—248. Agamemnon also had a herald of this name, cf. 1, 320. || ὀπηδεῖν, poet. (ὀπηδός), Ion. for ὀπαδεῖν, only pres. and imperf. ὀπηδεῖ and ὀπῆδει, *to follow, to accompany, to go with, τινί, spoken of persons, also ἅμα τινί.*

186. διζαρό οἱ, *he took from him; as 15, 88: Θίμοισι δέκτρο.* Porson ad Hec. 533, quotes several instances of this construction (called by Lesbonax, *Sicula figura*); e. g. Æsch. *Choeph.* 760: Ὀρίστην ἐξειδέαμην πατρί. With Agamemnon's sceptre he received authority to give orders in the name of the commander-in-chief, cf. v. 207.

187. σὺν τῷ. Cf. v. 47.

188. ὃν τινα — κιχείη, i. e. εἴ τινα — κιχ. The optat. in relative sentences denotes *indefinite frequency*; therefore also the principal sentence stands in the iterative form. Gr. 1253, § 831, 3. The princes are meant who did not sit in the council of war, and the inferior officers. V. || ὃν τινα μὲν — τὸν δ'. This δὲ does not correspond to μὲν (which is answered by δὺν δ' αὖ, v. 198), but commences the *apodosis* (Gr. 1458, p. § 770). Cf. Hdt. 9, 63: ὅσον μὲν νῦν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντείχον — ὡς δὲ Μαρδόνιος ἀπέθανε κ.τ.λ. N.

189. ἐρητύσασκε, *detinebat*, iterative form of the aorist. Cf. 174.

190. δαίμονι'. Cf. 1, 561. || δευδίσσεσθαι, here intrans. to *shrink back, despond*; elsewhere commonly transit. *perterrere facere*. Cf. 4, 184. 18, 164.

191. ἰδρύω, aor. 1 ἰδρύσα, aor. 1 pass. ἰδρύνθην. Act. to *cause to sit, to seat, or bid to sit*.

192. Ἀτρείωνος. Spitzner, for Ἀτρείδαο, after Aristarchus.

193. ἵψεται, *castigabit*. Cf. 1, 454.

194. ἐν βουλῇ — εἶπεν. Construe οὐ πάντες ἀκούσαμεν οἷον εἶπεν ἐν βουλῇ, 'we have not all heard Agamemnon's real meaning in the council,' is more conciliatory than 'you have not all heard.' V. Cf. Od. 7, 307.

195. μή τι χολῶσ. ῥέξῃ, cf. 1, 26; a well-known ellipse.

196. θυμὸς δέ = virtually, γάρ. Cf. 1, 259.

197. τιμή, the *kingly dignity*, in Homer's view is a gift of Zeus. Cf. v. 205. 9; 38. Od. 1, 386.

198. δὺν — ἴδοι. Cf. v. 188: || δήμου ἀνδρα, i. e. δημότην, a *man of the people*. "Sic Xenoph. Cyrop. ii. 2, 22, ἀνδρα δήμον. Soph. Aj. 1044, ἀνὴρ στρατοῦ. Antig. 182, πόλειως ἀνδρες." F.

199. ἐλάσασκεν. Cf. v. 189. || ὁμοκλᾶω and ὁμοκλέω, poet. (ὁμοκλή), to *call to, to cry to, τινί*, in order to encourage, threaten, or rebuke him; hence, to *encourage, to urge on; to threaten, to reprimand*; often absol. in part. aor. and with μήθῃ, ἐπέεσσιν.

200. ἀτρέμας, *without stirring*, i. e. *quiet, still*. 211.

202. οὔτε ποτ' — ἐναριθμός, *thou art not reckoned*; as we speak of a person's being a mere *cipher*. Cf. also the Lat., in *nullo numero esse*. "For as we shall see below, the heroes alone decided the battle, they alone composed the council of war." K.

203. οὐ μὲν πως = οὕτως μὲν. Cf. ad 1, 77. || πάντες βασιλεύσομεν: οὐκ ἔσται δημοκρατία φησίν. ABL. Respice ad v. 151, sqq. et 198. F. οὐ — βασιλεύσομεν, softer than βασιλεύσετε. Cf. v. 194.

204. οὐκ ἀγαθὸν πολυκοιρανίη, like Virg. Ecl. iii. 80, *triste lupus stabulis*.

205. ἀγκυλομήτω. Kronos is styled wily because he out-

witted his father. Cf. Hes. Theog. 168, 173. At *ἰδωκε* conceive *βασιλεύειν*. ἀγκυλομήτης, εἰω, ὁ, ἡ, poet. (μῆτις), *that has crafty designs, cunning, artful*.

210. αἰγιαλῷ μεγάλῳ, *on the high beach*. Dative of place, cf. v. 396. αἰγιαλός, ὁ (prob. fr. αἰξ and ἄλς, a place where the sea beats), *a coast, a shore, beach*. || βρέμεται: comparatis similibus locis, quos Th. citat § 322. 5, b. 6, 7, agnosces conjunctivum, cujus vocalis correpta, neque offenderis indicativo *σμεραγεῖ* coll. ann. ad v. 147, sqq. Nitzsch., qui secutus Hermannum, Opusc. ii. p. 48, βρέμεται pro indicativo habet, certioribus exemplis ad refellenda Thierschii præcepta uti debbat, quam illis, quæ profert ad Od. 4, 335. Quanquam non negligenda sunt, quæ idem ad Od. 5, 250, 328, et 433, subtiliter disputavit de formis sententiarum comparatarum, particulis ὥς ὅτε inductarum, *F.* || *σμεραγεῖν* (akin to *παράσσειν*), *to resound, to roar*; spoken of the sea, and once of thunder; of the meadow, which resounded with the cry of the cranes, ll. 2, 463.

211. ἐρήνυθεν, cf. 1, 192.

212—277. Modern critics, and especially Klotz, in his *Letters on Homer*, p. 27, sqq., have unjustly blamed this whole scene of Thersites. They find it low, unsuitable, and beneath the dignity of Epic poetry. How little foundation there is for such a judgement, is shown by Herder (*Kritische Wälder*, ii. 3); Köppen (in *Obs.*); Heyne, Jenisch (*Lectures on the Masterpieces of Greek Poetry*, part ii. p. 71). Dionysius of Halicarnassus, *Art. Rhet.*, c. 11, 9, defended the propriety of the whole; and Wolf observes, that we must look upon Thersites as a man deformed in body and mind alike. The poet does not aim at producing a comic effect, but at exciting disgust. Thersites is not *ridiculus*, but *deridendus*. Jacobs remarks, that the ugliness of Thersites contributes to the disgust which his proposal excites. Thersites was a common soldier; it is without any probability that some of the ancients took him for the same Thersites, son of Argæus, and uncle of Diomedes, who took part in the Calydonian boar-hunt. Cf. Apollod. i. 8, 6.

212. ἀμετροπῆς, ἄπ. εἰρ., *immoderate in speaking, having an unbridled tongue*, is more precisely explained in the following verse.

213. ἔπει—ἄκοσμά τε = πολλά ἄκοσμα, *F.*, *unseemly, foolish talk*; i. q. οὐ κατὰ κόσμον. Εἰδέναι here denotes, not merely knowledge, but the *habit* of uttering many senseless words, cf. 21, 414 (λίῳν δ' ὧς ἄγρια οἶδεν).

214. μᾶψ (211) ἀτὰρ οὐ κατὰ κόσμον, *idly (or foolishly), and with no propriety*. ἀτὰρ οὐ = οὐκ. C. κόσμον in dictis fac-

tisque, quam nos *harmoniam* dicimus, jam antiquissimi Græci maxime æstimabant. F. || ἐπιζέμεναι: it is not necessary (with *W.*) to supply ὥστε: the infin. is placed *epexegetically*, to denote a particular, in which the ἐπεα εἰδέναι displayed itself.

215. ἀλλ', quod Wolfio durum videtur, noli, ut eidem placet, interpretari *et* — *quidem*; imo usitata oppositionis significatio tenenda, *sed*, quæ recte se habet post οὐ, ita ut οὐ κατὰ κόσμον et ἀλλ' ὅ τι οἱ εἴσαιτο κ.τ.λ. inter se contraria sint. Namque difficultas, si qua est, in eo est sita, quod οὐ κατὰ κόσμον medium quodammodo pendet, ita ut ab altera parte cohæreant μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ab altera οὐ κατὰ κόσμον, ἀλλὰ κ.τ.λ. cujusmodi verborum conformationem ad anacoluthorum rationem, si lubet, referas. Cf. similia quædam apud Matth. § 631, 2. Ante ὅτι supple μνησθῆναι, vel simile aliquod verbum ex superiore ἐπιζέμεναι. F. || ὅ τι οἱ εἴσαιτο, *si quid ei videretur*. Cf. v. 215.

216. ὑπὸ Ἰλίον, *to Ilium*, cf. 4, 407 (ἀγαγεῖν ὑπὸ τεῖχος Ἄρειον); as in the Latin, *sub mœnia ire*. C.

217. φολκός, ἄπ. εἰρ., is derived by the Schol. from φάτα and ἔλκειν, according to which it is *squinting*. Buttm., in Lexil., p. 536, explains φολκός by *bandy-legged* (ΦΕΛΚΩ ~ a root identical with *flecto*, *plecto*, *πλέω*; as *flagrum*, *πληγὴ*), and compares it with *valgus*. This explanation suits well with the context; for the poet begins the description with the feet.

218. συνογκότε, Schol. συμπεπτωκότες, *squeezed together towards the breast*, or *bent together*: "O'er his breast contracted." Cowp. It is the partcp. perf. from συνέχω with Attic reduplic. Cf. 210, 64.

219. φωξός, ἄπ. εἰρ., *peaked*. Cf. Buttm. Lexil., p. 537, who, rejecting the derivation from ὄξυς c. *digamm.*, refers it to φώγειν, *to dry*: quasi φωξός, *warped by heat*: (it denotes an unusual *pointedness* of the upper part of the head.) || ἐπενήνοθε (210, 20), Schol. ἐπὶ ἦν, ἐπέκειτο, *there lay thereon*: an old perfect form from an unused stem, ἐνθω or ἐνέθω. Cf. ἀπὸ τοῦ (ἐθω), ἐνέθω, ἦνοθα καὶ ἐπενήνοθα, ὅθεν καὶ ἐνοσις. AB. Similiter Buttm. Lexil., p. 110, sqq. ubi alia etymologiae refelluntur. Hoc loco manifesta est significatio imperf. F.

220. ἐχθρότατος, *inimicissimus* [immo *odiosissimus*. F.], *invisissimus*. Bth.

221. νικεῖσκε, *conviciari solebat*. Cf. v. 199.

222. λέγ' ὀνειδέα. Cf. ver. 435.

223. ἐκπάγλως, *terribly*; a hyperbolical expression for *very extraordinary*. Cf. 3, 415.

225. río, i. e. *τίνας*. Cf. 1, 540. || ἐπιμίμψαι. Cf. 1, 93.

|| χαρίζεις; *indiges*: "What dost thou miss? what dost thou want? Hast thou not enough?" *W.*

226. χαλκαῦ, *of brass*, i. e. brass, and works of art made of brass, as *æs*, for *vasa ex ære*. Cf. Virg. Georg. i. 430.

227. ἄς — δίδομεν. It is admirably characteristic of the boaster, that he includes himself, he who neither in council nor in battle was worth any thing. *K.*

228. εὖτ' ἂν. Cf. 1, 242.

229. ὅν κέ τις οἴσει. Cf. 1, 175.

230. υἱὸς ἀποινα, *as ransom for his son*. Thus Dolon promises Ulysses that his father would ransom him with much gold, 10, 378.

231. ὅν κεν, i. e. εἰ τίνα. Cf. 1, 139. || δήσας ἀγάγω: "*quem ego vincitum duxerim*." Sic Wolf. qui iudicat Græcam linguam eo præstare Latinæ, quod hac, quis vinxerit, non definiatur. *F.* || ἡ in thesi positum ante vocalem, neque tamen correptum, qualia sæpius in quarta quam in reliquis versus regionibus inveniuntur. Cf. 18. *F.*

232. γυναῖκα νέην, sc. ποθεῖς, though the *gen.* would be the correct form, since ἐπιδεύεται preceded. Ὁ δὲ ποιητὴς ἐπιτηδὲς τὸν λιγὺν τοῦτον ἀγορητὴν καὶ ἀφαρμοσιεπὴ ἐποίησε, τοῦτίστι σόλοιον. Eust. quod vix crediderim; magis placet, quod idem subiicit: ἴσως δὲ καὶ ἄλλως θυμούμενον ἀνθρώπων μιμούμενος, ποιεῖ τὸν θεράπτην ἐκλαθόμενον τῆς τοῦ λόγου ἀκολουθίας, καὶ διὰ τοῦτο εἰς κακοσυνταξίαν ἐκκλίναντα. *F.* || ἵνα μίσγεται = μίσηται.

233. ἦν τ': in pronomine relativo inclusa est finalis significatio, quæ conjunctivum καρίσχειαι (h. e. καρίσχηαι) requirit, quemadmodum apud Latinos *quis* ponitur pro *ut is*. *F.* In Attic Greek the *fut. indic.* is used with the relat. pronouns to denote a purpose; but H. has the subj. [τιμὴν δ' Ἀργείοις ἀποτινέμεν . . . ἦτε . . . καὶ ἰσσομένοισι μετ' ἀνθρώποισι πέληται, 3, 287; and so Od. 18, 334]: and also with κέν, which refers to a suppressed protasis. Od. 15, 518, ἀλλὰ τοι ἄλλον φῶτα πιφαύσκομαι ὅν κεν ἴκηαι, not 'quem adeas,' but 'quem, si lubet, aditurus es' (N.); why not *quem si lubet, adeas*? After preterites the relative with *opt.* stands in final clauses of this kind. If ὅς κε is used with *fut. indic.*, the realization of the purpose is assumed, provided the condition be realized; whereas, with ὅς κε and the subjunctive, its realization is not declared *assumptively*, but indicated as an expectation waiting to be justified or disproved by the result. With ὅς κε and the opt. (cf. 1, 64) the purpose is stated in the form of a *pure* (though *conditionated*) supposition, without an indication of the speaker's opinion as to the probability of its being realized. *N.* || αὐτὸς ἀπὸνόςφει: τῶν ἄλλων understood, i. e. *for thyself alone*. Cf. 13, 729.



|| καρίσχαι; *reddere non debes* (ut Chryseidem), maligne sed per ambages Agamemnoni in membris vocat. *F.* || οὐ μὲν (= μήν) εἴκειν, *immo vero non de-*

234. ἐπιθασκίμεν (= ποιῆν ἐπιθαινεῖν), with accusative person and genit. of the thing, prop. *to help one on to bring one to a thing*; transit. like ἐπιβῆσαι τινα (8, 285), *to bring a man to honour, to raise or elevate* renoun. || κακά, not damna (as the context shows), *et pericula.* *N.*

235. πίποντες, Eustath. ἐκλυτοί. Homer uses the word *mitis, mollis*, sometimes in a good sense, *dear, friend*, sometimes, however, as here, in a bad one, *milk-sop*. It expresses only a gentle sort of reproof. *W.* || κά, the abstract for the concrete, as in Latin, *opprobrium*; *arrant* towards. Cf. 5, 787. || Ἀχαιῶδες, οὐκεν' Ἄν. Virg. *Æn.* 9, 617: *O vere Phrygiæ, neque enim Phrygiæ* Tasso: *O Franchi non, ma Franche* (Cant. 11, 61). *Bi.*

236. οἰκαδὲ περ, *straight home at once*; or (as *home!* Cf. 1, 352.

237. ἐνὶ Τροίῃ, *in the territory of Troy.* *N.* || γίγεται, *to enjoy his honours at his ease*, and, as it were, *dig* or let them agree as they may with him. Cf. 1, 81. πῶσσιν only in a bad sense. According to Herm. (1, 61) the metaphor is derived from actual *cooking* (δύω which a long time is required to make the meat (or other substance) good. At all events, it is more poetical (to our notions) to derive the metaphor from *digestion* γίγεται with *ā* short (142).

238. ἥ — χῆμεῖς προσαρμόνομεν = ἥ κε ἡμ. προσήμεῖς, *whether we are to defend him.* Others (with *N.*) connect καὶ = καί (κέ being nowhere found separated from ἥ): καὶ ἡμεῖς προσαρμόνομεν (*indic. præs.*, and so Sch. προσβῆναι quid non a se suisque solum sed a nobis quoque (vel adjumenti) habeat. In altera sententiæ parte καὶ id quod sæpe fit post *et* et particulam interrogativam. 2, 367. 8, 111. *Od.* 4, 712. 16, 137; maxime in locis καὶ οὐκ; præter exempla modo citata ad initium hujus cf. 2, 349. 15, 137. *Od.* 4, 632. *F.*

240. Cf. 1, 356, 507.

241. ἀλλὰ — χόλος φρεσίν; *ιστίν* understood. *mentem βασιλῆων εὐροφάγων.* Hesiod, *εργ.* 264. *F.* μων, one who from repugnance to exertion ventures on slack, sluggish. Cf. *Od.* 6, 25.

242. Cf. 1, 232.

245. ἐνίπασι, *incredavit.* Cf. ἐνίπτω, 210, 52 (end)

246. ἀπειρόμυθε, one whose μῦθοι are ἀπειροί, as v. 796; one who prates what is indistinct, confused, and jumbled. *W.* || λιγύς, *loud*. On πέρ, cf. 1, 586. || λιγύς περ ἰὼν ἀγορητής: quod in bonam partem tribuitur Nestori 1, 248, h. l. in malam accipiendum esse censet Wolf. ἡ ἱρωνικῶς εἶρηται, ἡ ὡς καὶ ὀξία κεεληγότος τοῦ Θερσίτου (vv. 222. μακρὰ βοῶν, 224). Eust. Sed propter additum πέρ acutæ vocis *laudem* ipsi Thersitæ ab Ulixæ tribui verisimile est. Laudes conviciis mixtas pronuntiari videmus 1, 122. 3, 39. *F.*

247. ἴσχεο, *hold! check yourself*, as 1, 214. || μῆδ' ἐθέλ', *cave inducas in animum*. *N.*

248. οὐ φημι = *nego*. || χρεώτερος, 153.

250. τῷ, i. e. διὰ τοῦτο, *therefore*; as v. 254. || οὐκ ἂν — ἀγορεύεις, for μὴ ἀγόρευε. The optat. with ἂν being sometimes used as a milder form of command. *F.* objects to this, that Hermann and Thiersch assert this without establishing it by examples; but his explanation, by understanding (with *N.*) a conditional protasis (*qui nisi*, sc. *esses* [sc. *nequissimus*], non, &c.) does not agree with τῷ (= *wherefore*). And for an example cf. οὐκ ἂν δὴ μοι — ἐφοπλίσσαιτε, II. 24, 263. *S.* || ἀεὶ ἐν στόματι ἔχων τοὺς βασιλεῖς. Cf. Bernh., p. 234. Usitatus διὰ στόματος ἔχειν. Similiter Latini: *in ore habere, in ore esse, in hominum ora venire*. Cæsura quarti pedis trochaica apostropho excusatur a Spitzn. Vers. Her., p. 12. Cf. ann. ad 1, 33.

251. νόστον φυλάσσειν, *to keep watch for the return home; to be for ever thinking of the return, keeping it in view*. Cf. 3, 408. 16, 686.

252—256. Some old grammarians declared these two verses to be spurious, as well as the three which are printed at the foot of the page, and were rejected by the Alexandrian critics.

252, 253. The sense of these two verses is: "You should say nothing of retreat; for it is not yet decided whether we shall be fortunate or unfortunate in our return." *K.*

257. Cf. 1, 212. 8, 286. *C.*

258. εἰ κ' ἔτι — κινήσομαι. According to *T.*, subjunct. with short mood-vowel. According to Herm., de partic. ἂν (Opusc. V. iv. p. 29), and Rost, it is the indic. fut., cf. Od. 5, 417. The latter opinion is the more probable. "Alia particularum εἰ κε cum futuro indicativi conjunctarum exempla citat Herin., p. 29. II. 15, 213. 17, 557." *F.* || ἀφράνειν, poet. (φρήν), *to be irrational, indiscreet, foolish; to behave in a senseless, indiscreet way*. II. 2, 257. Od. 20, 360. || ὡς νύ περ ᾧδε. The πέρ belongs to ὡς, *precisely as, as* (ὡσπερ): cf. ὡς τὸ πάρος περ, ᾧδε = οὕτως.

Nú in H. is never the *now* of *time*, but that of *progress* in the *discourse, argument, &c.* It is not found with ὥς except in this passage; but it is found with δς (v. 365), and ὡς, Od. 2, 320. N. explains it by *nimirum*.

259. κάρη, 148. || μηκέτ' — ἐπιείη, *then may my head not sit, &c., i. e. then may I live no longer, if I do not chastise thee.* Cf. the Lat. *ne sim saluus, ne vivam.* F. || Ὀδυσῆϊ, with emphasis for ἱμοί; thus also Τηλεμάχοιο πατήρ, *Telemachus was the only son of Ulysses and Penelope, and still a child, when his father went to Troy.* Cf. Od. 11, 447.

261. φίλα, equivalent to *thy*.

262. τὰ τ' αἰδῶ ἀμφικαλύπτει, *what covers the loins.* This is probably the μίτρα, a broad bandage, which was placed round the belly. Cf. 4, 137. 139.

263. αὐτὸν εἶ, in opposition to εἴματα. Cf. 1, 4.

264. πεπληγώς, to be connected with ἀγορῆθεν, *out of the assembly.* The perf. πῆληγα has constantly an active signification in Homer. Cf. 5, 763. Od. 10, 238. C.

266. ἰδνῶ, *I bend.* In aor. 1 pass., *I bend myself, cringe.* || θαλερὸν δάκρυ, *plenteous*; of tears, when they burst out strong and full; so of the hair, when it grows thick: cf. θαλερὸς γῶς, Od. 10, 457. θαλερὴ φωνή, Il. 17, 439.

267. σμῶδιξ — ἐυπανίστη, *the weal rose under the sceptre, i. e. from the blow of the sceptre.* || μετάρρενον, τὸ (φρήν), *the back, especially the part between the shoulders, which lies above the diaphragm,* Il. 5, 40. Od. 8, 528; also plur., Il. 12, 428.

269. ἀχρεῖον ἰδών, Eustath. ἀκαίρως ὑποβλέψας καὶ ἐπ' οὐδεμῶς χρεῖα. Heyne rightly explains ἀχρεῖον, prop. *helplessly, foolishly*, in connexion with ἰδών, of the stupid, abashed look of Thersites, who, after receiving the blows, stares aghast. Wolf: making rueful grimaces, wry faces. Cf. Od. 18, 162. Döderlein explains it *imbellis hominis speciem præbens vultu.* F. returns to Damm's explanation: *videns inutilem esse lacrimam suam* (which is surely improbable).

270. καὶ ἀχνύμενοί περ, viz. because their hope of returning home was disappointed.

271. Cf. 3, 207. 319. 4, 81.

273. βουλὰς τ' ἐξάρχων. The accus. with ἐξάρχων is rare. Cf. h. 27, 16; it is generally joined to a genit. Cf. 18, 605. || πόλεμόν τε κορβίων, *arming the war, i. e. stirring up to battle.* Cf. 21, 306. C. W.: *adornans bellum, suis quasi armis instruens*, considering πόλεμος to be personified (= Ἄρης).

275. δς — ἔσχ', *hoc omnium optimum fecit, quod cohibuit.* || τὸν λωβητῆρα ἐπεισβόλον, *the prating slanderer.* || ἐπεισβόλος,

Schol. λοιδορος. Thus the Latins, *jactare verba*, of prating and fault-finding; and Od. 4, 159, *ἱπποβολίας ἀναφαίνειν*. Döderlein observes, that the notion is not *ἔπεια ἐκβάλλων*, but *ἔπεια βάλλων* (= *λάπτων*). || *τόν, istum*. || *ἀγοραί, conciones*.

276. οὐ θῆν, *surely not*; *θῆν* mostly in an ironical, sarcastic sense (= *δήπου, Hartung*). Cf. Od. 5, 211.

278. ὥς φάσαν ἡ πληθύς. The plur. with a collective noun. So ἡ πληθύς — ἀπονέοντο, 15, 305. || *πολίπορθος, the town-destroyer*: a usual surname of Ulysses, because Troy was taken chiefly through his craft. Cf. Od. 8, 372.

279. Ἀθήνη — εἰδομένη κήρυκε. Cf. 1, 174.

280. ἀνώγει, cf. 210, 21. Buttmann derives it from an old root ΑΓΓΩ, related to ἀγγέλλω. If ἀνώγει is not plupf. = impf. (as ἡνώγει certainly is, both in Hom. and Soph., Œd. Col. 1598), the optat. after ὥς must be explained by considering it a *præsens historicum*, or by Gr. 1306, § 807.

281. ὥς = ὅπως, *so that, in order that*. || *πρῶτοι καὶ ὑστατοι (proximi, remotissimi)*, i. e. all. || *νῆς, 148*.

282. ἐπιφρασσάμενο βουλὴν: ἐπιφράζεσθαι, *here to understand, become acquainted with*. Cf. 5, 665.

284. *Admirabilis oratio Ulyssis et omni virtute eloquentiæ perfecta*. Camerar. Cf. Quint. 10, c. 1. || *νῦν δὲ, nunc jam eo ventum est, ut* —. N.

285. ἐλέγχιστον (152), ἀτιμότατον, *most despised, most disgraced*. || *πᾶσιν — βροτοῖσιν*, for *ἐν πᾶσιν βροτοῖσιν*. The dative also frequently stands thus for specification of the multitude, in which a thing is included. Cf. 2, 483.

286. ἦν περ ὑπίσταν, *notwithstanding that (although) they promised it*. In relative sentences, in which is contained a specification in antithesis to the antecedent sentence, *πέρ* has a signification like that of *καίπερ*, and *πέρ* with a particip. Cf. 6, 99.

287. ἐνθάδ' ἔτι στείχοντες, i. e. *yet during the voyage*. || *ἔτι = etiam tum*. || Ἀργεὺς ἱπποβότοιο. Argos is styled *steed-rearing*, because from its numerous well-watered plains it was adapted to breeding horses.

288. ἐκίρσαντ', i. e. *ἐκίρσαντ' αὖ σε*. "*Sposponderunt Achivi, Agamemnonem, Troja excisa, cum gloria rediturum*." Cf. 2, 113, 5, 716. Clarke.

290. ἀλλήλοισιν ὀδύρονται, i. e. *complaining one to another they wish*. Cf. 1, 22.

291. πόνος, in Hom. *labour, trouble, sorrow*. The sense: "It is assuredly (or *undoubtedly*; *nimirum*) a sad condition to have so long to endure hardships, and then to go home," viz. with our object unaccomplished, of which notion there is here a glimpse,

although it is not expressly stated till v. 297. *W.* Köppen's explanation: "Forsooth they are working at returning home," is already contained in *οδύρονται*, &c. *Lehrs* (stud. *Aristarch.*, p. 88) translates the line thus: *nimirum laboribus fungimur, ut moleste ferentes redire velimus*. He remarks, that ἡ μὴν καὶ = *nimirum* (as in ἡ μὴν καὶ νίος ἰσσί), and are an *excusatory* formula: that ἀνιάσθαι is *molestia affici*, and πόνος *labor*.—The difficulty, however, is with the simple infinitive, as *defining* and *characterizing* the πόνος: the example *Lehrs* quotes, is, however, not like it, *ὅς δὲ [θάνατος] σχεδόν ἰστί, ἐπ' ἡματι πάντας δλίσσαι*. But still I am inclined (though against the judgement of *Nägelsbach* and *Freytag*) to accept it as correct. *The toil is undoubtedly one for returning home* from weariness and disgust; for it is a vexation to be away from wife, &c. even for a single year, and that, though one cannot help it; but we have been away nine, and can return when we please. One *Schol.* explains it thus: πολλὰς μὲν οὖν ἰστί, πόνος ὥστε λοιπὸν (sc. ἰστί) ἀκηδιάσαντα νείσθαι. || ἀνηθίντα, viz. τινά, from dejection, vexation at the long delay.

292. καὶ γάρ τις θ' ἕνα: καὶ belongs to ἕνα μῆνα, even for a single month.

293. ὃν περ — εἰλέωσιν (synzesis: εἰ), i. e. *though storms shut him up in haven*; though the obstacle to his return is invincible, whereas we may return if we please. So *N.* Cf. v. 286.

295. ἡμῖν — μὴνόντεσσι. We must not join ἰστί περιτροπίων as if it were a periphr. for indic. pres., but ἰστί ἡμῖν μὴνόντεσσι, it is the ninth revolving year that we have been staying here. The dat. (especially if it has a partcp. with it) is very common in this kind of date: cf. *Gr.* 1147, i. || μ-μνω for μένω only in pres. and impf. || περιτροπίων ἑν-αυτός, like περιτελλόμενος, v. 551, the revolving, ever returning year.

296. τῷ. Cf. v. 250. || νεμεσίζεσθαι (νέμεσις) = νεμεσᾶν, to be angry.

297. καὶ ἔμπης, but still, nevertheless. *W.*

298. δηρόν (neut. adj. as adv.), long. || κενεόν, with empty ships, without booty. Cf. *Od.* 10, 42; better *re infectā* (*N.*), since they had booty.

299. ἐπὶ χρόνον, still for some time, yet a while. Cf. *Od.* 15, 493. The following passage from vv. 299—330 is metrically translated by *Cicero*, de *Divinat.*, 2, 30. || ὅφρα δαῶμεν, ut sciamus. Cf. 210, 37; and note on p. 145.

302. μάρτυροι, viz. of that which then took place. || οὐκ μὴ — φέρουσαι. || Κῆρες θανάτοιο, the fates of death, i. e. the

death-goddesses, who bring death in a particular shape. Cf. 352, and *Hesiod, Scut. Herc.*, v. 249, sqq., where the agency of these goddesses is described. *Db.* || οὗς—ἔβαν—φέρουσαι, *circumlocution*, for ἡνεγκον, *quos—rapuerunt*, viz. εἰς Ἀΐδαο δόμους. Cf. *Od.* 14, 207. Cf. *Virg. Ecl.* v. 34: *postquam te fata tulerunt*.

303. *χθιζὰ τε καὶ πρῶϊζ*, *yesterday and the day before*, is an expression of the old language for any time past, like *nuper* in Latin. Cf. *Cic. de Divin.* i. 39, 86; and, *quæ nuper, id est paucis ante sæculis, medicorum ingeniis reperta sunt* (*Nat. Deor.* ii. 50). Thus *Herodot.* (2, 53) uses *χθίς καὶ πρῶν* for a time of 400 years; and thus often in the Bible. Cf. *Exod.* iv. 10. If now we connect these words with the following ὅρ' ἐς—ἡγερῖθοντο, the sense is: *Formerly as the ships of the Achæans were collecting*; to which belongs as apodosis v. 308, ἐνθ' ἰφάνη, &c., and vv. 305—307 are parenthetical. Others, who do not allow this to be an Homeric mode of speaking, refer *χθιζὰ καὶ πρῶϊζ* to οὗς μὴ—φέρουσαι; and of these, some (a) refer them to the whole space of nine years [κατεμίκρυνε τὸν ἐνναεῖτη χρόνον, ἵνα μὴ διὰ τῆς ἀναμνήσεως πλεῖον ποιήσῃ ἀγανά. κτῆσαι (ἀγωνιάσαι. D.) τοὺς Ἑλληνας AD]; others (b) to the time preceding the assembling at *Aulis*. Thus S.: *you, who did not, as many did, die shortly before the assembling of the vessels at Aulis*. Nägelsbach rejects both explanations, and supplies ἦν τοι *χθιζὰ τε καὶ πρῶϊζ*, i. e. it was, at the time of the sacrifice, some days ago, that the ships had been collected. Finally, *Lehrs* explains it thus: *vix cum Aulida advecti eramus, tum (v. 308) portentum accidit*. || *Ἀύλιδα, Aulis*, a place in *Boeotia*, with two harbours, a great and a small one, now *Vathi*.

304. ἡγερῖθοντο, Ep. for ἡγέροντο. Cf. 210, 3.

305. ἀμφὶ περί, *round about*. Thus *Homer* often puts two prepositions together, the former of which then stands as an adverb. Cf. 21, 10. 4, 330. Cf. *Gr.* 1430, § 640, 1.

306. ἔρδομεν—ἐκατόμβας. Cf. 1, 315. The spring and the remains of the plane-tree, at which this prodigy took place, were shown to *Pausanias* as still existing. Cf. *Pausan.* 9, 20: ἐπὶ νῶτα δαφνοῖός, *blood-red on the back*. The ἐπὶ c. acc. here marks *extension* over the whole surface of the back. On *δα- in δαφνοῖός*, cf. 211.

307. ὅθεν, *from under which*.

309. ἦκε φῶσδι, *he sent it to light*, = v. 318, ὅσπερ ἐφηνεν. Cf. *Cic. de Div.* ii. 30.

310. πρὸς ῥά πλατάνιστον ὄρουσαν, according to N. *sprang forth at once, or immediately, suddenly*. Cf. *Od.* 4, 51: ἐς ῥά θρόνον ἐζοντο; and *Il.* 6, 323: μετ' ἄρα δμῶησι γυναιξὶν ἦστα

πλατάνιστος = ἡ πλάτανος, the *platanus orientalis*. On ὄρουσιν cf. end of 210, 111.

312. πετάλοις ὑποπεπτηῶτες, *cowering among the leaves, huddling together*; “for πτήσσειν, ὑποπτήσσειν are said of birds and beasts, which draw close together from fear, or to avoid cold.” K. ὑποπεπτηῶτες (= ὑποπεπτηκότες), 210, 119.

314. ἐλεινά, according to W., belongs to κατήσθιε, in a *piteous way*. It is better (with V., N., &c.) to connect it with τετριγῶτας; cf. ἐλεινά προσηύδα, II. 22, 37. || τρίζω, perf. τέτριγα, with pres. signif., part. Ep. τετριγῶτας for τετριγότας, a word formed to imitate the sound, to *twitter*, to *chirp*: hence (elsewhere), to *squeak*.

316. ἐλελιζάμενος. ἐλελίζειν in the mid. is said of the snake, when it coils itself into rings, and darts out its neck to lay hold of something. Cf. Buttm. Lexil., p. 287. Cf. Ovid, Met. xii. 41.

318. ἀρίζηλον, Ep. from ἀρίζηλον (since according to Æolic usage δ is changed into ζ), i. e. *very conspicuous* or *significant*; i. e. he turned the dragon into a portentous sign. Instead of this reading founded on the MSS., Bothe has adopted ἀίζηλον, i. e. ἀίδηλον, *invisible*, as the antithesis ὅσπερ ἔφηνεν seems to require. Cf. Buttm. Lexil., p. 56, who is of the same opinion, and adds, that Cicero, de Div. ii. 30, plainly so read the passage; for he translates, *qui luci ediderat genitor Saturnius, idem abdidit et claro firmavit tegmina saxo*.

318. ὅς περ ἔφηνεν. Cf. v. 309. F., however, remarks: “Quod idem [Buttmannus] verba ὅσπερ ἔφηνεν otiosa existimat, si ἀρίζηλον retineas, equidem adstipulari non possum; nam prorsus concinne idem deus, qui ἔφηνεν (cf. Ὀλύμπιος ἦε φώσδε, v. 309) draconem, lapidea forma (v. sq.) *conspicuum*, s. *insignem* (ἀρίζηλον) eum fecisse dicitur, atque sic locum intellexit Ovidius in ejusdem fabulæ narratione, Metam. xii. 23: ‘*serpens fit lapis et servat serpentis imagine saxum*.’ Vocabulo ἀρίζηλος portenta divina (σήματα) significari declarant loci II. 13, 244. 22, 27, sqq. Alteri autem interpretationi, fortasse ab Aristarcho, miraculorum osore, profectæ ut vocabulum conveniret, leni mutatione scriptum esse videtur ἀίδηλον (quod — — — Cf. ad v. 455) sive ἀίζηλον (i. e. *ex oculis sublatum*), et v. insequens eandem ob causam in suspicionem adductus. Cf. ann. ad v. sqq.” || ὅσπερ: *ille ipse, qui*. F.

319. ἀσχαλάω, *I am vexed, indignant*. According to Döderlein, ~ ἀχος, as ἰσχω to ἔχω.

320. οἶον, *for what, at what*; ὅτι τοῖον. It is too weak to construe it, *at what had been done*; rather *at the strange thing that had been done*: the surprising circumstance being, that

what had been done was *such, so great* a thing. || *ἐρύχθη* (*τεύχω*) only in indic., and never without augment, is properly *have been wrought or done*, but has often the meaning of *ἐτυχον, happened*.

321. *δεινὰ πέλωρα, terrific prodigies, fearful monsters*. The Greeks gave the name *πέλωρον* to every thing astonishing by its huge size, and with which the conception of the terrible is connected. So the men changed into wild animals, *Od. 10, 219, ἀνὰ πέλωρα*. Connect *θεῶν* with *ἐκατόμβας* — *Κάλας*, cf 1, 69.

323. *ἄνεω (silent, still)*. Spitzner has adopted this instead of *ἄνεω*, for according to Aristarchus it is an adverb, like *οὕτω*. Cf. 211. Buttm. *Lexil.*, p. 107.

325. *ἔφημον ὀψιτέλειστον*, i. e. that which is announced by this prodigy, is late in coming to its fulfilment. “*Utrumque apud Hom. ἄπαξ εἶρημ*. Synonyma conjungere amat poeta, velut *Od. 1, 241, αἴστος, ἄπυστος*: 4, 788, *ἄσιτος, ἀπαστος*: II. 3, 95, *ἀκὴν σιωπῇ*, etc. Sic Latini: *volens propitius, forte temere*, etc. qualia vulgo in pleonasmis numerantur, rectius studio illi antiquissimorum poetarum tribuuntur, ad nostrum quidem sensum sæpe nimio, quo omnia quam maxime perspicue et plane exponere student.” *F.* || *ῥόν*, i. e. *οὐ τίρατος*.

328. *αὐτὸ ἐν Ἰλῳ ἀλλ’ οὐκ ἐν Αἰλίδι* (Sch.).

330. *δὴ νῦν, nunc eo ventum est, ut jam*. *N.*

332. *εἰσδέειν*, i. e. *εἰς ὃ κεν, until* (usque ad id tempus, quo capiemus. *N.*). Cf. *Gr. 1263, § 841 (1), (2)*.

336. *Γερήνιος: ὃ ἐν Γερήνῳ* (quæ urbs Messenia ab Hesiod. *Fragm. 31. Göttl. Γέρηνον*, a Strabone viii. p. 523, B, et p. 552, B. *τὰ Γέρηνα*, a Pausania iv. 26, et a Steph. Byz. *Γερηνία* vocatur) *κώμῃ γραφεῖς*. *F.* || *ἐκ πότα*: non solum ornatus causa hoc epitheton tribui Nestori, sed quod fuerit Neptuni, dei equestris, nepos, et imprimis peritus *ἱπποουνάων* (cf. v. 553; sqq.) docet Nitzsch., *Od. 3, 5. F.*

337. *πόποι*. Cf. 1, 254.

339. *πῇ δὴ* — *βήσεται*, in prose *ἀποβήσεται*; *where will our oaths go?* i. e. *what will become of them?* [*quorsum tandem evadent pacta et fœdera?* Bth.] Thus, 8, 229, *πῇ ἔβαν ἐύχωλαι*. By the treaties and oaths are to be understood the mutual promises which the princes assembled at Aulis gave one to another, cf. v. 286, not the compacts of Tyndareus with the suitors of Helen, of which Homer knew nothing. On *δὴ* in questions cf. *Gr. 1459, i, § 721, 1 (end)*. || *συνθήκη (τίθημι), a compact, covenant, agreement*.

340. *ἐν πυρὶ δὴ βουλαὶ γενοίαιτο*. According to T. (§ 336, 3), an opt. of this kind without the hypothet. *εἰ* is a milder form for *then would (= will) they be nothing worth*. But Hermann remarks,



that when the speaker conceives the consequence as certain, the *κί* must be omitted: the opt. then declares an opinion unconditionally (*opinio sine conditione*. Herm.). Voss, Heyne, and Wolf take it as a question. *N.* and *Bth.* in the sense of an imperative, a wish expressive of displeasure: 'then away with our oaths, fling them, &c., into the fire:': γενέσθαι c. dat. and *iv* is never = *είναι*, but either *to be born*, or *to come into*: with the *terminus ad quem* expressed. *N.*

341. σπονδαὶ ἀκρητοί, offerings of pure wine, i. e. the treaties which were ratified by a libation of unmixed wine offered to the gods. || ἐπίπιθμεν, i. e. ἐπιποιθήμεν (πιθω).

342. μῆχος, in prose μηχανή, resource, help; i. e. means of bringing the war to an end. Cf. Od. 12, 392.

344. Ἀγρείδῃ, σὺ δ' ἔθ', i. e. ἔτε, further still. Cf. 1, 282.

345. ἀρχεν', i. e. ἀρχευσ. Cf. Il. 5, 200.

346. τοῦσδε δ' ἔα φθινύθειν, let these go to their ruin; a formula of malediction, like ἔα ἔρπειν ἐς κόρακας. K. φθινύθειν, here intransit., cf. 1, 491. || ἔνα καὶ δύο, generally for a few. The Scholiasts refer it to Thersites and Achilles. Cf. 1, 169. || τοὶ κεν, st quis. Cf. 1, 139.

347. ἀνυσίς — αὐτῶν, they carry nothing into effect, i. e. they will accomplish nothing with their sedition, is to be taken as a parenthesis, and πρὶν Ἀργ. εἶναι is to be connected with βουλεύωσ'.

348. πρὶν — πρίν, before. Cf. 1, 98.

349. ὑπόσχεσις, i. e. the presage refers to διός. || ἡ τε . . . ἡε οὐκί, Bek., for εἶτε . . . ἡε καὶ οὐκί. Cf. 11, 410: ἡτ' ἐβλήτ', ἡτ' ἐβλήτ' ἄλλον; and 17, 42 (where, however, εἶτε — εἶτε is best supported). Spitz. retains εἶτε — ἡε καὶ οὐκί, but observes that there is no Homeric instance of εἶτε — εἶτε with a negative after the second εἶτε. He adds: Si res mei esset arbitrii, interpunctatione mutata scriberem γινώμεναι, ἡ κεν ψεύδος ὑπόσχεσις, ἡε καὶ οὐκί.

353. ἀστράπτων — φαίνων, by anacoluthon for ἀστράπτοντα φαίνοντα, for it refers to Κρονίωνα, v. 350. Such anacolutha arise from the entrance into the thought of a verb or phrase, different indeed from that which really stands in the leading sentence, but equivalent to it. The participles are constructed as if κατένευσε Κρονίῳ had preceded. || ἐπιδίξια, on the right, i. e. for a sign of good fortune. The Grecian augur turned himself with his face towards the north, so that he had the east on his right hand and the west on his left. Cf. Od. 20, 242. From the east came the signs of good fortune, from the west those of misfortune. Cf. 12, 239.

354. τῷ (idcirco), therefore. Cf. v. 250.

355. πρὶν τῖνα, before any one, i. e. every one, v. 382.

356. Ἑλίνης ὀρήματά τε στοναχάς τε, *the cares and sorrows of Helen*, as also the oldest expositors interpret it. And so Buttm. || ὀρήματα: from ὀρμαίνειν, *to reflect upon, think anxiously about*; which, however, denotes a deliberation, accompanied indeed with *quickness and warmth of feeling*, not with *exertion*. It *may*, however, mean any *violent mental emotion*, and usage may have connected it with στοναχαί, though it is come down to us in this one verse only. Buttm. Lex. 440, sqq. Etym. m. ἐνθυμήματα, φροντίδες. Hesych., μερίμνας. Others (Rost, N., F., and in Ed. 3. C.) find in this explanation a contradiction to other passages, in which Helen declares that she had voluntarily followed Paris, cf. Od. 4, 261, sqq.; they accordingly take the genit. Ἑλίνης as genit. of the *object*, i. e. the sorrows and sighs of the Greeks on Helen's account. That apparent contradiction is however removed by the passages in which Helen shows herself penitent and longing for home. Cf. 3, 176. Od. 4, 261. Eustath. gives a third explanation, which by ὀρήματα understands the voluntary departure of Helen.

358. ἀπρίσθω, viz. in order to drag the ship into the sea.

359. θάνατον καὶ πότμον, *death and fate*; often joined together, like θάνατος καὶ μόρος Cf. Od. 9, 61. 11, 409.

361. ἀπόβλητον, *to be rejected*. Cf. 3, 65.

362. κατὰ φύλα, κατὰ φήρας, *by clans, lineage, or relationship*. The Scholiasts explain, by nations and townships. The first explanation deserves the preference, because the ancient world, following nature, divided people into stocks and lineages. Cf. Herod. i. 125. Xenoph. Cyrop. viii. 3, 25. C. So Tac. of the Germans (Germ. 7): *non casus nec fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates*. F.

363. ὥς. Cf. v. 281.

366. κατὰ σφίας, *by themselves*, i. e. apart from others, or *pro virili parte*, which Wolf prefers. “ἔστι μὲν καὶ καθ’ ἑαυτοὺς διακεκριμένοι, σημαίνει δὲ ἐκ τούτου ἕκαστον καθ’ ἣν ἔχει δύναμιν ὁμοίον γάρ ἐστι τῷ ‘καὶ μαχόμεν καθ’ ἑμ’ αὐτὸν ἐγώ’ (Il. 1, 271), τουτέστι καθ’ ἣν εἶχον δύναμιν. L. Priorem interpretationem approbant Th. et Pass. in κατὰ ii. 2; alteram Wolfius, et recte ille, siquidem non tam ex dispositione militum, quam ex virium contentione existimari potest, quantum quisque bello valeat. De virium autem contentione ex Nestoris mente dubitari non potest (cf. v. 363). Adde quod priore interpretatione Nestori inepta tribuitur huiusmodi tautologia: *dispone eos — tum cognosces — nam dispositi pugnabunt.*” F.

367. θεσπεσίῃ: βουλῇ or μοίρᾳ understood, *by the will of the gods, divinitus*.

368. ἀρραδίῃ πολ., *through unskilfulness in war*. Cf. 16, 359.

370. μὲν, Dor. and Ep. for μῖν, *truly*. || αὐτ', *again too*; not only in the assembly of the people, but also in the council of the princes.

371. αἱ γὰρ — Ἀπολλων. On αἱ γὰρ (= εἰ γὰρ), c. opt. *utinam*, cf. Gr. 809, b, § 418. Zeus, with Athene and Apollo, are especially the deities who bring about the issues of things.

373, 374. Cf. 4, 290, 291. || τῷ, *then*, in the apodosis. Cf. Od. 1, 129. || ἤμύσειε, *it would fall*. Cf. v. 148.

374. χερσίν, κ.τ.λ. *Capta sic, ut sub manibus nostris quasi prostrata jaceat*. N.

376. μὲν — ἱριδας, *into the midst of strife*. Cf. 17, 460. || βάλλει: quod Wolfius dicit, proprie perfectum debuisse poni, accuratius, ni fallor, sic statuatur, ut βάλλει h. l. significet: *præcipitavit atque etiamnum præcipitat*; βέβληκεν autem: *præcipitavit ita, ut etiamnum sim*, etc. F.

378. χαλεπαίνων. Cf. 1, 8, sqq.

379. ἓς — μίαν: sc. βουλὴν, *shall counsel unanimously*, i. e. be of one accord.

381. ξυνάγωμεν Ἄρηα, i. e. μαχην. Ἄρης often stands thus for war, battle. Cf. v. 271.

382. τίς, *each one*. Cf. v. 271. || εὖ — θέσθω, Schol. *εὐρεπισάτω*, *let him hold his shield ready*.

384. ἄρματος ἀμφὶς ἰδὼν: ἀμφὶς ἰδεῖν is *to look round or all over a thing*. Cf. Buttm. Lexil., p. 94.

385. ὥς κ: non commode abesse potuit particula conditionalis; namque supplendum mente: *si opus sit*, vel simile a'liquid. F. || κρινώμεθ' Ἄρηϊ: κρίνεσθαι is *to make a distinction*, as it were, between one side and the other; hence *to contend in open battle*, to decide a thing by arms. Cf. Od. 16, 269.

387. εἰ μὴ, *nisi quod*. N. || μένος ἀνδρῶν, *the courage of men*, for *the courageous men*.

388. ἰδρὼς. μὲν τευ (τινός) τελαμών. The ancient shields were so large, that they nearly covered the whole man in front; thence the epithet ἀμφιβρότη, *man-covering*. From their weight they were borne on a thong (τελαμών) hanging over the breast. Cf. 16, 802. 18, 480.

389. ἀμφιβρότης: τῆς πανταχόθεν τὸν βροτὸν, ὃ ἔστι τὸν ἀνθρώπον, περιχούσης καὶ σκεπούσης· ἀνδρομήκεσι γὰρ ἐχρῶντο ταῖς ἀσπίσιν οἱ παλαιοί. D. || περὶ — καμῖται: τίς understood. || χεῖρα, accus. of closer specification. Homer uses this construction for ἡ δὲ χεὶρ π. ἔ. καμῖται. Cf. 21, 26, 23, 63.

390. ἄρμα τειταίνων, *drawing the car*. Cf. 13, 704.

391. δὲν δὲ — νοήσω, cf. 1, 218.

392. οὐ — ἄρκιον (Schol. ἱκανόν), *prop. not sufficing, enabling*, i. e. not possible. According to Buttm., Lexil., p. 163, Apollonius (in Lex.) places ἵκναι as the first meaning; *that which*

is within one's reach or power; so that (according to Buttm.) ἀρκίος (from ἀρκεῖν) = *able, willing to help*; thence, *that on which (or whom) one can rely*. "There shall be nothing on which he can rely; nothing to give him any well-grounded hope of escaping the dogs and birds."

394. ὡς ὅτε κύμα: *lächel* understood. Cf. 2, 209.

395. ὅτε κινήσῃ, cf. 1, 80: κύμα understood. || Νότος, cf. 2, 145. Join κύματα with παντοίων ἀνέμων, *the waves of every kind of wind*, i. e. raised by all the winds together. Thus Od. 5, 305: ἀελλαι παντοίων ἀνέμων.

396. προβλήῃ σκοπέλῳ, *on a far-projecting rock*; it is an apposition to ἀκτῇ ἐφ' ὕψηλῃ. The preposition is thus omitted in the apposition in 14, 227. Köppen incorrectly: "when the south drives them on far-projecting rocks."

398. ὀρέοντο, *they hastened*. Cf. 23, 212, and ὄρνυμι, 210, 111. This ὀρέοντο is to be closely connected with κεδασθέντες, and has here an adverbial force, like λήγειν, διατελεῖν, with a participle, "they dispersed themselves hastily."

400. ἐρεξε: de simplici ρ. Buttm., § 21, ann. 5. Additum ἱερά 1, 147. Sic ποιῆσαι Luc. Evang. ii. 27. Sic verbum *ficiendi* Virg. Geo. iii. 77, et alibi. Sic *operari*, de quo Forcell. F.

401. μῶλος, originally μόλος, cf. 7, 147, and related to the Latin *molior* and *moles*; *labor*; especially *labor bellicus*. W.

403. πενταέτηρον, *a five year old ox*, because it is then at its finest. Cf. 8, 315. Od. 19, 420.

404. γέροντας. Cf. v. 21. || Παναχαιῶν, *of the Achæans collectively*, for *of all the Greeks*, because the Achæans were the most widely spread race. Cf. 10, 1. Od. 1, 259. 'Thus below, v. 530, Πανέλληνας in a similar sense.

405. Νίστορα. Cf. 1, 247. || Ἰδομενῆα. Cf. 1, 145.

406. Αἴαντε δῶω, viz. one, the son of Telamon, cf. 1, 139; the other the son of Oileus, and leader of the Locrians, cf. 2, 527. He was less in stature than the former, but an excellent thrower of the lance. Cf. Od. 3, 135. 4, 499. || Τυδίδος υἱόν, i. e. *Dionædes*, ruler at Argos, one of the bravest heroes, cf. 2, 563. His exploits are celebrated in the fifth book (Διομήδους ἀριστεία).

407. ἀτάλαντον. Cf. v. 169.

408. αὐτόματος, *of himself*, i. e. as being a brother he was not specially invited. || βοῇν ἀγαθός, *the loud-voiced*; an epithet of honour, which Homer gives to only the most distinguished heroes, cf. v. 563. 3, 221. A strong voice was for a hero in those times, both in the assembly and in the battle, an important advantage. It must be remembered, as the Schol. observes, that before the trumpet was in common use (it was

not *ἡκούων* to Hom., cf. II. 18, 219), the *voice of command* was of great importance, as well for *directing* as for *animating* the troops. Cf. 18, 220.

409. ᾗδε (210, 50) — *ἰκονεῖτο*, i. e. ᾗδε κ. θ. ὡς ἀδελφεὸς *ἰκονεῖτο*, an idiom of the Greek language as of the Latin. Cf. Gr. 1404, § 898, 2.

410. οὐλοχότας ἀνέλ. Cf. 1, 449.

412. αἰθέρι, in the *æther* (dativus localis). "Dei Olympum incolentes propter id ipsum in æthere habitantes fingebantur, quod Olympus, utpote altissimus, usque in æthera eminere credebatur. Sic Völcker. Cosmogr. Hom., p. 17. Alia ratione Od. Müller. Proll. Mythol., p. 246; hoc versu utitur ad confirmandam opinionem suam de Jove dupliciter cogitato et effecto a poeta; alterum enim ait vir ingeniosissimus, Deum Optimum Maximum, deorum hominumque patrem, fata regentem, in æthere habitare; alterum patrem familias haud ita magnæ, fati inferiorē, in Olympo monte sedem ad domicilium habere, atque hanc plerumque in poesi Homerica Jovis cogitandam esse imaginem." F. Cf. v. 285.

413. μὴ πρὶν ἐπ' ἥλιον δύναι, *may the sun not go down before*. ἐπὶ — δύναι, of the *setting* sun, occurs only here in all Hom. N. suggests ἐπὶ — δύναι. Eustath. unnecessarily supplies ὅς, ἢ ποιήσων. In formulas of wishing and praying, the infinitive sometimes stands quite independently for the finite verb (as well as for the *imperative* in commands and requests), and in fact as a third person with the subject in the accus. Cf. Gr. 1052, but especially § 671, b.

414. πρὶν με — μίλαθρ., i. e. πρὶν με καταβαλεῖν μίλαθρ. Πριάμοιο πρηνές, *before I have overthrown*. On πρὶν, cf. v. 348. Gr. 1274, § 848, obs. 4.

415. αἰθαλόεις, *sooty, black from smoke*. αἰθαλὸν κατὰ πρόληψιν τὸ αἰθαλωσόμενον, Sch. Cf. on ῥωγαλίον v. 417, and on πρηνές in 414. || πυρός, genit. of the material, *by* or *with* fire. || δηϊόιο, to be pronounced with *synizesis*, 22. So Spitz. Matth. *shortens* the first syll., § 23, b.

417. χαλεπῷ ῥωγαλίον belongs *proleptically* to δαίξαι. N. Gr. 643, § 439, 2. || ῥωγαλῖος (ῥώξ, ~ ῥήγνυμι), *torn asunder, split or cut asunder*. || πολέες, Ep. for πολλοί, 149.

418. ὁδᾶξ λαξ. γαῖαν. The expression ὁδᾶξ λαξέσθαι γαῖαν, like ὁδ. εἰλεῖν οὐδας (II, 749. Od. 22, 269), *to seize the earth with the teeth*, is a poet. expression for falling down dead. Cf. Virg. Æn. 11, 448: *humum semel ore momordit*. Köppen compares it with the German "ins Gras beissen," like the English "to bite the dust." C. Jκ. πρηνέες ἐν κονίγσι. N.

419. ἐπικραῖαινε, cf. 1, 419. Supply ἐἰλωρ.

420. δέκτο, Ep. aorist = ἰδίκατο. Cf. 210, 41, 7 (where there

should be a full stop after *ἴκρο*, to lie in wait. It seems to have been removed from the line below it). || *ἀμέγαρον*, according to the Schol. from *μεγαίρω*, i. e. *φθονίω*, therefore like *ἄφθονος*, *unstinted, abundant, great*: Voss, therefore, “*distress immeasurable*.” According to Buttm., Lexil., p. 409, *ἀμέγαρος* is prop. that which no one envies, i. e. *mournful, unfortunate, terrible*. Cf. Od. 11, 399. || *ὀφελλεν*, prop. *he increased*, is not to be considered as expressing simply *dedit, immisit*, as Plato, in *Cratylus*, p. 417, c. explains it. The aor. opt. *ὀφέλλετο* is the only form that occurs except *pres.* and *imperf.* || *ἀμέγαρον* is *proleptic*, as in *μέγα πένθος ἐνὶ στήθεσιν ἀΐξων*, 17, 139. Cf. Gr. 643, § 439, 2.

421—424. Cf. 1, 457—461, where the same verses are found.

426. *ἀμπείραντες*, i. e. *ἀνακείραντες*, *having stuck on spits, having pierced with spits*. || *Ἠφαίστιο*, i. e. *τοῦ πυρός*. Cf. v. 385.

435. *μηκέτι ν. δ. α. λεγόμεθα* is variously explained: Schol. hr. *διαλεγόμεθα*: Eustath. *καθήμεθα καὶ οἶονεὶ κείμεθα*: (W., die Hände in den Schooss legen = *sit idle*;) *λεγόμεθα*, however (cf. Buttm. Lexil.), cannot be “*remain lying*,” because only the aorist forms appear in this signification. It must signify *talk or tell*. Buttmann, therefore, requires that, with Zenodot., we should read *μηκέτι* [δὴ, he suggests, to complete the metre] *νῦν ταῦτα λεγόμεθα*, as is found in 13, 292. 20, 244. Od. 3, 240; it being a customary formula to break off a conversation that is begun. His opinion is, that in Hom. *λέγειν*, *-εσθαι* = to *say, speak, talk*, always has an *acc.*, which cannot be omitted unless obviously implied by the context. Spitzner (who is followed by Bek.), on the other hand, rightly defends the reading of Aristarch., *δὴθ' αὖθι*, because here there is no conversation going before, so that *ταῦτα* would have no reference to any thing. The translation, “*let us no longer be prating here*,” would be quite suitable, because the princes probably beguiled the time by conversation at their meal.

436. *ἔργον, ὃ δὴ θ. ἐγγυαλίζει*, i. e. “*the battle which a god promises us*.”

438. *ἀγειρόντων* = *ἀγειρέτωσαν*.

440. *ἴομεν* = *ἴωμεν*. || *ὄφρα κε* — *ἐγείρομεν*, i. e. *ἔγείρωμεν*. On *κέ* with *ὄφρα*, cf. Gr. 1310, § 810. || *θᾶσσον* = *primo quoque tempore*, in commands, final clauses, &c. N. || *ὀξύν Ἄρηα, hoί, impetuous, raging*. || *Ἄρηα*, cf. v. 385.

445. *οἱ δ' ἀμφ' Ἀτρείωνα*, *Atrides and the rest*.

446. *θῦνον, ὥρμων*, *they hurried about*. Cf. v. 450. || *ἐρίοντες*, *pulling in array*, Schol. *διακρίνοντες κατὰ φυλάς καὶ φρατρίας*. || *μετὰ δέ*, *adverbially, together, moreover, besides*.

|| Ἀθήνη. The rapidity of the putting in order was such, that it did not seem credible that it could be executed by the nobles alone. *W.* Cf. 1, 194.

447. αἰγὶδ' — ἱρίμιον, cf. 1, 202. The ægis, which properly belongs to Zeus, is given by him to other deities also, in order to create terror, as here to Athene, and 5, 735; or in order to afford protection, as to Apollo, 15, 229.

448. τῆς, down from which. || θύσανοι, tassels, fringes, which were set on the border, especially of female apparel, cf. 14, 181. Such golden tassels hung for ornament on shields, corslets, and belts. Cf. 14, 181. || ἡερίθονται, collateral form of αἰεῖω, 210, 5 (end).

449. ἑκατόμβιοις, worth a hundred oxen. The most ancient Greeks, who were acquainted with barter only, estimated the value of things by oxen. Cf. 6, 236. 23, 703, 705. *Od.* 1, 431.

450. παφάσσουσα, ἄπ. εἰρ., wildly looking around; from φάω, to see, whence φάσσω, with redupl. παφάσσω. The Scholia explain it by ἐνθουσιῶσα, ὀρμῶσα, as later writers use it. 210, 151, 3. || δῖεσσυρο, she speeded through, cf. διασεύω. Inasmuch as Athene urged people to battle, she obtained the surname λαοσσόος, cf. 13, 128.

451. ἐκάστω καρδίῃ. Cf. 1, 24.

455, sqq. The similes now following give a very lively notion of the drawing out of the Achæans to battle; for the flashing of the weapons, the warriors with loud sound advancing in bands, their multitude, and the ranks of their array, show themselves so clearly to the eye, that there is no room for æsthetic criticism to find fault. *C.* || ἥντε, as when, cf. v. 87. The point of comparison lies in the words ἔκαθεν — ἀνγῇ.

456. ἔκαθεν denotes the *terminus a quo* (not *terminus in quem*), since, though shining in the distance, yet to the spectator it shines from the distance to him; it shines to him from afar. In σχεδόνθεν ἰλθεῖν, ἰγγύθεν ὀρυσσθαι, ἀπάνευθεν ἵνα (φεύγειν), προπαρόιθε βάλλειν, there is always a *prolepsis*. Thus σχεδόνθεν ἰλθεῖν = *sic venire, ut sis ex propinquo*. Hartung über die *Cas. N.* || δὲ τε, as compared with δὲ only, implies that the particular so introduced is equal in importance, or homogeneous to, or simultaneous with, what preceded. It is often found in the introduction of new particulars in similes and lively descriptions. *S.* aft. *H.*

457. τῶν ἐρχομένων, genit. absol. *N.* || ἀπὸ χαλκοῦ θεσπείοιο, from the god-like, i. e. the glorious brass; for Homer calls all that is great and glorious θεσπέσιος, δῖος.

458. αἰγλη παυφανώσα, all-shining, clear-beaming glitter. Cf. 8, 435.

459. τῶν δ' prepares the way for the τῶν ἔθνη, v. 464, like τοὺς δ', v. 474.

461. Ἀσίῳ ἐν λειμῶνι, *on the Asian mead*. Wolf, after the Cod. Venet. and the Scholia, reads Ἀσίῳ ἐν λειμῶνι, viz. Ἀσίῳ as genit. of Ἀσίης, like ἑὺμμελίῳ from -ης. This spot, a fertile tract of land on the Caÿster, by Sardis, afterwards named Καÿστρου πεδῖον, according to Herodot. 4, 45, received its name from Asias, son of Atys, and grandson of Manes, the first king of Lydia. Hermann, on h. Apoll., pronounces this hero a fiction of the grammarians, and holds Ἀσίῳ as an adjective as alone Homeric, as in λειμῶνι Σκαμανδρίῳ, and Virgil's *Asia prata* (Georg. i. 385), for which reason Spitzner has adopted it. C. || Καÿστρου ἀμφὶ ῥέεθρα. The Caÿster (now *Karsu* or *Katschuk Meinder*), a considerable river in Lydia, falls into the sea by Ephesus.

462. ἀγαλλόμεναι πτερυγέσσι, *disporting with their wings*, i. e. strutting and flapping their pinions. Thus ἀγάλλεσθαι, of beasts, 20, 222. ἀγαλλόμεναι, construe κατὰ σύνεσιν: prop. it should be ἀγαλλόμενα, in reference to ἔθνη, but the particip. is pointed to the genit. ὀρνίθων, the particular described relating rather to individual birds than to the collective flocks.

463. προκαθίζόντων (sc. ὀρνίθων, v. 459): ἄλλον πρὸ ἄλλου καθιπταμένων μετὰ βοῆς. Heyn. et Schæf. ad Lamb. Bos., p. 865, supplent αὐτῶν, ita ut genitivus sit absolutus, quod Schæfero "non videtur durum" esse. Pace viri doctissimi dubito num particulæ δὲ τε, si genitivus sit absolutus, sic collocari potuerint, ac non potius post κλαγγηδόν collocandæ fuerint. F.

465. ἐς πεδῖον Σκαμάνδριον. The plain of Scamander or of Troy, cf. 10, 21, between the rivers Scamander (now *Mendere-Su*) and Simois (now *Simas*), was the chief theatre of the Trojan war. On the violation of the *position* before Σκαμάνδριον, cf. 4.

466. ποδῶν, genit. of cause; and on this αὐτῶν (= *ipsorum*) τε καὶ ἵππων is dependent.

468. μυρίοι. Cf. 1, 2. || ὥρῃ, at the season = in the spring, ἐν ὥρῃ ἐλαρινῇ, v. 471.

469. ἀδινάων. Cf. v. 87. In this simile the point of comparison is not merely the multitude of the flies, as in v. 468, but chiefly the eagerness with which they swarm about the milk-pails, as Eustath. rightly observes.

470. σταθμός denotes not only the *stalls*, &c. of the cattle, but the dwelling of the shepherd. F. || ἡλάσκουσιν, *they swarm, buzz about*, a collateral form of ἁλάσθαι. Cf. 18, 281.

471. γλάγος, Ep. for γάλα. So 16, 643. || ἀγγια δέυει, *the*



*milk fills the vessels, prop. wets them.* Thus Tibull. iii. 6, 5: *madeant generoso pocula mero.* K.

473. διαρραῖσαι: Τρωας understood. διαρραῖω (ραῖω), *to break in pieces, destroy utterly.*

474. αἰπόλιον (αῖξ, πολίω), *a herd of goats.* αἰπόλια αἰγῶν, a pleonasm, like συν συνβόσια, Od. 14, 101.

475. ρεία, 211. || διακρίνωσιν (διακρίνειν, *secernere*). On the *subjunctive* in Homeric comparisons, cf. Gr. 1326, § 419, 2. || ἐπεί κε, *soon as*, Ep. = ἐπὶν, *postquam, quum semel.* || νομῇ, *on the pasture.* Local dative.

477. μετὰ, *adv., among them*, i. e. among the leaders.

479. Cf. the more precise description of Agamemnon, 3, 166: "Majesty and fire were in Agamemnon's eye and mien; broad was his breast, and strong were his reins." K. || ζώνην, Apoll. τὸν περὶ τὴν γαστέρα τόπον. Strength in the hips was the property of the god of war.

480. βούς — ταῦρος, *the breeding bull*; like οὗς κάπρος, Il. 17, 21. βρέφος ἡμίονον, 23, 266. || ἀγέληφ, i. e. ἐν ἀγέλῃ.

481. γάρ τε = *namque.* F.

483. ἔτοχον ἡρώεσσιν, *among the heroes.* Cf. 285.

484. As at the beginning of the poem, so also in the course of the tale, at the introduction of an important circumstance, Homer invokes the Muses (cf. v. 761. 11, 218. 508. 16, 112); for they alone, in their everlasting memory, preserve the names, the numbers, the lineage, and impart them to their favourites. Cf. 1, 1, and Virg. Æn. 7, 641. (*Pandite nunc Heliconæ Deæ, &c.*) || ἔσπετε = εἵπατε, 210, 52, (3). || Ὀλύμπια δώματ' ἔχουσαι, *the Muses dwell on Olympus.* Cf. Hesiod. Theog. 64. ἔχειν as in Lat. *habere* for *habitare.*

485. πάρεστε, viz. πᾶσιν, *adeste omnibus rebus.*

486. κλῖος, *the fame, the tale preserved in the popular songs.* K.

488. πληθύν, *the whole host.* || οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομαίνω. On the subj. virtually = futur. cf. 1, 139.

489. οὐδ' εἰ μοι — εἰεν. Cf. Virg. Æn. vi. 625: *Nom, mihi si linguae centum sint, oraque centum, Ferrea vox, &c. Ten tongues, for many, as in Latin, the number a hundred.*

490. φωνὴ ἄρρητος, *a voice not to be broken down or worn out*: eo modo dictum est, ut Latini *pulmones rumpi* dicunt adeoque vocem debilitari. H.

492. μνησαίαθ' = μνήσαιντο.

494, sqq. The so-called Catalogue of the Ships (κατάλογος τῶν νεῶν) is not merely an episode, as Eustathius would have it, but is rather a necessary part of the complete narration, inasmuch as the incidental mention of many heroes and tribes presupposes a general survey of them all. Cf. 4, 517, sqq. Cf. Grotefend, in Ersch., and Gruber's Encyclop., art. *Homeros.*

Some modern critics, as Wolf, ascribe this catalogue to another author; but with the exception of certain interpolations of a later time, as 2, 547, 548, 552—554, 557, 558, there is nothing to be found in the catalogue which betrays an author of a later age. Among the ancients this section was also called *Βοιωτία*, because the poet begins with the Bœotians, and it was held by them in the greatest respect. In several cities the young had to learn it by heart, and even disputes about the boundaries of different states were decided according to the descriptions here contained. Cf. vv. 558 and 869. Several grammarians wrote ample commentaries on this catalogue, which however have all been lost. In this regard Strabo, viii. ix. and xiii., and Pausanias especially, deserve to be compared.

494. The poet begins with the Bœotians, because the general rendezvous of the fleet before the expedition sailed was the Bœotian harbour of Aulis.

496. Ὑρίη, an ancient town on the east coast, not far from Tanagra, cf. Strab. ix. p. 404. || Ἀθλίδα, cf. v. 303. || Ἐρεωνόν, afterwards *Scarphe* (according to Strabo), lay at the foot of Cithæron; hence πολύνημος, *mountainous* (κνήμος, a *woody mountain-pass*).

498. Θέσπειαν. So Spitzner, for the usual reading Θέσπιαν (with τ), *Thespia*, a town on the Helicon. || Γραῖαν, according to Strabo, a place close by Oropus; according to Pausanias (9, 20), the later *Tanagra*.

501. Ὠκαλῆη, in prose Ὠκάλεια. In the neighbourhood of Ocalea was the tomb of the seer Tiresias.

502. Θέσβην, *Thisbe* (Strabo, Θισβαῖ), a sea-port town at the foot of Helicon, probably = Σίφαι (now *Gianiki*, according to Mannert). It is styled πολυτρήρων, *full of doves*, because numbers of doves nestled in the rocks of the harbour.

505. Ὑποθήβας. Of the ancients, some understood by this the later Potniæ, or another place in the neighbourhood of Thebes; others, with greater probability, considered it to mean the lower town of Thebes, and wished therefore to read ὑπὸ θήβας, cf. Strabo, ix. p. 412; for the fortress destroyed by the Epigoni was not then rebuilt, cf. 4, 404, sqq.

506. Ὀγχηστον, *Onchestus* (now the convent *Mazaraki*), lay on the lake Copais, and had a famous temple and grove of Poseidon.

507. Ἄρνην: Strabo finds it in the later Acræphion, Pausanias in Chæronæa. According to Thucyd. i. 60, Arne was not built till sixty years after the conquest of Troy by the Bœotians, who previously, on being driven out by the returning Pelasgi, fled to Arne in Thessaly. If this contradiction is to be

reconciled, we must assume that the Bœotians only restored a previously existing Arne.

508. Νῆσαν, probably a place near Helicon sacred to Dionysus; according to others it was properly called Νῆσα, as some also would read. Cf. Otf. Müller, Orchomenos, p. 381. || Ἀνθηδόνα ῖ ἰσχατόωσαν, *Anthedon*, with a harbour, the border-town in Homer's time, for in after ages it was not so according to Strabo. It is known also from the myth of Glaucus. || πολυστάφυλον — ἰσχατόωσαν (= ἰσχατώσαν), a frontier town. ἰσχατώ (according to Buttm. the correct term is ἰσχατώ), *I am the last*. So δῆϊων ἰσχατῶν (a last man of the enemy =) *one of the rear-guard*.

511. Ὀρχομενὸν Μινύειον. *Orchomenus* was then the capital of a distinct state, the kingdom of the *Minyæ*, cf. 9, 381. Its founder was *Orchomenus*, son of Minyas, who was the king of the *Minyæ*, a race that immigrated out of Thessaly.

513. οὗς τέκεν is to be joined with Ἀρηί κρατερῷ, v. 515. || ἈΖεΐδαο, i. e. son of Azeus.

518. Ἰφίτου, with ἱ, like Ἄμφιος, v. 830.

519. Πυθῶνα, cf. Od. 11, 581. Πυθῶν or Πυθῶ, the more ancient name of the city *Delphi*, on Parnassus (therefore *πετρήεσσα*), now *Castrì*, where was the famous oracle of Apollo.

520. Κριῶν τε Ζαθίην, *Crisa* (Strabo, *Κρίσσα*), a very ancient sea-port town, which afterwards was destroyed by a decree of the Amphictyons. From it the Crissæan gulf and the Crissæan plain had their names. According to all the more ancient writers, except Strabo and Pliny, Crisa is the city that afterwards was called *Cirrha*. Cf. Pausan. 10, 37, 4, and Otf. Müller, Orchom., p. 495.

522. οἱ ῖ ἄρα contenduntur hæc cum Hermanni præcepto, qui ad hymn. Apoll. 390: ὅς τίς ῖα Græcum esse negavit, semperque ὅς ῖα τς dici censuit. F. || Κηφισόν, later Κηφισσόν. The Cephissus (now Mauro-Nero) rises by Lilæa, cf. v. 523, and falls into the lake Copais.

525. οἱ μέν, viz. Schedius and Epistrophus. || ἴστατον (Bek.), *they set*, or *formed in order*; 3rd dual imperf., with ending of 2nd person (179). ἴστασαν, Spitzner, after the MSS., for ἴστασαν, which, as an abbreviation for ἴστησαν, is against all analogy (T.); and the pluperf. ἴστασαν would be here quite out of place (B.). Against Thiersch F. refers to the *similarly* abbreviated form of οὐρασι for οὐρησε, &c.

526. ἐμπλην (= πλησίον), ἄπ. εἰρ., *close by, near*.

527. Λοκῶν. Homer here names only the Epicnemidian and Opuntian Locrians, who dwelt over against Eubœa. The

Ozolian Locrians in Western Locris appear unknown to him.

|| *Αἴας*, cf. v. 406.

529. *Λινοθώρηξ*, in *linen corslet*. In later time corslets of this sort (of several layers of linen) are frequently mentioned. Cf. Xen. Cyr. vi. 4, 2. In Hom. this is an exception to the general use of brazen cuirasses (*Ἀχαλκοχιτῶνες*). Another occurs below, v. 830.

530. *ἐκέαστο*, cf. *καίνυμαι* (210, 72): *κεῖσθαι τινά τι*, to surpass a person in a thing.

531. *Ὀπίοντα*, Ep. for *Ὀπούντα*, *Opus*, the capital of the Opuntian Locrians, was the native town of Patroclus. Cf. 18, 326.

532. *Βῆσαν* or *Βήσσαν*, according to Strabo, merely a wooded plain.

535. *πέρην* — *Εὐβοίης*, over against Eubœa; opposite Eubœa, as Buttm. has proved, Lexil., p. 466. Wood and Heyne, who adopt the signification *beyond*, drew from these words the conclusion (which B. calls 'a fine-spun argument') that Homer must have lived in Asia or in one of the islands of Asia.

536. *μένα πνέοντες*, *robur spirantes*, i. e. strenui. *Bth.* || *Ἀβαντες*, the most ancient inhabitants of the island Eubœa (now Negropont). According to Strabo they were a Thracian race, and had immigrated from Abœ in Phocis.

537. *Ἰστίαίαν* (pronounce Histyaian in three syllables), *Histiæa*, later Oreos, on the north coast, famous for its excellent wine; hence *πολυστάφυλον*, rich in grapes.

538. *Δίου* — *πολιέθρον*, cf. v. 133. *Dion* lay on the promontory of the same name (now Agia).

541. *Χαλκωδοντιάδης*. Elephenor was a son of Chalcōdon. Cf. 4, 463.

542. *δπιθεν κομόωντες*, wearing hair on the back of the head (Abantiades in terga comantes. *Stat. Theb.* 7, 369. Cf. Herod. 4, 180. F.). The Abantes cut off their hair in front, and let it grow long behind only, in order that, as Strabo says, no enemy might lay hold of them by the hair.

543. *δρεκτῆσιν μελίῃσιν*, with stretched, protended spears; i. e. they were *ἀγχιμάχοι*. *μελίη*, ash. So *Ὀν. Met.* 5, 142: *nam Clyti per utrumque, gravi librata lacerto, Frazinus acta femur.* *Bth.*

546—549. The Athenians were very proud of these verses. || *δῆμον*, here land, territory, as in *Τρώων δῆμος*, *Od.* 1, 227. [Sic latine *gentes pro terris vel regionibus*. F. *Intpp. Ὀν. Met.* 2, 215.] *Erectheus* was, according to the more ancient story, a son of the earth (*πτόχθων*), and is by the later Mythographers named also Ericthonius. He was honoured at Athens as the heroic progenitor of their race, and to him was ascribed the in-

troductio of the Panathenæa. It is only later story that distinguishes between *Erectheus* or *Erichonius*, son of Hephæstus and the Earth, and *Erectheus* II., the son of Pandion. Cf. Apollod. iii. 14, b. Plat. Menex. 7.

548. ἀρουρα = γαῖα.

549. καὶ ἔ—ἔισεν = καθίσεν, in æde suâ *sedere fecit, collocavit, she* (viz. Athene) *took him into her temple*; i.e. the Athenians honoured him in the temple conjointly with the goddess. F., however, remarks with truth that the statement asserts this to have been done according to the will or by the direction of Athene. Afterwards they appropriated to him a distinct temple, the so-named Ἐρέχθειον. Cf. Herod. 8, 55; Paus. 1, 26, and Od. 7, 81. || πῖονι, i.e. πλουσίῳ.

550. The Schol. take μὴν as ἀντόν and αὐτήν, viz. Athene. The first is preferable; for v. 519 is only a parenthesis, and Erectheus remains the principal person. The Athenians used also to sacrifice to this hero, cf. Herodot. 8, 55. 5, 82. Köppen and Wolf refer it to Athene, and understand it of the lesser Panathenæa, which were celebrated yearly at Athens.

552. Περεῶ, genit. of Περαιός, Att. Περαιός. Cf. 133. *Meneestheus*, son of Peteōs, and great-grandson of Erectheus, was at that time king, cf. Plut. Thes. 32, 35. According to the life of Homer, which is attributed to Herodotus, the verses 552—554, and 557, 558, were inserted by the poet when he went to Athens. Cf. Müller's Hom. Vorschule, p. 81.

553. ὁμοίος with ἰσῆα. κοσμήσαι. Cf. 2, 214, 290, 477. 10, 404, 437, &c. S.

557, 558. Αἶας, cf. 1, 138. According to Plutarch (Solon, i. 10) these two verses were inserted by Solon, when the Athenians and Megarians were contesting the possession of the island Salamis. The Spartans, having been named as umpires, assigned the island to the Athenians, on the ground that, according to these verses, Ajax drew up the Salaminian ships next to those of the Athenians. Cf. Strab. ix. p. 394. Quint. v. 11.

559. Ἄργος, here the city Argos in Argolis, the residence of Diomed, cf. v. 406. This prince had espoused Ægialæa, the daughter of king Adrastus, and succeeded his son Ægialeus in the sovereignty.

560. βαθὺν κατὰ κόλπον ἔχούσας, i.e. κατεχούσας βαθὺν κόλπον, which hem in (hence, encircle, occupy, or, are situated on) the deep gulf. Tiryns and Asine lay on the Argolic, *Hermionic* on the Hermionic gulf.

564. Σθένης, *Sthenelus*, the charioteer of Diomed, had already taken part in the expedition of the Epigōni against Thebes. Cf. 4, 565.

566. Εὐρύαλος, a valiant warrior and pugilist. Cf. 6, 20. 23, 680.

569. Μυκῆνας. *Mycenæ* (poet. also Μυκῆνη, 4, 52) was the residence of Agamemnon. Cf. 1, 30.

570. ἀφνειὸν Κόρινθον. This is an anachronism, because Corinth, before its capture by the Dorians (eighty years after the destruction of Troy), was called *Ephῆra*, as Homer also names it, 6, 152. The poet again names Corinth, 13, 664; it is either the name employed *ex personâ poetæ* (cf. Vellei. Pater. 1, 3), or the name Corinth was already in earlier use as well as *Ephῆra*.

571. Ἀραιυρήν, according to Strabo the later *Phlius*.

572. πρῶτα, *formerly* (W.), or *at first*, before he ruled in Argos. *Adrastus*, son of Talauus, being driven from Argos by Amphiarauus, fled to Sicyon, where he succeeded his maternal grandfather in the sovereignty. He was afterwards reconciled with Amphiarauus, and became king at Argos.

573. Ὑπερησίην, *Hyperesia*, is the later *Agira*.

575. Αἰγιαλόν, the coast-land, i. e. the later *Achaia*.

578. ἰδίσετο, 178. || νόρσπα, *glittering, dazzling*. The Grammarians derive νόρσφ from νή and ὤψ, ὀράω. Riemer from ἀνήρ and ὤψ.

579. κυδιῶν, πᾶσιν δέ. Spitzner, Bekker, &c. after Aristarch., very properly adopt this reading for the old κυδιῶν, ὅτι πᾶσι: for the ground on which he was distinguished above the rest is not assigned till v. 590.

580. ἀριστος, *the most eminent, the first*, not the bravest. Cf. 1, 91. 278.

581. Λακεδαίμονα, here the name of the country which was afterwards called Laconia, though the poet also uses Lacedæmon for Sparta, cf. Od. 4, 1. B. thinks that the word always *means* the country, though its one principal city may be *implied*. It is called *the hollow*, κοίλη, because from the two mountain ranges that run down from Arcadia, it forms a cauldron-shaped valley. || κητώεσσαν. Most of the ancients explain this word by μεγάλην, *great, spacious*, from τὸ κῆτος (a huge sea animal). The preference is due to the signification pointed out by Buttm., Lexil. 382, according to which κητώεσσα is, *full of chasms, hollow*: for Lacedæmon has many clefts and chasms in its mountains.

582. Μίσσην, a city and harbour by Tænarus, cf. Pausan. iii. 25. Some of the ancients erroneously took it as an abbreviation for Μισσηνήν.

585. Δᾶαν, Ep. for Δᾶν.

588. ἰν, adv. Cf. 1, 188.

590. Cf. v. 356.

591. Πύλον, cf. 1, 252. || Ἀρήνην, *Arene*, is probably, according to Strabo, viii. p. 336, the town that was afterwards called Samicum, on the Anigros. Cf. 11, 721.

592. Θρύον, or Θρυόεσσα, 11, 711, a town by a ford of the Alpheus in Elis; afterwards called *Epitalium*. || Αἰπύ, probably the later Αἰπιον.

593. Ἀμφιγένειαν, according to Stephan. the later Ἀμφεια, in Messenia. Strabo, on the contrary, transfers this town towards Macistia.

594. Δώριον, a place in Western Messenia, which, according to Strabo, viii. p. 350, some took for a tract of country or a mountain, others for *Oluris*, cf. Pausan. 8, 33.

595. τὸν Θρήϊκα (that noted Thracian). *Thamyris*, son of Philammon and the nymph Argiope, was a Thracian bard, like Orpheus, Linus, and others. Apollod. i. 3, 3.

596. Οἰχαλίηθεν, from Œchalia in Thessaly, which, according to v. 730, was the dwelling of Eurytus. Besides this, there was also an Œchalia, the later Carnesium, in Messenia, where the Odyssey (8, 226) seems to place Eurytus, and an Œchalia in Eubœa. || Εὐρύτου Οἰχαλῆος, cf. v. 730.

597. στεῦτο, κατὰ διάνοιαν ὠρίζετο (Sch. A.), *he stood out firmly*, i. e. he asserted positively, or he strongly fancied to himself. (στεῦμαι) ~ ἵσταμαι: only στεῦται and στεῦτο. From the notion of *standing* to begin any thing, it gets that of *assuming an air of*, and hence of *promising, threatening, believing confidently*. || εἰ περ ἄν. "Usum rariorem particularum ei ἄν cum optativo orationi obliquæ tribuunt, Th., § 330, 4. Herm. ἄν, p. 147, in eo discrepantes, quod Th. addita particula ἄν, Herm. vero optativi usu orationem obliquam fieri statuit. Particula autem ἄν quo pacto vim illam habere possit, neque Thiersch. docuit, neque ego rationem me assequi confiteor." F.

599. πηρόν, prop. maimed in a limb; then especially *blind*. Cf. Apollod. i. 3, 3.

600. ἐκλέλαθον. This Ep. aorist (171) has a transit. signification, *to cause or make to forget*, as 15, 60.

601. Γερήνιος, cf. v. 336.

604. Αἰπύτιον παρὰ τύμβον. Æpytus, son of Elatus, was king at Phæšana in Arcadia. His tomb lay on the declivity of Mount Cyllene (now Zyria).

605. Ὀρχομένον, to be distinguished from *Orchomenus* in Bœotia. Cf. v. 511.

606. ἡνεμέεσσαν, *the breezy*; an epith. which Homer gives to places that lie high, especially to Ilium, cf. 3, 305. Od. 9, 400. The positions of the towns *Rhipe*, *Stratia*, and *Enispe* were unknown in Strabo's time.

608. Παρράσιην, according to Strabo a circle in south-western Arcadia, cf. Pausan. 8, 27.

611. Ἀρκάδες — πολεμίζειν. The *Arcadians*, known in later times also as brave warriors, being dwellers in an island district, had no ships. Agamemnon, who ruled over many islands, could easily give them the required ships.

614. θαλάσσια ἔργα, *works of the sea*, i. e. navigation, but Od. 5, 67, fishery. (ἔργα, as *res* in Lat., is often used in circumlocutions. F.)

615. Βουπράσιον — Ἠλιδα, i. e. the northern part of Elis, which the Epeans inhabited; for this race dwelt in *Buprasium*, cf. 23, 631. The southern part belonged to Nestor's dominions.

616. ὅσον ἔφ', i. e. ἔφ' ὅσον, *as far as*. Cf. Od. 5, 251. || Μύρτινος, later *Myrtuntium*.

617. πέτρῃ Ὀλενίῃ, according to Strabo the mountain Scollis. || Ἀλείσιον, cf. 11, 756, later Ἀλυσιαῖον, a place on the borders of Arcadia. || ἐντὸς ἔργει: αὐτήν understood; for ἐντὸς ἔργειν, *to include within*, is generally used with the accus. of the boundary of a country. Cf. 2, 845. 8, 213.

621. ὁ μὲν — ὁ δ' ἄρ'. Against the *rule*, the ὁ μὲν relates to the *more remote*, the ὁ δὲ to the *nearer* subject. "Similis Latinorum inconstantia in usu pronominum *hic — ille*. Cf. Horat. Od. iii. 6, 15. Ovid. Trist. i. 2, 23. Perizon. Sanct. Min. ii. 9, p. 209. Cort. Cic. Epist. vii. 2, 5. Böttcheri Lex. Tacit., p. 387. F. || Κτεάτου — Εὐρύτου: attendant tirones vim arsis, qua producit syllaba του ante vocalem in Κτεάτου, quum eadem syllaba in thesi posita ante vocalem corripiatur in Εὐρύτου." F. *Thalpius* was the son of Eurytus, and Amphimachus, son of Cteatus, cf. 13, 185. || Ἀκτορίωνε, poet. for Ἀκτοριῶνων. Both Cteatus and Eurytus were sons of Actor, cf. 11, 749.

624. Ἀγχιῖδαο. Augeas, king of the Epeans in Elis, father of Agasthenes and Phyleus, cf. v. 628, is mentioned again in a battle with Neleus.

625. Δουλιχίου. *Dulichium*, which in Strabo's time was called Δυλίχη, is either now a part of the main land, or the sunken island *Kakaba*. || Ἐχινάων, i. e. Ἐχινάδων, supply ἄλλων; for Dulichium also belonged to the Echinades, a group of islands fronting the mouth of the Achelous, and now called *Curzolari*.

626. ναῖονσι, intrans. *lie*, cf. v. 648. 6, 415. || πέρην ἁλός, cf. v. 505. πέρην non *contra* significat, sed *trans*. F.

628. ὅν — Φυλεύς. Phyleus, the son of Augeas, withdrew himself from his father, and went to Dulichium, because his father would not pay the reward promised to Hercules.



629. ἀπενάσσατο, *migravit*, 210, 96. Cf. Od. 15, 254.

631. Κεφαλλήνας. The Cephallenians are here the inhabitants of the Cephallenic kingdom, of which Ulysses was sovereign. To it belonged the islands *Same* or *Samos* (afterwards Cephallonia); *Ithaca* (now Theaki), *Zacynthos* (now Zante), in the Ionian sea, and a part of the main land.

632. Νήριτον, a mountain range in Ithaca, now Anoi.

633. Κροκύλει' — Αἰγίλιπα, according to Strabo, ix. p. 452, two places in Acarnania; others hold them for two small unknown islands. C. Kruse makes them, respectively, *Calamata* and *Nisiri*. F.

635. ἡπειρον ἔχον, ἢ ἀντιπέρα'. By the main land (for ἡπειρος in Hom. is no proper name) and the coast opposite to it, are perhaps to be understood Aearnania, with Leucadia, and a part of the later *Epirus*. Völcker (Hom. Geog., p. 62) improbably understands by it Elis; for Homer, according to his conception, sets these islands further south.

637. μυλοπάρχοι, *red-cheeked*, i. e. *having red sides*, like Od. 11, 123, φοινικοπάρχοι. The ships, Herodot. 3, 68, were streaked with ruddle or minium. Cf. Plin. h. n. xxxiii. 38: *jam Trojanis temporibus rubrica in honore erat, Homero teste, qui naves ea commendat, alias circa picturas pigmentaque rarus*. F.

638. Thoas, a son of Andræmon and Gorgo, the daughter of Ceneus (cf. v. 641), was one of the bravest heroes (cf. 4, 527. 7, 368). Among the cities of Ætolia, the most of note are *Calydon*, because of the Calydonian boar (9, 530), and *Pleuron* on the Evenus, as the seat of the Curetes. Cf. 11, 437.

641. οὐ γὰρ — ἦσαν. Ceneus, son of Portheus or Porthaon (cf. 13, 218), father of Meleager and Tydeus, was king in Calydon. According to the myth (Apollod. 1, 8, 1) he lived to a very great age. Of his children the poet mentions only Meleager, lately dead, cf. 9, 527—600. Some critics rejected v. 641, 642, because they thought it strange that Tydeus is not mentioned.

643. ῥῶ in ambiguo relinquitur utrum ad Meleagrum an ad Thoantem referendum sit; posterius tamen magis placet, quo pateat, cur Thoas Ætolorum copias duxerit. Pariter in sequentibus haud scio an præstiterit construere ἐπετέταλτο ἀνάσσειν πάντα (accus.) quam: πάντα (nominat.) ἐπετέταλτο (ὥστε) ἀνάσσειν, quod Schol. D. Eust. et Damm. volunt. Accusativum πάντα adverbii loco positum habes Il. 5, 181. 22, 491. 23, 463. Od. 8, 214. 17, 21, etc. Cf. Viger., p. 136. F. || ἐπὶ πάντ' ἐτέταλτο, i. e. ἐπετέταλτο πάντα. Cf. Od. 11, 524. 210, 140.

645. Κρητῶν. On the inhabitants of the island Crete (now Candia) cf. Od. 19, 172—179, and on Idomeneus cf. 1, 145.

647. ἀργιόεντα, the shining white Lycastus, probably from the white chalk rocks, on which it was built. Thus Virg. *Æn.* 3, 126, *Paron niveam*: "chalky-white," Cowp.

649. ἑκατόμπολιν, *having a hundred towns*: an epithet that denotes a great population. In *Od.* 19, 174, only ninety cities are assigned to Crete, which probably is also only a round number. The so-named Chozizontes concluded from this, that one poet had composed the *Iliad*, another the *Odyssey*.

651. Ἐνναλίω (*va* by synizesis, 22), i. e. Ares. Ἐννάλιος, *prop. the warlike*, is in Homer a name of Ares.

653. ἡὺς: cf. v. 662. Cave igitur de aliqua morum præstantia cogites hoc epitheto significata, in quod idem cadit, quod de aliorum adjectivorum laudantium Homericæ usu observatum est ab aliis (cf. ann. ad 1, 423, ubi ἀμύμων) maxime illis significari solere formæ corporisque præstantiam et virtutem bellicam. Cf. *Il.* 3, 165, 166: ubi Priamus Agamemnonem conspiciens, sed ignorans, ex Helena quærit, quis sit ille ἀνὴρ ἡὺς τε μέγας τε. Sic *ibid.* v. 226. *P. Telemus*, son of Hercules and Astiope, slew inadvertently his uncle Licymnius at Argos, and was therefore obliged to fly the country. In obedience to the response of an oracle, he went to Rhodes, and founded the cities Lindus, Ialysus, and Cameirus, cf. *Apollod.* ii. 7, 6; 8, 2. The island of *Rhodes* was then inhabited in three spots only; the city of Rhodes was not built till afterwards.

655. διὰ τρία κοσμηθέντες, i. e. τρία διακοσμηθέντες, *triply distributed*, "in three separate bands," Cowp. Cf. v. 668.

658. Ἀστυόχεια, daughter of Phylas of Ephyra, cf. v. 659. || βίη Ἡρακλεΐη or Ἡρακλῆος (the might of Hercules for the mighty Hercules), a poetical and characteristic periphrasis for Ἡρακλῆϊ. This sort of periphrasis is formed by βία, σθένος, μένος, and other words, cf. 3, 105. 11, 268.

659. Ἐφύρης, ποταμοῦ ἀπο Σελλήεντος. *Ephyra* in Thesprotia, the later *Cichyrus*, is probably intended. For according to *Apollod.* ii. 7, 6, Hercules conquered Ephyra, in a campaign which he undertook with the Calydonians against the Thesprotians. Strabo (viii. p. 339) maintains, on the contrary, that Ephyra in Elis is here meant; for that near the Ephyra in Thesprotia there is no river Selleis.

660. αἰζηῶν, from *a* intens. and ζέω, ζάω? C. Döderlein derives it from αἰθω, *prop. men in the flower of their age*; then for heroes generally.

661. τράφη ἐν, others τράφ' ἐνι. [F. objects to this reading: Quod nunc legitur τράφη ἐν a Barnesio inventum, ab Clarkio receptum, ab Heynio testimonio Schol. ad Pind. Ol. vii. 36 approbatum, a Wolfio, Spitzn. aliis propagatum, recte refutatur a Buttm. indic. verb. in τρέφω.]

662. *αὐτίκα*, instantly, at once on the first blow. || μήτρῳα. (acc. of μήτρως), his mother's brother. Lyncymnius was a bastard son of Electryon, the father of Alcmena.

665. βῆ φεύγων, viz. from blood-revenge, cf. 9, 630. || οἱ is dat. and enclitic; thence γάρ with the acute.

668. ῥῆκεθεν, they had settled = they dwelt. || τρεῖς θὰ — καταφυλαδόν, triply, according to clans. In every Doric state there were three clans or tribes, the Hylleis, Dymanes, and Pamphytes, cf. Od. 19, 177. Strabo (xiv. p. 653) refers it, however, to the three cities named v. 656.

669. *ἱε*, for ὑπό, with the passive, is rare in Hom.; frequent in Herodot.

670. Some ancient critics rejected this verse, because Homer knew nothing of the myth mentioned in Pindar, Ol. 7, 90, that Zeus, at the birth of Athene, had caused gold to rain on Rhodes. The reason is insufficient: Strabo (xiv. p. 655) acknowledges the verse as Homer's, and the expression *κατίχενε*, used metaphorically, appears much rather to have created the myth. Cf. Spitzner.

670—675. *Nireus* is not mentioned elsewhere in Homer; therefore the grammarians say, that, in order to bring him duly to mind, the poet names him thrice. Wolf finds the reason rather in his beauty, a quality which was always held in honour by the Greeks. *Syme*, a small island on the coast of Caria, now Simi.

675. ἀλαπαδνός [λαπάζω]: ὡς παίζω παιδνός, δλοφύζω δλοφυνός. Eust. qui ἀσθενῇ intelligi vult, qua interpretatione in ambiguo relinquitur, utrum ad exiguum comitatum, an ad ipsius ducis personam pertineat epitheton, id quod Hesychius vult, apud quem ἀνανδρός est. Utrum poeta voluerit, difficile est dictu. Quanquam ex opposita pulchritudinis mentione et Achilles comparatione potius ad Nirei personam referendum videtur. F.

676, 677. The islands here named lie in the Carpathian and the Icarian sea. Κράπαθον, Ep. for Κάρπαθον (now Skarpanto).

677. Κῶν, Εὐρυπύλοιο πόλιν. *Eurypylus*, son of Poseidōn and Astypalēa, was king of the island *Cos*. By his daughter Chalciope Hercules had issue Thessalus. Cf. Apollod. 2, 7. 1. 8.

681. νῦν αὖ τοὺς: λίξω understood, or, according to Köppen, ἔσπετε, from v. 484. The Thessalian tribes are here distinguished, and reckoned up in nine divisions. || τό: agnoscendus articulus, neque interpretandum ut Uster. vult, *notum illud*; quare enim celebrius Πελασγικὸν Ἄργος quam Ἀχαικόν? cui 9. 141, articulus non praefigitur. F. || τὸ Πελασγικὸν Ἄργος.

*Argos*, surnamed *Pelasgic*, to distinguish it from *Argos* in *Peloponnesus*, was a town in *Thessaly*, in the district of the later *Larissa Cremaste*. In *Strabo's* time it was no longer existing.

682. Τρηχῖν', Ep. for Τραχῖν'. *Trachis*, the later *Heraclea*, is a town on *Ceta*.

683. Φθίην, cf. 1, 135. || 'Ελλάδα, *Hellas*, was, like *Phthia*, a town with its territory, the inhabitants of which are the *Hel- lenes* of *Homer*, cf. v. 684.

684. Μυρμιδόνες, cf. 1, 180.

685. ἀρχὸς Ἀχιλλεύς. Under him, as commander-in-chief, stood five leaders, cf. 16, 168—197.

686. πολέμοιο δυσηχίος : pugnae "horrissonus fremitus," *Virg. Aen. ix. 54*. Similia pugnae epitheta HomERICA δυσηλεγής, κακός, λευγαλέος, δλοός, στυγερός, πολύδακρυς, ἀργαλέος, cet. || ἐμνῶντο = ἐμνῶντο, 194. F.

687. οὐ γὰρ ἔην, ὅς τις κ.τ.λ. : sic saepius; nusquam, si recte praecepit *Elmsl.* *Eurip. Med. 775*, οὐτις ἐστίν, ὅστις. F.

688. κῆτο, he lay inactive. Thus often κῆσθαι, cf. 694. 7, 230.

689. Βρισηίδος, cf. 1, 184.

690. ἐκ Λυρνησσού. The town *Lyrnessus* lay in the later *Adramyttene*, not far from *Thebe*. Here ruled *Mynes*, prince of the *Cilicians*, whose spouse was *Briseis*, according to the *Schol.* Cf. 19, 291.

691. Θήβης, cf. 1, 365.

692. κἀδ — ἐβαλε = κατέβαλε, he slew them.

693. Εὐηνοῖο Σεληπιάδαο. *Mynes* and *Epistrophus* were sons of *Evenus*, and grandsons of *Sclepius*.

695. The dominions of *Protesilaus* lay in the eastern part of *Phthiotis*. The capital was *Phylace*, the country of *Iphiclus*. Cf. v. 705.

696. Δήμητρος τίμενος, the sacred ground of *Demeter*. This spot, called also *Δημήτριον*, lay two stadia from the town *Pyra- sus*, and was noted for corn-growing. || μητέρα μήλων, i. e. rich in sheep, like μητέρα θηρῶν, 8, 47.

699. ἔχεν κατά γαῖα, i. e. γαῖα κατέιχεν : αὐτόν understood, cf. 3, 243. *Protesilaus*, son of *Iphiclus*, just after his marriage went off to *Troy*. As the Greeks were landing at *Troy*, he sprang first to land, and soon afterwards fell by the hand of a *Trojan*. Cf. v. 701. 13, 681.

700. ἀμφερυφής, lit. lacerated all round : cf. δρυψαμένη τὰς παριούς, cf. 11, 393, i. e. deeply woe-begone; for thus, even in later times, the Grecian wife expressed her sorrow : "a wife he left, To rend in Phylace her bleeding cheeks." *Cowp.*

701. ἡμιτελής, half finished. *Wolf*, after *Strabo* and *Apollon.*, takes this to mean a house that is inhabited by only one of a

married pair. Heyne understands it of a house which is not yet entirely built; for it was the custom that after their wedding people built themselves a new dwelling-house. Although the latter explanation is the simplest, yet a good deal may be said for the first. Köppen, after Hemsterhuis, *incomplete*, i. e. without children. || Δάρδανος ἀνὴρ, a Dardan; according to Quint. Smyrn. i. 817, it was Hector; according to others, Euphorbos.

703. οὐδὲ μὲν οὐδ' οἱ, i. e. ἀλλ' οὐ μὴν οὐδ' οὗτοι. On the double negative cf. Gr. 1193, § 747, 1. || πόθ' οὐ γὰρ μέν. γὰρ μέν = γὰρ μὴν, *certe vero*, Ionicæ dialecto, ut videtur, proprium. F.

704. ὕζος Ἄρης, a sprout or sprig of Ares, an ancient expression for a brave warrior. Cf. v. 663.

705. Φυλακίδαο, Iphiclus, son of Phylacus, was a famous prize-runner. Cf. 23, 636. Od. 11, 289, sqq.

707. πρότερος, viz. γενεῇ, elder, opp. to ὁπλότερος, younger.

708, 709. W. and K. find these verses unendurable on account of the repetition. The ancients were of another opinion about them.

711. The dominions of Eumelus lay in Pelasgiotis and the peninsula Magnesia. || Φεράς, Phææ, the dwelling-place of Admetus, is to be distinguished from Phææ (Φηραὶ) in Messenia, cf. 5, 543. Od. 3, 448. || Βουβηίδα λιμνην. "Vocabuli λιμνης propriam ex Homericâ quidem consuetudine significationem statuit Nitzsch. Od. 3, 1, *aquas, quarum ripæ propinquæ*. Longitudo stadiorum fere quadraginta, latitudo viginti stadiorum, si fidem habemus Reichardi tabulæ geogr." F.

712. Ἰωλκόν, Ep. for Ἰωλκόν. Iolcus, the rendezvous of the Argonauts, now Volo, cf. Od. 11, 225.

713. τῶν, i. e. τούτων, genit. dependent on νηῶν.

714. Εὐμηλος, cf. v. 763. || ὑπ' Ἀδμήτῳ, Latin *ex Admeto*. W. Admetus, son of Pheres, known in the myth as having had Apollo for his servant, and by the voluntary death of his spouse Aleestis, a daughter of Pelias, cf. Apollod. i. 9, 15.

716—720. The towns here named lay in the peninsula of Magnesia. || Μεθώνην, Ep. for Μεθώνην, a town on the Pagasæic gulf. || Θαυμακίην. Strabo (ix. p. 436) held Thaumakia for the later Θαυμακοί in Phthiotæ.

718. τόξων εὖ εἰδότες. The warriors of Philoctetes were excellent archers, like their leader, cf. Od. 8, 219. || Ἰφι μάχεσθαι, i. e. ὥστε Ἰφι μάχεσθαι. "Imo dupliciter refertur εὖ εἰδώς, ab altera parte ad τόξων, ab altera ad μάχεσθαι, ut 15, 632, 679. Cf. Matth., § 533, 3." F.

721. αἶτρο — πᾶσων. Philoctetes, son of Pæas, was stung in the island of Lemnos by a poisonous snake, which caused him such a painful and lingering wound, that the Achæans were

obliged to leave him behind. According to the Schol. they did this because the priests of Hephæstus in Lemnos were skilful in curing the bites of serpents, cf. Jacobi's *Mythol. Dict.*, p. 737.

723. *δοῦροφρονος*: noli, ut Villosius ad Apollon. Soph. qui male comparat Matth. Evang. x. 16: "γίνεσθε φρόνιμοι ὡς ὄφεις," interpretari *prudentis, astuti*, sed potius secundum Apollonium ipsum: *δλεῖθρια φρονούντος*. Cf. *κρατερόφρον' ἐχιδναν*, Hesiod. Theog. 297. F.

724. *τάχα* — *ἐμελλον*, cf. v. 694. Helenus, son of Priam, caught by the crafty Ulysses, informed the Greeks, that without Philoctetes and the arrows of Hercules, which he possessed, Troy could not be conquered. Cf. Sophocl. Phil. 605—614. Apollod. iii. 12, 6.

729—733. The dominions of the Asclepiads lay in the district Hestiaeotis. Tricca was situated on the *Lethæus*, which falls into the Penæus; Ithôme, a strong hill-fortress, which afterwards belonged to Metropolis (not to be confounded with *Ithome* in *Messenia*). || *κλωμακώεσσαν*, ἄπ. εἰρ., *stony, rocky*. *κλώμαξ*, a heap of stones: related to *glomus, globus*, and *clump* (*Klump*, Germ.). Cf. Buttm. According to Schol. E, *κλώμαξ* = τόποι ἢ λόφοι ὑψηλοί, ἀπὸ τοῦ κατακλῆν τοὺς ἀναβαίνοντας. Hesych. *κημυνώδη, δύσβατον*. || *Εὐρύτου*, *Eurytus*, son of Melaneus and Stratonice, a famous bowman, was thus a dweller in Thessaly, cf. v. 596, and Od. 8. 220. || *Ἀσκληπιοῦ*, with ἰ from the necessity of the metre. *Æsculapius*, son of Apollo and the nymph Corōnis, is in Hom. not yet a deity, but only an excellent physician. His sons are mentioned again 4, 193. 210. 11, 505. || *τοῖς*, i. e. *ἅμα τοῖς*.

734—736. These towns lay in Magnesia, except the fountain Hyperæa, which lay by Pheræ, cf. 6, 457, and Strab. || *Τιτάνιο λευκὰ κάρηνα*, the white heights of *Titanus*. This mountain, with a village of the same name, lay on Pelion by Asterion, and was, as its name shows (*τίτανος, chalk, gypsum*), a chalk rock.

738, 739. These towns of the Lapithæ (cf. 1, 266) were in the region of Mount Olympus and the river Penæus, and down along Pelion as far as the Dotic field. || *Γυρτώνην*, *Gyrtonē*, in Strab. *Γυρτών*, in Pelasgiotis, on the Penæus: it was here that Ixion and Peirithous ruled.

740. *τῶν*, sc. *Λαπιθῶν*.

741—746. *Πειριθόω*, cf. 1, 263. || *κλυτός, famous*, is here, and Od. 5, 422, an adjunct of two terminations, everywhere else of three. || *ἡματι τῷ*. The birth-day of Polypetes is here intended, on which this fight occurred. The grounds of the quarrel were, however, laid at the marriage festival of Peirithous, at which the drunken centaurs had criminally assaulted Hippodamia, cf. 11,

832. Od. 31, 295, sqq. || φῆρας, the savage monsters, cf. 1, 267. || λαχνήντας, the shaggy, cf. στήθεα λασία, 1, 189. || Αἰθίκισσι πίλασσειν. The Æthiks dwelt on the heights of Pindus. || Καίνειδαο. Leonteus was a grandson of Cæneus, cf. 1, 265.

749, 750. Ἐνιῆνες, Ion. for Αἰνιᾶνες. The Enianes, a race little known, probably dwelt on the heights of Œta, and on the Sperchius. || Περαιβοί, poet. for Περραιβοί. The Perrhæbi, a Pelasgic race, dwelt, according to Homer, on Mount Olympus and on the Titaresius; afterwards they had other dwelling-places. || δυσχείμερον, the wintry cold Dodona, as Il. 16, 234. Od. 14, 327. Dodona, the most ancient oracle of Greece (Herodot. ii. 52), lay in Thesprotia, on Mount Tomarus. Strabo (ix. p. 441) assumes here another Dodona in the neighbourhood of Scotussa; but in the uncertainty of the Homeric geography this assumption is very disputable.

751. ἱμερόν: ἅπαξ εἰρημ. i. q. alibi ἱμερόεις. Similia locorum epitheta ἑρατεινός, ἑραννός. F. || ἔργα, the cultivated lands, the plots, cf. Od. 6, 259.

753. ἀργυροδίη, silver-eddy (‘silver-eddied,’ Cowp.), cf. v. 754.

754. ἐκπύρρει ἥν’ ἔλαιον, it flows over like oil. The fair-flowing Tivaresius (afterwards named Eurōtas), by its clear, and on that account dark water, keeps apart from the mud-rolling and therefore whitish (ἀργυροδίνης) Penēus (now Salambria). This appearance is observed in several rivers, as at the junction of the Main and the Rhine. But the poet grounds this upon the circumstance, that it is a branch (ἀπορρώξ) of the Styx, and therefore an underground river. Cf. Otr. Müller, Hist. of the Greek Races, ii. p. 25.

755. ὄρκον δεινό. "Ὀρκος is that by which a person swears, the witness of the oath, i. e. (like τὸ ἔρκος) it meant a fence, and did not denote the oath, as an uttered formula, but as a binding formula. Cf. Buttm. Lex., p. 434. This oath of the gods by the water of the Styx was the greatest and most sacred, cf. 15, 37. Od. 5, 186. || Στυγός ὕδατος, cf. 15, 37. The Styx is prop. according to Paus. 8, 18, a rock-fountain by Nonacris, in Arcadia, the waters of which were accounted poisonous for man and beast. The Arcadians swore by this water (Herod. vi. 74), as the Jews by the bitter water (Lev. v. 18). The dwellers by the Titaresius also probably swore by its water, as Damm suspects, and so the poet names it a branch of the Styx.

756. The Magnetes, a Pelasgic race, dwelt in the district Magnesia, named after them.

759. The number of the ships altogether amounts to 1186.

Thucydides (i. 10) adopts the round number 1200. The number of the warriors is about 100,810 men.

763. Φηρηιάδαι, Ep. for Φερη. *Pheres*, son of Cretheus, was the father of Admetus, and grandfather of Eumēlus.

765. ὀτρυχας (ὄτριε), poet. for ὁμότρυχας, *like in hair or coat*. || οἰέεας, poet. for ὁμοίεας, *of like age*. || σταφύλη, *the plummet in a level or plumb-line*. || σταφύλη ἐπὶ νῶτον ἴσας, prop. on the back, equal (or level) by the plumb-line; i. e. as equal (in height) as if they had been measured with a plumb-line; exactly matched in height.

766. ἐν Πηρείῃ, which Wolf, after Eustath. and the Cod. Venet., has adopted for the Vulgate Περύ. Πήρεια (according to Steph. and Hesych. Πηρία) is a spot in Thessaly; probably the tract about Pheræ is to be understood where Admetus dwelt. For this reason Valckenaer conjectured Φηρίῃ. || Ἀπόλλων θρέψε. That the Delphic Apollo tended herds and reared horses in Thessaly, relates to the myth of his service with Admetus, and is not merely a poetical phrase. *Usteri*; cf. Böckh. on Pind. Pyth. ix. 159.

767. θηλείας. Mares are well known to be more useful for draught, because of their lightness; it is likely, however, that Homer thought more of the propagation of the beautiful breed. *K*. Cf. 9, 222.

768. Αἶας. He says the same thing of Ajax, Od. 11, 549.

769. μήνιν: here only the *ι* is long. *F*.

770. ἵπποι — Πηλείωνα, φίρτατοι ἦσαν. Their names were Xanthus and Balius, cf. 16, 149.

774. δίσκοισιν — αἰγανέουσιν. These datives depend on *τέρποντο*, and *ἰντες* is added by way of explanation. Cf. Od. 4, 626.

775. ἵπποι — ἕκαστος. It is usual in Greek to attach the whole to its parts in the nominat. instead of the genit. With this use of ἕκαστος, cf. the Latin use of *quisque*.

776. λωρόν, *mellilot*, *trifolium melilotus* (Linn.), or *lotus corniculatus*. *L*. || σίλινον, *smallage*, *apium graveolens*. *L*. Both weeds grow readily in low grounds. Cf. Miguel's Hom. Flora, p. 21. || ἐρέπτεσθαι, of beasts eating, is Homeric only.

777. πεπνυκασμένα, *well covered*, sc. *πίπλοις*. Cf. 5, 194.

778. οἱ, viz. the ἀνακτες. Cf. v. 685.

780. ὥσι — νύμοιο. *νύμεσθαι* is here used passively; to be consumed by (properly *depastured by*), wasted. "In ὥσι τε agnoscenda est particulæ *τι* vis copulativa, (sicuti in *ὅσῃ, ὥσῃ* et similibus) quæ in vertendo quidem, salvo intellectu, negligi potest. Cf. Viger., p. 519, sqq. Coll., p. 561. Matth., § 626. Th., § 312, 5. Bernh., p. 482, sqq. Optativus *νύμοιο* legitimus, ut in re cogitata; non igitur: *sicut terra deletur*, sed: *quasi — deleteretur*." *F*. "Quum non repugnet, comparari quid



cum eo quod *non est* quidem, sed *esset*, si casus ferret; apertum est, si tali quis comparatione utatur, ei adhibendum esse *optativum*. Od. 10, 419: ὡς ἐχάρημεν, ὥς εἰ τ' εἰς Ἰθάκην ἀφικοίμεθα. Cf. Il. 11, 389, &c." Herm.

781. Δὲ ὡς — χωμένῳ. "Dativum Δὲ χωμένῳ non est quod Wolfio auctore pro absoluto habeas, cujusmodi exempla apud Matth., § 562, 2, neque quod Usterius vult, citans Bernh. Synt., pp. 81, 82: *ejusdem temporis* significationem tribuerim dativo; quod si poeta significare voluisset, aderat schema usitatus genitivi absoluti Διὸς χωμένου: neque placet Thierschii sententia, qui § 275, 2, a. Δὲ interpretatur ὑπὸ Διὸς. Nobis quidem ex primitiva dativi notione, omnium linguarum communi, Δὲ nihil aliud significare videtur, quam *in honorem Jovis* ad ejusque majestatem testandam; quamquam non sic verti jubeo, sed simpliciter: *Jovi*. Sic Lucret. ad Venerem, i. 8: *tibi suaves dædala tellus Submittit flores, tibi vident æquora ponti*. Virg. Geor. ii. 5, ad Bacchum: *tibi pampineo gravidus auctumno Floret ager*. Sic Horat. Od. iii. 18, 14, ad Faunum: *Spargit agrestes tibi silva frondes*." F.

782. ὄρε — ἰμάσσῃ. The whole image is to represent the groaning of the earth, and the glitter of the armour. W. || ἀμφὶ Τυφώϊ, round about Typhoeus (or Typhon). Τυφώϊς, Τυφῶν, in prose Τυφῶν, a monster with a hundred fire-breathing dragon-heads. Cf. Hesiod, Th. 820. According to a later tale, he lay under Ætna. Cf. Pind. Pyth. i. 32. At ἰμάσσειν, *to scourge, lash*, we are not to think of a real scourge, though indeed this representation also appears in Hesiod, Th. 859, but of the lightnings which Zeus launches forth.

783. εἰν Ἀρίμοις. In Mysia was a tract called ἡ κατακεκαμένη, where in early times there were many volcanos, and at a later period earthquakes also. Here were placed the Ἀριμοί, an unknown people, or, according to Eustath., τὰ Ἄριμα, viz. ὄρη, the Arima mountains (whence Virgil's *Inarime*, Æn. ix. 716). Wherever there were earthquakes and volcanic fires, there, according to the poetical creed, was buried a giant conquered by Zeus, or some other monster. W.

785. διέπρησεν πεδίοιο, ut v. 801: 5, 597. 6. 507, etc. Cf. 1, 483, ubi eidem verbo accusativus κίλευθον adjungitur, quem ad hunc genitivum πεδίοιο supplet Passov. in διαπρήσσω. Idem placet Wolfio. Nos istam interpretationem ellipsis amantibus relinquimus. Genitivum loci esse volunt Matth., § 377, 1, et Th., § 255, 5, ita ut interpretentur: *per campum*; partitivum genitivum agnoscunt Bernh., p. 145. Herm. Opusc. 1, p. 190. Conferri possunt Germanicæ dictiones, *des Weges kommen, seiner Wege gehen*.

786. Ἰρις, prop. the rainbow, in the Iliad is only the female

messenger of the gods, cf. v. 103. Hanc in Iliade, in Odyssea Mercurium deorum mandata peragere et nuntiorum munere fungi jam alii observarunt, et inde argumentum de diversis utriusque poematis auctoribus ducebant *χωρίζοντες*; quod quam debile sit et alii ostenderunt et nuper Bernh. Thiersch. de ætate et patria Hom., p. 311, ed. alt.; nam prout res postulet, modo illa numina, modo Minervam vel Eridem nuntias mitti. Iridem autem rerum bellicarum nuntiam cogitandam, Mercurio in rebus pacatis partes interpretis et internuntii tribui docet Vossius Hymn. Cerer. 314.

787. *σὺν ἀγγελίῃ ἀλείωνῃ*, viz. that the Greeks are advancing.

788. *ἐπὶ θύρῃσι Πριάμοιο*. According to the most ancient usage, state assemblies were held in front of the king's palace; cf. 7, 346; cf. Xen. Cyrop. i. 3, 2. But even in Homer, especially in the Odyssey, they were sometimes held, *ἐν αὐλῇ*, in the court. From which custom, 'the court' of a king has passed into all modern languages. F.

791. *Πολίτῃ*, cf. 13, 533. 15, 339. The gods generally appear in a borrowed shape. Cf. 3, 121.

792. *ποδωκείῃσι*, the plur. of an abstract noun, denotes separate manifestations or acts of the abstract notion of the sing. [So in all languages: e. g. in our Liturgy, "*negligences and ignorances*."]

793. *τύμβῳ ἐπ' ἀκροτάτῳ*, *tumulo in summo*. Æsýētes was father of the Trojan Alcahous, the husband of a daughter of Anchises. Cf. 13, 427.

794. *δέγμενος*, a form without mood-vowel, from *δέχομαι*, resembling the perf. partcp. from the absence of the mood-vowel; but without the distinctive accent (acute on penult.). Cf. *δέξο*, &c. 210, 41, foot. || *ναῦφιν* is, according to the Schol., the genit., cf. 134. So F. C., as also the verb *ἀφορμηθεῖν* requires; for *ἀφορμᾶσθαι ναῦφιν* is, to hasten away from the ships, to rush forwards out of them. Heyne takes *ναῦφιν* as the dative, and prefers the reading *ἐφορμηθεῖν*: *quando Achivi in naves irruiuri sint, discessu parato*. [*ἐρμάομαι* has aor. 1 pass. *ὠρμήθην* (Gr. 513), but also *ὠρμησάμην*, though very rarely.]

796. *ἄκριτοι μῦθοι* (cf. v. 246), *confused talk, prating words*, or, according to K., like 3, 412, *incessant, endless talking* (*οἱ ἀναρίθμητοι*).

797. *ἄλιαστος*: *ἄφυκτος*, Eust. Apoll. Soph.: *ἀνέγκλειστος*, quod sine dubio corruptum ex *ἀνέκλειτος*; *λιάζειν* enim fere idem quod *κλίνειν*. Cf. ann. ad 1, 349. Deterius Etym. M. *ἀκατάπανστος* et Heyn. *ἀδιάλειπτος* interpretantur. Namque etsi *πόλεμος*, apparatus et tumultus bellicus, *ὄρωρεν* (cf. v. 146), *μάχη* tamen, h. e. prælium ipsum nondum commissum erat. F.

799. *τοιόνδε τοσόνδε τε*, *so brave and so numerous*. Cf. v. 120.

801. *παῖδιω*, partitive gen. Cf. v. 785.

802. *Ἔκτορ*. Cf. 1, 242.

803. *πολλοὶ γάρ*. The clause with *γάρ* here precedes that of which it is explanatory. Gr. 1455, *b*, § 786, obs. 3. Cf. v. 119.

804. *ἄλλη δ' ἄλλων γλῶσσα, αἷα aliorum est lingua*, i. e. these different races of people had not all the same language.

805. *οἱσὶ περ ἄρχει*. The construction with the *dat.* is rarer than that with gen., *ἄρχειν τινός*.

806. *πολιήτας*, Ep. for *πολίτας*.

809. *πᾶσαι — πύλαι*, the whole gate.

810. *ὄρυμαγδός*, noise and bustle. Cf. 4, 449.

811. *αἰπεῖα κολώνη*. This hill lay in front of the Scæan gate in the plain: *περιδρομος*, passive, what one can go quite round, a hill standing clear on all sides.

813. *ἄνδρες — ἀθάνατοι*, cf. 1, 404. The common name of the hill was *Βάτεια*, the *thorn-hill* (from *βάρος*, *rubus*): in ancient poems it was called the monument of Myrina, who, according to Strabo, was one of the Amazons that once made war on Troy (cf. 3, 180), or, according to others, a daughter of the Trojan Teucer.

814. *ποδόσκαρθμος*, much-springing, springing actively [*σκαίρειν*, to skip, to dance], is more rightly referred with W. to nimbleness in warlike movements, than with Köppen to dancing. "Swift in fight." Cowp.

816. In this catalogue the army of the Trojans is next divided into Trojans in the larger sense and auxiliaries. Among the former, whose princes were probably vassals of Priam, the poet first names the Trojans in the stricter sense, i. e. the inhabitants of Ilium and its environs.

818. *μεμᾶότες ἰγχείσιν*: C. says *μάχεσθαι* understood. Cf. v. 543, 590. It is better to consider *μεμᾶτες* intransitive (= *προθυμούμενοι*, Sch.); and *ἰγχείσιν* a *dativus instrumenti*.

819. *Δαρδανίων*. These are the inhabitants of the district *Dardania*, on the Hellespont, whose capital *Dardania*, according to Il. 20, 215, was the mother town of Ilium. "*μεμᾶότες tantum* h. l. et *μεμᾶώς*, 16, 754. *μεμᾶότε*, 12, 179, quæ duo exempla adde Spitzn. Prosod., p. 48, vv. 473, 543, et alibi, *μεμᾶότες* cet." F.

820. *Αἰνείας*, *Aeneas*, son of Anchises and Aphrodite, according to 20, 215, a near kinsman of Priam, as being great-great-grandson of Tros, was sovereign in Dardania, and one of the bravest Trojan warriors. Cf. 5, 290. 14, 295.

821. *Ἰδης ἐν κνημοῖσι*, where Anchises had his herds. Cf. 5, 313. Hymn. in Ven. 53. *κνημός*, a mountain forest [saltus], a woody mountain-pass.

822. Ἀντήνορος υἱε. *Antenor* was a son of *Æsayetes*, and one of the senators of Troy (the Nestor of Troy). Cf. 3, 148.

824. The tract from the *Æsepus* to the town *Zeleeia*, the native place of Pandarus, is by Hom., Il. 5, 105, 173, named also Lycia, cf. 4, 101, 119. The Grammarians name it Lycia minor, to distinguish it from Lycia proper, cf. v. 877. || ὑπαι, Ep. for ὑπό.

825. ἀφνειοί, *the wealthy*. Some grammarians take it as the name of a people, and derive it from the lake Aphnitis.

827. ὃ καὶ τόξον — ἔδωκεν, i. e. he was the best archer; for, according to 4, 106, an artist had made his bow. Wolf understands it literally, and thinks that an ancient myth lay here at the foundation. Cf. Virg. *Æn.* xii. 393. Iapix, cui Ipse suas artes, sua munera lætus Apollo, Augurium citharamque dabat, *celerisque sagittas*. F.

828—830. These towns lay on the Propontis, in Asia Minor. || Ἀπαισοῦ: the same town is called Παισός, 5, 612.

830. Ἄμφιος with ἱ, cf. 731. Both these sons of *Merops* were slain by *Diomedes*, cf. 11, 328. || λινοθήρηξ, cf. v. 529.

831—834. The same verses are found 11, 329—332. Περκασίου, from *Percōte*, cf. v. 835.

832. ᾗδε, 210, 50 (*end*). || μαντοσύνας, *soothsaying*, in the plural, cf. v. 792.

834. Join κῆρες with μέλανος θανάτοιο, cf. v. 302. || μέλανος θανάτοιο: qui alibi, velut 5, 83, πορφύρεος vocatur; atque Κῆρες ipse μέλαιναί sæpiissime dicuntur. Similiter mors apud Latinos poetas *nigra, atra, niger Cerberus, nigrae umbræ*. F. || ἄγον: αὐτοὺς understood, *they drove them forth*.

835. Περκώτην, not Περκώπην, as is found in some MSS. This town lay not far from *Abydos*, on the Hellespont. || Πράκτιον. The *Præctius* is, according to Strabo, a river near *Abydos*, now *Bargus*.

836. καὶ Σηστόν. On account of this verse the town of *Sestos* was awarded to the people of *Abydos* in opposition to the Athenians. || Ἀρίσβην. This place, several times mentioned by Homer (6, 13, 12, 96), had disappeared in Strabo's time.

837. ὄρχαμος, the first in the rank, here = ἀρχων.

838. Ἄσιος Ὑρακίδης. Homer uses such repetitions for the most part only to fill up the verse, less frequently for the sake of emphasis, cf. v. 871.

839. αἰθωνες, prop. *burning; fiery-red, bay*. K. W. Cf. 8, 185. Others, in metaphorical sense, *spirited, hot*. Mirum si αἰθων, quod nunquam de humano animo Homerus posuit, in equo fervorem significet, quum præsertim alibi hoc adjectivo nil nisi color a poeta significetur. Accedit quod Homer. in

equis colorem commemorare solet (cf. 10, 436, sq. Græf. l. c.), de fervore autem equorum nusquam quidquam. Quod Sophocles et alii posteriores hominem *αἰθωνα* dicere ausi sunt, nihil facit ad rem, qua de quaeritur; neque plus lucramur conferendis *ardentibus equis* Virg. *Æn.* i. 464, de quo loco jam veteres interpretes dissentiebant. Comparasse autem juvabit ejusdem poetæ locum de equis, qui legitur Georg. iii. 75—208. F.

840. The Pelasgi, cf. v. 681, had spread themselves towards Asia Minor also. By the dwelling-place of the Pelasgi, Strabo, xii. p. 643, understands the town *Larissa*, by Cyme in *Æolis*; because in 17, 301, it is said of *Hippothous*, that he fell *τῇλ' ἀπὸ Λαρίσσης*.

843. *Τευταμίδας*, son of Teutamus.

844. *Θρήϊκας*. Of the Thracians are meant those who dwelt by the Hellespont and the mouth of the Hebrus at *Ænos*, cf. 4, 520.

845. *ἀγάρροος*, *strong flowing*, where the water is very agitated. || *ἐντὸς ἱσχυί*, cf. v. 617.

846. *Κικόνων*. The *Ciconians* were a Thracian race, and dwelt from Ismarus up to the Lissus.

847. *Κεάδας*, from *Κεάδης* son of Keas.

848. *Παιονας*. The *Pæonians*, whom Hom. names as dwellers on the *Axius* (now *Vistrizza*), afterwards dwelt further into northern Macedonia, towards *Mæsia*.

850. *ἐπικίδναται*, 210, 131, (*b*). Schol. *ἐπὶ ῥέϊ*.

851. *Παφλαγόνων*, *Paphlagonia*, a district of Asia Minor on the Black Sea, between the *Parthenius* (now *Bartın*) and the *Halys*. || *Πυλαιμίνεος λάσιον κῆρ*, a periphrasis like v. 638, cf. 743, and 1, 189.

852. *ἐξ Ἑνεῶν*, the *Heneti*, who are not again noticed in this region, were by later tales brought against probability into connexion with the *Veneti* in Italy. || *ἡμιόνων γένος ἀγροτεράων*. Köppen understands by the wild mules the *Jiggetai* (*equus hemionus*, L.) an animal between horse and ass, still found in *Tartary*.

855. *Ἐρυθίνους*. These, according to Strabo, xii. 545, are two hills which had their name from their red colour.

856. *Ἀλιζώνων*. The *Halizonians*, who are mentioned again 5, 39, are an unknown race of people. Strabo supposes them to be the later *Chalybes* in Pontus, who in his time were called *Chaldæans*.

857. *Ἰδεν ἀργύρου ἐστὶ γενέθλη*. From the people dwelling on the Pontus, the Greeks in early times received their metals. The myth of the Argonauts is an earlier proof of this. In Strabo's time the *Chalybes* still lived by mining. Xenoph. *Anab.* 5, 5.

858. *Μυσῶν*. The *Mysians*, probably also a Thracian stock, dwelt in Bithynia, in the so-called *Mysia Minor*.

860. *Αλακίδαο*, i. e. Achilles; a patronymic from the grandfather, cf. v. 763.

861. *ἐν ποταμῷ*, in the Scamander, cf. 21, 19, sqq. || *καταίξειν*, prop. of an ox; to throw down with its horns, cf. 5, 556. Others refer it to the same root as *καίρω*.

862. *Φρύγαν*, cf. 3, 185.

863. *ἔξ Ἀσκανίης*, *Ascania*, is a town and district on the Ascanic lake, on the borders of Mysia and Phrygia.

864. *Μήοσιν*. The *Mæonians* dwelt in the later Lydia.

865. *Γυγαίη* — *λίμνη*, i. e. the nymph of the Gygæic lake, which lay on Mount Tmolus by Sardis.

867. *Καρῶν* — *βαρβαροφώνων*. The *Carians* were said to have been originally called *Leleges*: they had crossed over to the mainland from the neighbouring islands, and were a warlike people, long addicted to piracy. It is doubtful whether *βαρβαροφώνοι* refers to a really foreign language, or to a corrupt Greek, and an unusual, foreign-sounding pronunciation: just as Homer calls the Sintiæ *ἀγυρόφωνοι*, cf. Od. 8, 294.

868. *Φθειρῶν ὄρος*, the mount of pines, is, according to Strabo, either Mount *Latmus* or *Grius*.

871. *Νάσσης Ἀμφίμαχος* τε, cf. v. 838.

872. *χρυσὸν ἔχων*, in *golden decorations* ["with gold be-dight." Cowp.]. Cf. 17, 21.

873. *ἐπήρκεισε*, it warded not off, did not secure him from, cf. 6, 16.

875. *ἐν ποταμῷ*, cf. v. 861.

876. *Sarpedon*, son of Zeus and Laodamia, is often mentioned, cf. 6, 119. 12, 101. || *Γλαῦκος*, cf. 6, 119, sqq.

877. *ἐκ Λυκίης*, cf. v. 824. || *Ξάνθου ἀπο*. The *Xanthus* (now *Essenide*) springs out of Mount Taurus, and runs through western Lycia, cf. 5, 479.

### BOOK III.

Obs. This book or canto was variously named by the ancients: *ὅρκοι* (the oaths), in reference to v. 245—302; or *τειχοσκοπία* (the view from the walls), because of v. 161—244; or *Ἀλεξάνδρου κ. Μεν. μονομαχία*, because of v. 303—384.

2. *κλαγγὴ τ' ἐνοπῇ τ'*: *κλαγγή*, prop. every inarticulate sound, is not used of birds only, but only expresses a louder cry or

shout than *ἰνονή*. This noise is not a war-whoop, but a state of tumult. By this, said the ancients, the poet sets a barbarian nation in opposition to the civilized Greeks. This, however, is incorrect. The Trojans, according to the poet, are much more civilized and enlightened than the Greeks, and with these latter also such noise is not unusual, cf. 13, 835, 837. 14, 400. That he intended something, is shown by 4, 429—457. The Trojans, who were not already prepared, come out of the town tumultuously, but on the side of the Achæans all was planned; therefore they advance to battle, with steady purpose to help one another. *W.* The comparison with the birds refers, not to the rapidity of their advance, but to the noise, clapping of wings, &c. *S.*

3. *οὐρανόθεν πρό*, before the heaven, i.e. under the heaven, cf. 8, 561.

5. *ᾠκεανοῖο ῥόων*. The Ocean is, according to Homer, a stream, cf. 14, 246. 1, 190; thence *ᾠκεανοῖο ῥόων*, which is elsewhere a common periphrasis of the names of rivers.

6. *ἀνδράσι Πυγμαῖοισι*. The Pygmies, a dwarfish people (like Thumbkin from *πυγμή*), are placed, in fabulous geography, sometimes towards Æthiopia, at others towards India. The tale is variously adorned by the ancients, cf. Aristot., *Hist.* viii. 12. Strab. i. p. 60. Jakobi's *Myth. Dict.*, p. 777. "The tale probably arose thus: The cranes, which in winter draw towards Africa for food, and are mischievous to the fields, are there attacked by the inhabitants." *K.*

7. *ἥριαι*, at early morn, cf. 1, 497. || *ἔριδα προφέρονται*: *προφέρεσθαι*, and Od. 6, 92, *προφέρειν ἔριδα*, to force a quarrel on one, to provoke him to it.

10. *εὔτε*, here *as when*, = *ἥτε* according to Aristarchus, *εὔτε* every where else signifies *ὅτε*; therefore Buttm., in *Lexil.* p. 315, wishes to read *ἥτ' ὅριος*. He considers *ἥτ'* to be contracted from *ἥτε*, or to have arisen from *ῥ' εὔτε*. Spitzner rejects this derivation (in *Excurs.* xxvi. § 3), and refers to several instances of its use in comparisons in Q. Smyrnaeus. || *Νότος*, cf. 2, 145. || *κατέχευεν*. The aorist is often found in comparisons, cf. Gr. 752, § 402, 1.

11. *νυκτός ἀμείνω*, better, more serviceable than the night, because the cattle run about free by day, but are shut up at night.

12. *ὅσον* — *ἴησιν*, i.e. *ὅσον τις ἐρίησι λάαν*.

13. *κονίαλος* — *ἀελλής*, *whirling dust*. Buttm. (*Ausf. Gr.* i. p. 172) prefers its being written *ἀελλῆς*, as being contracted from *ἀελλήεις*, like *τιμῆς*, 9, 605.

14. Cf. 2, 785.

16. *Τρῶσιν* — *προμάχζην*, stepped in front among the Tro-

jans. V. ("in the Trojan van Advanced was seen." *Cowp.*): he was a *πρόμαχος*. The front fighters (*πρόμαχοι* or *πρόμοι*, cf. v. 31, 44) stood in the foremost line, usually on cars, and challenged their adversaries to combat. || *Ἀλίζανδρος*, i. e. Paris.

17. *παρδαλήν*: *δοράν* understood, a panther's hide. So Agamemnon also wears a lion's hide, 10, 23.

18. *κεκορνθμένα* (101) *χαλκῷ*, *armed with brass*, i. e. tipt with a brazen point, cf. Virg. *Æn.* xii. 488: *Duo forte gerebat præfixa hastilia ferro*.

21. *Ἀρηίφιλος*, the fondling of Ares, i. e. the brave warrior.

23—26. The comparison here takes the lead, and the apodosis does not follow till v. 27, cf. Virg. *Æn.* x. 723. Eustath. here draws notice to the lively rhythm of the verse. *ἐχάρη*, cf. v. 10. || *σώματι*: "*σῶμα* of an animal (as the German *Stück*, and English *head of cattle*)," W. According to the Schol., Homer uses *σῶμα* only of dead bodies; they therefore understand it here of an animal just slaughtered, for it is only in case of necessity, that the lion is wont to eat dead animals.

24. *ἄγριον αἶγα*. According to K. it appears to be the wild goat, *capra egagrus*, L., which is still found on the Caucasus, and other mountains of Asia, cf. 4, 205. Probably Homer meant also the rock-goat, *capra ibex*.

25. *μάλα*, *greedily, with eagerness*. || *εἰ περ ἂν*, *although, even though* = *κἂν αὐτὸν διώκωσι*. Sch. Cf. 1, 81.

26. *οὔεσθαι* here transit., *to drive off, chase away*; the present tense denotes the *attempt* to do this. For the trans. use of this verb cf. 20, 189; and *Od.* 14, 35. Cf. 210, 130.

28. *φάτο* (*he said to himself* =) *he thought, hoped*. Schol. *ἐλογίσατο*. || *τίσεισθαι*, for which others read *τίσασθαι*. Cf. Gr. 1087, 1093, 1094. || *ἀλείτην* (fr. *ἀλείτω*, *ἀλειάνω*), *the seducer, the offender*. Schol., *ἀμαρτωλὸν καὶ ἄδικον*, cf. *Od.* 20, 121.

31. *ἐν προμάχοισι*, cf. v. 16. || *κατεπλήγη*: *καταπλήσσειν* is the Latin *percellere*. W. In the sense of *was terrified*, the usual aor. is *κατεπλάγην*.

32. *ἄψ* belongs to *ἐχάζετο* (210, 159). Paris, in his light accoutrements, is well aware that he cannot cope with the heavy-armed Menelaus.

33. *ὥς ὅτε*, sqq. Virgil has the same simile *Æn.* ii. 379. || *ἀπίστη*. On the aorist cf. v. 10.

34. *γυῖα*, limbs, especially the legs. W.

35. *ἄψ τ' ἀνεχώρησεν* says more than the preceding *παλιν-ορρος ἀπίστη*: *this means, he starts away from it, that, he turns*



*quite back.* W. || ὤχρος, *paleeness*; according to Buttm. (Ausf. Spr. ii. 325) probably neuter τὸ ὤχρος.

39. Δύσκαρι, *Curst Paris! Wretched Paris!* The δὺς shows something that goes against one, *unlucky, odious*. Thus Od. 23, 97: μῆτερ δύσμητερ. Eurip. Orest. 1392: Δυσίλεινα. || γυναιμανής, *ίς*, gen. *ίος* (μαίνομαι), *woman-mad* (Cowp.), *extravagantly fond of women* (*amorous*, V.). || ἡπεροπεινιά, Schol. ἀπατεῖν, *deceiver, seducer*, viz. of women. Cf. ἡπεροπεινύν, 3, 399.

40. αἰθ' ὄφελος, cf. 1, 415. || ἀγονος, *ον* (γόνος), *unborn*, Il. 3, 40.

41. καί κε τὸ βουλοίμην, viz. *that thou hadst ne'er been born*. The same verse Od. 11, 338.

42. ἡ οὕτω λώβην ἔ' ἔμεναι: *σί* understood: λώβη, *metonymy*; an object of reproach. *Thou through thy cowardice art a shame to us*. || ὑπόψιον, *ἄπ. εἰρ.*, on whom all look from below, i. e. with looks of contempt; one who for his cowardice is contemptible to all. Others read *ἐπόψιον*; but the best grammarians have *ὑπόψιον*.

43. καγχαλάω (Ep. pres. καγχαλώσει, καγχαλών for καγχάωσι, καγχαλῶν), *to laugh aloud, to rejoice*; here *to laugh to scorn* (from ΧΑΩ, χαλάω, *cachinnor*).

44. φάντες, cf. v. 28. || πρόμον ἔμμεναι: *σί* understood, cf. v. 16.

45. ἔπ', i. e. *ἔπεισι*, cf. 1, 174.

46. ἡ belongs to ἀνῆγες. "That being such a one as thou art (i. e. such a coward), thou shouldst have dared, sqq." W.

47. ἐπιπλώω, Ion. and Ep. for ἐπιπλέω; from which part. pres. ἐπιπλώνων, Od. 5, 284; 2 sing. aor. 2. ἐπέπλως, Od. 3, 15; part. ἐπιπλῶς, Il. 6, 291; and aor. 1. ἐπιπλώσας, Il. 3, 47. || ἐρίηρες, *οἱ*, poet. form for ἐρίηροι. ἐρίηρος, *ον* (ἄρω), plur. by metaplasm. ἐρίηρες, prop. very suitable, hence: a) *greatly attached, faithful, intimate, dear*, ἐταῖροι, Il. 3, 47. Od. 9, 100. b) *pleasing, agreeable*, who pleases all, αἰοδός, Od. 1, 346.

48. μιχθεῖς, Schol. παραγενόμενος. The mid. μίγνυσθαι with a dative, often signifies merely to go to a person.

49. ἔξ ἀπίης γαίης, cf. 1, 174. || νύον, prop. *daughter-in-law*; poet. also, like *nurus*, *sister-in-law*, the female relation. Cf. H. Ven. 394.

50. πατρί — σοὶ αὐτῷ. The accusat. πῆμα, χάμμα, are epexegetical accusatives, which are added by way of apposition to a preceding predicate, in order to denote the consequence or purpose; therefore, instead of ὥστε εἶναι πῆμα, &c., a *mischievous* to thy father, a sport to our foes. Cf. Gr. 827, a, § 580.

51. κατηφείη, Ep. for κατήφεια, here *humiliation, shame*. Cf. 16, 498.

53. γνοίης χ', i. e. *κί*, then wouldst thou find out what a man he is, whose spouse thou hast carried off.

54. οὐκ ἂν τοι χαίρῃμ, cf. 1, 262. || δῶρ' Ἀφροδίτης, the gifts of Aphrodite, are named in the following verse.

55. ὅτ' ἐν κονίῳσι μύγῃς. Instead of the optative, Thiersch, § 322, 13, requires the subjunctive μύγῃς, because this mood is found in the principal sentence. Spitzner, on the contrary, remarks, that the optative, defended by all the MSS., is to be retained: "*dicat enim Hector, si quando Paris solo affligeretur, ei nihil profuturam esse citharam.*"

56. διδῆμονες: εἰσὶν understood. || ἡ τί κεν — χιτῶνα, i. e. *thou wouldst long ago have been stoned*. Stoning is an ancient punishment, carried into execution in popular rage. *W.* Others explain it simply, *thou wouldst long ago have been buried*. Cowper: "*Thou hadst slept Secure beneath a coverlet of stone.*" Dübner quotes La Fontaine: "*La cour lui taille un beau pourpoint de pierre.*"

57. ἔσσο, 203.

59. ἐπεί με — ἐνείκεις. This protasis is without its apodosis; like 18, 101. *Od.* 3, 103, as is often the case in dialogue. One should supply in thought: *then I must endure it*.

60. αἰί — ἀτειρής. Construe αἰί τοι κραδίη ἐστίν ὡς πέλεκυς ἀτειρής. ἀτειρής, ἐς (τείρω), not to be worn out, *indestructible, firm, lasting*; spoken of brass and iron, *Il.* 5, 292. 2) Metaph. *indefatigable, unconquerable*; of men, μένος; of the voice, *Il.* 17, 555; of the heart, κραδίη, πέλεκυς ὡς ἐστίν ἀτειρής, *thy heart is unyielding, like an axe*.

61. ὑπ' ἀνέρος: καταφερόμενος understood. || ὅς ῥά — ἐκτάμνησιν. "The subjunctive between two indicatives is quite in order; for it is only a supposed case." *Th.*, § 346, 4, b.

62. νήϊον: δόρυ understood, a ship-timber. *M. Dacier*: "*Je ne trouve rien de plus beau que cette comparaison du courage infatigable d'Hector avec le fer tranchant d'une hache, qui n'est jamais lassé d'abattre des arbres dans une forêt.*" || ἐρωή, ή, α) any vehement motion, *impulse, force, rushing*, especially spoken of missiles: βελίων, δούρατος, &c. b) Metaph. of men: δφέλλει ἀνδρός ἐρωήν, the axe augments the power of the man, *Il.* 3, 62; *retreat, cessation, rest, πολέμου*, *Il.* 16, 302. 17, 761. (Cf. 210, 129.)

64. μή μοι, asyndeton; in prose ἀλλά μή μοι. || χρυσίης Ἀφροδίτης. The poet calls Aphrodite χρυσίη, probably because of the golden ornaments which she wore on her neck and arms; therefore, the *gold-decked*, cf. *H.* in *Vener.* 1.

66. ὅσσα κεν — δῶσιν, cf. 1, 139. || ἐκῶν, here, through one's own proper power, at will.

70. συμβάλετ' — μάχεσθαι, i. e. συμβάλετε ὥστε ἡμᾶς

μάχεσθαι. The plural here is not inconsistent with the preceding singular. Hector stands for the rest of the leaders, cf. Od. 2, 340. συμβάλλειν, to bring, or place, a person any where, like συννέειν, 1, 8. || κτήμασι. These goods are named 13, 626. 22, 114, 115.

71. Cf. Od. 18, 74.

73. ὄρεα — ταμόντες, cf. 2, 124. || φιλότης, here, *friendship*.

75. Ἀχαιῖδα: γαῖαν understood. The Achæan land is the territory of Achilles in Thessaly. Argos and Achaia, like Hellas and Argos, is an expression for the whole of Greece, cf. 2, 683.

78. μέσσου δουρὸς ἑλών, cf. 1, 197. He grasped the lance by the middle, and with it pushed the Trojans back.

80. ἰοῖσιν — ἔβαλλον. τιτύσκεσθαι (210, 147), to aim, and βάλλειν, to throw, are in Homer always used with a dative, as in the German: *mit Steinen werfen* (W.), and in English, "to pelt with stones."

83. στεύται, cf. 2, 597.

84. ἔσχοντο, Schol. κατέσχοντο. || ἀνέω, cf. 2, 323.

90. αὐτὸν δ' ἐν μέσσῳ, zeugma, for one expects βούλεται. W.

95. ἀκὴν ἐγένοντο σιωπῇ, an often occurring pleonasm, cf. 7, 91. The adv. ἀκὴν is prop. an accus. of the unused nom. ἀκή, quiet, silence. 211.

97. μάλιστα γὰρ ἄλγος ἰκάνει, i. e. hear now me also, for the matter specially concerns me. K.

98. φρονίῳ, I think, for I hope, like ὅτω. || διακρινθήμεναι, cf. 2, 475.

99. πέποιθε = πεπόνθατε, passi estis, from πάσχω, cf. 210, 114.

100. ἀρχῆς, viz. τῆς ἱριδος, the origin (originator) of the quarrel, to expound ἔνεκα Ἀλεξάνδρου. Thus Paris is styled νείκεος ἀρχή, 22, 116, and his ships νῆας ἀρχεκάκους, 5, 61.

103. οἶσατε and ἄξετε, Ep. imperat. aor., cf. 178. || ἕτερον — ἐτέρην. The black sheep was designed for the earth, the white one for the sun. These were at that time no longer objects of proper worship, but in alliances, sacrifices, and the like, they continued in use, cf. 3, 277. 19, 197. W.

105. Πριάμοιο βίην, cf. 2, 658.

106. ὑπερφίαλοι, haughty, overbearing. Buttm. (Lexil. 515) shows that in its original sense it is a *verbum medium*, not necessarily implying reproach: it denotes one who thinks he can set himself above much or every thing. Without rejecting the old derivation from φιάλη (according to which the word would refer to an overflowing goblet), he prefers the referring it to φύω, quasi ὑπερφύαλος: for the change of υ into ι, cf. φύτυ, φιτρός. Nearly so Nitzsch (ad Od. 4, 663) considers its meaning to be ὑπερ-

φυής, *overgrown*, grown too large, both with reference to itself and to others. Passow considered it *quasi* ὑπερβιαλός = ὑπερβιος.

107. δηλίομαι, cf. 1, 155.

108. ἡερέθονται, cf. 2, 447, here tropically, they are light-minded, volatile; they think not on the importance of such contracts.

109. οἷς — μετέγουν, i. e. ἐὰν αὐτοῖς — μετῷ, cf. 1, 139. || ἅμα πρόσσω καὶ ὀπίσσω λεύσσει, i. e. ὁρᾷ, cf. 1, 343. It was thus that the ancient world represented great prudence.

110. δὲχ' ἄριστα, *quam optima*. || μετ' ἀμφοτέροισι, i. e. among both parties. K. incorrectly referred it as a neuter to the two times πρόσσω καὶ ὀπίσσω. The former explanation deserves the preference, for the sense is: If an old man be present, he has prudence enough to guard against this.

113. ἐρύκειν, like ἰσθάναι, often used of holding back horses, cf. 10, 257. || στίχας, τῶν ἵππων understood; the rows of the war-chariots.

114. τά, demonstrat.

115. πλησίον ἀλλήλων, either near and by the side of one another, or near and opposite one another, so that between the two hosts there was a narrow space. Buttm., Lexil. 102, defends the first explanation [“the heroes laid their arms down *each near those of the other*; and thus formed, by seating themselves near their arms, an assembly of spectators and judges of the combat. Thus the expression of there being little space *between* the arms of each individual, would be quite correct, but still more correct would it be to say, that there was *δλίγη ἀρουρα*, ‘a little space,’ ἀμφίς, *around each pile of arms*”]; the latter, according to K. and W., is the better; for as ἐξεδύοντο applies to both Achæans and Trojans, so the context requires that πλησίον ἀλλήλων also should apply to them both. [So Bth.: *prope ab se invicem*, h. e. Græci a Trojanis.] || ἀμφίς, *about each host*, i. e. on the side on which they were opposed front to front; then, since the spaces about each made up the *whole space between both*, = between them. Cf. Od. 3, 486.

116. προτί, Ep. for πρόσ.

117. καρπαλίμως, *hastily*, might, as far as its meaning goes, belong to φέρειν as well as to ἐπεμπε. Yet it is usual in Hom. to place connected words in the same verse. W.

118. Ταλθύβιον, cf. 1, 320.

121. Ἴρις, cf. 2, 786. While they were fetching the victims for sacrifice, a goddess sent Iris to Helen, for she could not come of herself; it is a *σιωπώμενον*, which was not clear to the ancients. W.

122. γαλῶφ, Ep. for γάλφ, the sister-in-law. *Laodice*, the

daughter of Priam and spouse of Helicaon, son of Antenor, is mentioned again 6, 252.

125. *ἐν μεγάρῳ*, Schol. *ἐν τῷ οἴκῳ*. Cf. v. 142. || *ιστὸν ἔφαιεν*, cf. 1, 31. Weaving was a usual employment of the noblest women, cf. Od. 1, 357. 2, 97.

126. *δίπλακα* (*χλαῖναν* understood) is found substantively only: a double mantle, probably a mantle which could be put on doubled, = *χλαῖνα διπλῇ*, 10, 133. Od. 19, 225. So W. and H. Köppen understands by it a cloth of double tissue, the ground being white and the figures purple. || *πορφυρέην*, the reading of Aristarch., for which others *μαρμαρέην*. *μαρμαίρω* (*μαίρω*), *to glimmer, to twinkle, to shine, to sparkle*, for the most part spoken of the splendour of metals; here the *sparkling eyes* (of Venus). || *ἐνέπασσεν*, *she inserted*, i. e. she wove in. Tissues with figures are frequently mentioned, cf. Od. 19, 225. *ἐμπάσσω* (*πάσσω*), aor. 1. *ἐνέπασα*, Ep. σσ, lit. *to sprinkle upon*. || *ἄεθλος*, ὁ, Ep. and Ion. for *ἄθλος*. Hom. uses only the Ep. form, save *ἄθλος*, Od. 8, 160.

128. *ἔθεν εἶνεκ'*, i. e. *αὐτῆς ἔνεκα*. || *ὑπ' Ἄρῃος παλαμῶν*, an old expression for *ὑπὸ τοῦ πολέμου*, cf. 1, 97. || *παλάμη*, the fist.

130. *νύμφα*, prop. *bride*; then affectionately for any, even a married female. Cf. Od. 11, 447. || *θέσκελα*, Schol. *θεῖα, θαυμαστά*. Buttmann shows that the σ belongs to the *second factor* of the compound, the verb (*θε-ίσκελος* = *θεοείκελος*. Cf. *ίσκω*, from *εἰκω*), Lexil., p. 357.

134. *ἕται*, Ep. for *ἦνται*. 202.

135. *πίπηγεν* (*hastæ*), *defixæ sunt*, perf. with intransit. signification, cf. 13, 442. Cf. Virg. *Æn.* 14, 652, *stant terra defixæ hastæ*.

138. *τῷ δὲ κε* — *κεκλήσθ*. The *κί* points to the condition, which is contained in *νικήσαντι*, cf. 1, 175.

140. *ἀνδρός* — *τοκῆων*, object. genit.

141. *ἀργεννός*, ἡ, ὅν, poet. for *ἀργός*, *white, shining*, *δies*, here ~ *ὀθόνη*, silver-coloured veil. || *ὀθόνησιν*, plural for sing. *ὀθόνη* is an upper garment, an over-robe, made of a fine linen fabric. *ὀθόνη* prop. signifies such a fabric, cf. Od. 5, 231.

143. *οὐκ οἶη* — *ἔποντο*. Noble women constantly appear in public attended by female servants, cf. Od. 1, 335. These attendants were mostly of distinguished rank, often princes' daughters fallen by misfortune into captivity. *Æthra* was the mother of Theseus, and daughter of Pittheus, king of Træzene, and accordingly very old; for which reason the ancients pronounced this verse spurious. She had been made prisoner of war by Helen's brothers, when they took back from Theseus

their sister who had been carried off, cf. Apollod. 8, 10. 7. *Clymene* is unknown.

145. Σκαίαι πύλαι. The *Scæan* gate, which the poet names also Δαρδάνιαι πύλαι, 5, 789, led to the camp of the Greeks, cf. 6, 393. 21, 518. It probably had its name from lying towards the west (σκαίος).

146. οἱ ἄμφι Πρίαμον, i. e. Priam and his suite, cf. 2, 448. Gr. 623, note 1, § 436, d. *Panthous*, the father of Euphorbus, Polydamas, &c., cf. 14, 450. 17, 24. *Lampus*, *Clytius*, and *Hicetaon*, were sons of Laomedon, and therefore brothers of Priam, cf. 20, 238. Apollod. iii. 12, 3.

148. Ἀντήνωρ, cf. 2, 822.

149. εἶατο, i. e. ἤντο, 202. || δημογέροντες, the eldest of the people, cf. 2, 21, = γέροντες.

151. τερτίγεσιν τοιότις, like the *cicadae*. This τέρτιξ is a cicada (cricket) of a large species (*cicada ornis*, Linn., or *cicada plebeia*). This insect is fond of sitting on trees, and in the heat utters a clear humming sound, which the ancients found very pleasing, cf. Arist. H. A. 5, 30. The poet commends in speakers the φωνὴν λιγέϊαν, cf. 1, 248. The point of comparison is therefore the clearness and agreeableness of the voice.

152. δένδρεω ἐφεζόμενοι. Their sitting on the tree is only an embellishment, and has no relation to the present passage. What H. means to say is, "they were excellent speakers, like the tree-haunting cicadae." W. || λειψιδέσαν, *lily-like*, i. e. lovely, tender. Thus Hesiod. Th. 41.

155. ἤκα, gently, softly. But cf. 211.

156. οὐ νήμεσις: ἐστί understood; it is not to be taken ill of them, they are not to blame: = οὐ νεμεσητόν ἐστι, cf. v. 410. On this beautiful passage cf. Quintil. viii. 4, 21.

158. αἰνῶς, very much, extraordinarily, cf. 1, 558.

160. πῆμα (cf. v. 50), for a mischief, a curse. Πῆμα is often used thus of persons who cause harm, cf. 6, 282.

162. δεῦρο — ἐμεῖο. Construe: δεῦρ' ἐλθοῦσα, ἔξεν πάροιθ' ἐμεῖο.

163. πηούς, the relations, especially by marriage. Prob. ~ to πέπαμαι, *possideo*.

164. θεοὶ αἰτιοὶ εἰσιν. A usual representation in those times. It is almost always the divinity that sends any misfortune, cf. 19, 86. Od. 1, 348.

166. ὥς μοι — ἐξονομήνγς. K. explains this wrongly as a wish; it refers to ὄφρα, and means, "that so you may name to me;" for οὐ τι — Ἀχαιῶν is parenthetical.

170. γεραιόν, one who has dignity, dignified. || βασιλεῖ — ἔοικεν. That one may recognize kings by their exterior, and

by their noble, dignified mien, is often repeated by the poet, cf. Od. 4, 27, 63. 17, 416.

172. αἰδοῖος is often joined with δεινός, cf. 18, 394. Od. 8, 22. The former is *respectable, honorable*, but the latter expresses a higher degree of respect, *venerable*. The passage therefore signifies: "I entertain respect and veneration for thee." Others wrongly translate: "Thy aspect fills me with shame and fear."

173. ὥς — ἀδεῖν (from ἀνδάνω), an old form of expression for *had I but chosen death*, cf. 1, 415.

174. γνωτούς, *kindred*, specially brothers, cf. 15, 349.

175. παῖδα — τηλυγέτην, i. e. Hermione, according to Od. 4, 14. τηλύγετος, prop. *born afar off*, i. e. according to the Schol., late born, viz. in the old age of its parents; hence also *tenderly beloved*, and sometimes with the notion of being *spoilt* and *rendered effeminate* by the excessive love and indulgence of its parents (ἀλλ' οὐκ ἴδομεν ἡα φόβος λάβε, τηλύγετον ὥς, *like a weakling; a spoilt or effeminate child*). Buttm., in Lexil. p. 510, connects it with τελευταῖος and τελευτή, and translates it *last born*, = ὁ τελευταῖος τῷ πατρὶ γενόμενος (Excerpt. of Orion). He supposes τηλύγετος to have arisen by a transposition of quantities from τελεύγετος: but this is unnecessary, for according to Apoll. Dyscol. (de pron. 34, B) τῆλυ was a collateral form of τῆλε, and γέτος is correctly formed from ΓΕΩ = γίγνομαι, to which the Et. Mag. refers γέα. Lobeck (Pημ. p. 129), who compares the Latin word *proculus*: 'quo nomine Festus docet aut *procul a patre natum* (τηλέγονον) significari, aut *eum, qui patri seni natus sit*.' Another derivation is attempted by Döderlein in Comment. de Vocabulo, τηλύγετος; and Bothe ad Il. 3, 175, from θῆλυς (θάλλω), and γάω, so that it signifies *prop. being of a blooming age*.

176. τό, for διὰ τοῦτο, *therefore*.

179. This verse was much admired by the ancients. Alexander the Great in particular often quoted it, cf. Plutarch. de Fortitud. Alex., p. 309.

180. εἰ ποτ' ἔην. This formula, which is found also 11, 761. Od. 15, 268. 19, 313, is an expression of painful feeling because something has ceased to exist, or is greatly changed; thus, *if indeed he ever was so*, where *what he was* is suppressed. "*But now is so no more*," is readily supplied. So Th. § 328, 3, and Herm. Vig. 946. Schütz, in Hoogeveen, Doctr. Partic. in Epit. Red., p. 630, incorrectly renders the words *utinam adhuc esset*.

182. μοιρῆγενής, ἄπ. εἰρ., favoured at his birth by the goddess of fate, born to good fortune. || ὀλβιοδαίμων, standing under a god, who sends him good fortune, opposed to κακοδαίμων. K.: a favourite of fate, or of the deity.

183. *δεδμήατο*, Ep. for *διδμηντο* (210, 40). We should rather expect the perfect *διδμηνται*, as Eustath. also seems to have read. "The irregularity of the pluperfect may be thus removed: 'they had rendered themselves subject to thee, before they came out with thee' (viz. to Troy)." *W.*

184. *Φρυγίην*, cf. 2, 863. Homer gives the name of Phrygia sometimes to a tract of land on the Hellespont (cf. 24, 545), sometimes to a district of what was afterwards Bithynia, on the river Sangarius, cf. 16, 719.

185. *αἰολόπῳλος* (*πῳλος*), and Hymn. 3, 138; here *with rapid steeds*; or, with piebald steeds, see *αἰόλος*.

186. *Ὀτρεὺς καὶ Μύγδονος*. *Otreus* and *Mygdon* were sons of Dymas, and brothers of Hecuba, the wife of Priam, cf. 16, 718.

187. *στρατόμαι*, mid. (*στρατός*), 3 plur. impf. *ἐστρατώνωτο*, Ep. for *ἐστρατώντο*, *to be encamped*: *πρὸς τείχεα*, Il. 4, 377. Cf. Butt. Gr. Gram. i. p. 499. || *ἔχθη, ἡ* (*ἔχω*), prop. prominence; *an elevation of earth, a wall of earth*; espec. *a shore, a coast*; spoken of a trench, Il. 15, 356. || *Σαγγαρίω*. This river rises in Galatia, at the village Sangia, and falls into the Pontus Euxinus. It is now called *Sakaria*.

188. *ἀρίχθην*, *I was numbered with them*, i. e. *I was one of them*. Cf. 1, 159.

189. *Ἀμαζόνες*. The *Amazons*, warlike women of the mythic time, dwelt on the river *Thermodon*, in the district *Themiscyra*, between the tongue of land *Heracleum*, now *Tscherschembi*, and the river *Iris*. From this region the Amazons are said to have overrun Phrygia. Cf. Herodot. 9, 27.

192. *ἀγε* is often thus put after the other imperative, for *μοι* belongs to *εἰπί*.

193. *κεφαλῇ*, not shorter *by a head*, but the Lat. *statura*. Cf. v. 168. *W.*

196. *κτίλος ὤς*, like a ram, which leads the whole flock. Cf. Od. 9, 447, sqq. This comparison is found several times, cf. 13, 492. *κτίλος*, ὁ, prop. adj. *tame*; then subst. *a ram*. || *ἐπιπῳλεῖσθαι*, depon. mid. (*πῳλῖομαι*), *obire, to go over, to walk about*, with accus. comm. spoken of leaders: *to inspect*, with accus. *στίχας ἀνδρῶν*, 4, 250; also spoken of warriors, in order to attack, *στίχας ἐγγεῖ τε ἀορί τε*, Il. 11, 264. 540.

197. *ἑσσω*, 210, 54. || *πηγεσιμᾶλλω*, *thick-fleeced*.

198. *δῶν* — *πῶῦ*, a pleonasm; for *πῶῦ* itself always denotes *a flock of sheep*, cf. 11, 768.

199. *Διὸς ἐκγεγαυῖα* (210, 36), *Jove nata*.

200. *δ' αὖ, ποττο, ρυττος*. *W.*

201. *δῆμω Ἰθάκης*, cf. 2, 547. || *κραναῆς*, where are many small hills, rocky, cf. Virgil, *Æn.* iii. 272: *scopulos Ithacæ, Laertia regna*, and Od. 4, 605. || *πίρ*, *very*. Cf. 1, 131.



202. *πικρά, prudent, wise.* Schol. *συνερά.*

205—208. Before the Greeks undertook the expedition to Troy, Ulysses and Menelaus went as ambassadors to Troy, to demand the restoration of Helen. Antenor, probably the guest-friend of several Grecian heroes, lodged them in his house (cf. Liv. i. init.). Their voyage was, however, in vain; Antimachus even counselled the putting the two ambassadors to death, cf. 11, 139, sqq. A second voyage of Ulysses to Troy is mentioned Od. 4, 242.

206 *σεῦ ἔνεκ' ἀγγελίης.* Some of the ancient grammarians here, and in 13, 252. 15, 640, took, but wrongly, *ἀγγελίης* as the nominat. of a collateral form of *ἄγγελος*, a view which Rost (in Lex.) still defends. [Cf. the English, *to come, go, be sent on an errand.*] Butt. (Lexil., p. 14) rightly explains the genit. *ἀγγελίης* as genit. of the cause, and joins *ἦλυθεν ἀγγελίης σεῦ ἔνεκα*, *he came with a message on your account.*—*φίλησα*, i. e. *φίλησα*: *φλεῖν*, here *to receive lovingly*, cf. 6, 15.

208. *ἰδάν, cognovī*, cf. 2, 299 (and 210, 38, with note).

209. *ἔμειχθεν*, Schol. *ἐμίχθησαν* or *ἐμίγησαν*, cf. v. 48.

210. *στάντων*: *αὐτῶν* understood, plur. for dual, absolute like 15, 191, *παλλομένων*. Ulysses was a small undersized man, as the artists also represented him. || *ὑπεῖρεχεν*, viz. *Ὀδυσσεύς*. *ἄμφω ἐξομένω*, nominat. absol. for *ἄμφοιν ἐξομένωιν*. These nominativi absoluti are not unfrequent, when first the whole and afterwards the parts are named. Cf. 16, 307.

212. *μύθους—ὑφαινον*, i. e. when they began to make their sage speeches. || *πᾶσιν*, *before all*, viz. *Τρώεσσιν ἐν ἀγρομένοισιν*: *ὑφαίνω* is the Latin *texere*, and *ὑφαίνω μύθους καὶ μῆδεια*, *verba et consilia componere*.

213. *ἐπιτροχάδην*, prop. running along over it, cursorily, i. e. either quickly, hastily, or briefly, so that things are at once despatched. The latter explanation is recommended by what follows, cf. Od. 18, 26.

214. *λιγίως*, not loudly, clearly, but pleasantly. Cf. Cicero, Brut. 13, 50: *Menelaum ipsum dulcem illum quidem tradit Homerus, sed pauca loquentem*.

215. *οὐδ' ἀφαιμαρτοεικής*, in speaking he never swerved from his point, i. e. he used no idle verbiage, cf. Od. 11, 511: *οὐχ ἡμάρτανε μύθων*. Cf. Quintil. xii. 10, 64. || *ἡ καί*. Spitzner reads *ἡ καί*, as the sense certainly appears to require. Bekker, however, has brought back *εἰ καί*; and Rost translates the passage *vel natu minor*, 'without, however, explaining how this translation suits either the words or the context.' S. The Scholiasts find here an early intimation of the Laconic brevity. In Homer, however, no trace appears of the subsequent cha-

racter of the Spartans. What, therefore, is here said, is characteristic merely of Menelaus. *W.*

216. *ὄτε* — *ἀναίξειν*. The optat. after *ὄτε* denotes "as often as," cf. Gr. 1263 (with note c), § 843, *b*. For this reason also iterative forms are found in the leading sentence.

217. *ὑπαί*, Ep. for *ὑπὸ* — *κατὰ* *χθονὸς ὄμματα* *πήξας*, *oculis in terra defixis*. When Ulysses wished to speak, he stood for a while quite still, so that one had to suppose him either silly, or so full of wrath (*ζάκοτον*) that it deprived him of utterance. *Κ. τεν'* belongs to *ζάκοτον*, and heightens the notion, like *τις θαρσαλίας*, Od. 17, 460. Cf. Gr. 1027, § 659, 4.

218. *προκρηνής*, *ίς*, poet. (*πρηνής*), *bending forwards, prone*, oppos. to *ὀπίσω*, Il. 3, 218.

220. *αὐτως*. Cf. 211.

222. *υφάδισιν χιμερίσιν*, *like snow-flakes*: an image of multitude, cf. 12, 278. Cf. Quintil. xii. 10, 64.

224. *οὐ τότε* — *ιδόντες*, i. e. *οὐ τότε γ' ὥδ' ἀγασσάμεθ' εἶδος Ὀδυσῆος ἰδόντες*. "Before as they looked at his figure, they were amazed and thought, What will come forth from this? Now they thought no more of his figure." *W.*

226. *τίς τ' ἄρ'*, cf. 1, 5.

228. *τανύπεπλος*, *ον*, poet. (*πίπλος*), *having a long upper garment or robe*, as noble ladies wore it (whereas slaves tucked it up).

229. *Αἴας*, cf. 1, 138.

230. *Ἰδομενεύς*, cf. 1, 145. 2, 645.

231. *ἀγῶί*, Ep. = *ἡγεμόνες*, *leaders*. || *ἡγέρεθονται*, *congregantur*, cf. 2, 304.

233. *ὅποτε*, *when, as often as*, cf. v. 216.

235. *καὶ τ' οὖνομα* — *μυθησαίμην*, i. e. *καὶ ὃν οὖνομα μυθησαίμην*, *quorum nomina protulerim* or *proferre possim*. On the omission of the pron. relat. cf. 1, 162. || *καὶ τ' οὖνομα*, i. e. *καὶ τε οὖνομα*, is adopted by Spitzner for *τοῦνομα*, i. e. *τὸ οὖνομα*. The latter is marked as un-Homeric by Hermann on Viger., p. 708.

237. *Κάστορα* — *Πολυδεύκεα*. *Castor and Polydeukes (Pollux)* were the sons of Tyndareus and Leda, and therefore the brothers of Helen; the former an excellent horseman, the latter noted as a pugilist. According to another tale, Polydeukes was the son of Zeus, and only Castor the son of Tyndareus, cf. Od. 11, 300, sqq.

238. *μοί* does not belong to *γείνατο*, but to *μία*, *hos eadem mihi* (i. e. *eadem, quæ me*) *peperit mater*. *W.*

240. *ἡ δέυρω*. Spitzner (who is followed by Bekker) has adopted *δέυρω* after Herodian, who, in his essay *περί μον. λεξ.*

26, 23, observes, that Homer has once written *δεῖπω*, cf. Th. 147, 5.

241. μάχην καταδύμεναι = καταδύναι (to enter into, engage in —). Cf. *καταδ. μῶλον Ἄρηος*, 18, 134.

242. αἰσχα — ἰστίν. αἰσχα, here not *disgraceful actions*, but *insulting taunts*, as in Il. 6, 351: *δς ἤδη νύμεισιν τε καὶ αἰσχα πῶλλ' ἀνθρώπων. ὀνειδεῖα, reproaches*, cf. 2, 222. Helen concludes with the same kind of penitent and self-reproaching feeling that she began with in v. 173.

243. τοῦς — αἶα. Castor and Polydeukes had already fallen in the battle, with Idas and Lynceus, the sons of Aphareus, Apollod. iii. 11, 2, *κάτεχε* (= *κατεῖχε*) *γαῖα*, i. e. they were already dead, cf. 2, 699. The Scholiasts would refer it to the tale related Od. 11, 302, sqq., that they abode one day in Olympus, the other in Hades. || *φνσιζοος, life-producing, nurturing, alma*, like *ζειδωροος*. “This interlude makes an agreeable break; but he who would have the poet hasten *ad eventum*, must find it superfluous (as Köppen thinks). He therefore does not make it so great a point, *ad eventum festinare*. The loquacity of early ages induces this departure from the connexion and sequence of events. Moreover, the poet does not arbitrarily invent his scenes, but follows the legend; yet he had probably the choice of introducing this scene in this particular place rather than elsewhere.” *W.*

245. ὄρκια, Schol. πάντα τὰ εἰς ὄρκον χρήσιμα χρήματα: it is therefore used here of the corporeal objects, which serve as a pledge or sign of the oath, and are named in the following verse. Cf. Buttm. (Lexil., p. 439), who considers it a *ὑποκοριστικόν* of ὄρκος, with the force of *individualizing* the idea.

247. ἀσκή. Wine was usually preserved in leather bottles. Cf. Od. 6, 78.

250. ὄρσο, *up! arise!* Cf. 178, and ὄρνυμι, 210, 111. || *καλίουσιν*: *σι* understood.

252. ὄρκια τάμηντε. Cf. 2, 124.

255—257. Cf. vv. 71—75.

259. ῥίγησεν, *he shuddered*, a sign of his tender disposition, for Paris might fall. *W.* || *ἐταίροις*. The dative is better here than the accus. *ἐταίρους*, because of the following *ἔπκους*.

261. κατὰ — ὀπίσω. The reins (*ἡνία*) were fastened to the front of the chariot-seat (*διφρος*), cf. 5, 261 (*ἐξ ἀνρυγος ἡνία reίνας*, from the centre *knob* of the *rim* that ran round the front of the carriage). These Priam loosened, and drew them towards himself (*κατέρινε*) [*“backward stretched the reins.” Cowp.*].

263. Σκαιοῶν: πυλῶν understood, cf. v. 145. || *ἔχον, dirigebant.*

268. *ἄν*, Schol. *ἀνέστη*. Cf. v. 201. "It is best explained thus: that the poet supposed himself to have written *ἀνέστη* for *ᾤρνυτο*, and therefore repeated the *ἄν*." *W., C.* But it is simpler to consider the *ἄν* as implying *ἀνῶρνυτο*. Cf. 7, 168. 23, 837. *Bth.*

269. οἶνον μίσγον, 2, 341.

270—273. Here follow the customs at treaties, cf. Cammann, p. 268. First the hands are washed, as was always done previously to sacred actions, cf. 1, 313. Od. 2, 261.

271. μάχαιραν. This was a large knife, which hung on the sword-sheath.

272. ἄωτρο, *it hung*, from ἀείρω, 210, 5.

273. τάμνε τριχας. This was done at other sacrifices, cf. 19, 254. Od. 3, 446. Here the hair was distributed by the heralds, as a sign that all present were taking part in what was done. In the same way, some savages at their marriage contracts break a staff in pieces. Every witness receives a piece of this staff; and if the marriage is to be dissolved, each produces his piece; and all being burnt, the marriage is made void. *K.*

276—279. Cf. Virg. *Æn.* xii. 175, sqq. || Ζεῦ πάτερ. Zeus is invoked first; for as the highest of the gods, it is his especial care to watch over the scrupulous observance of oaths (Ζεὺς ὅρκιος). || Ἴδθ' ἐν μεδέων, Zeus, according to 8, 48, had a sanctuary and altar on Mount Ida; so that he dwelt there, and looked down from Ida. Thiersch (§ 198, 8) considers Ἴδθ' ἐν to be here *on Ida*, *θεν* being often = *θε* in Homer (cf. 17, 128. Od. 2, 267). Usteri finds this explanation more suitable than *ruling from Ida down*: [but surely, if the god's seat was on the highest point of Ida, he would naturally be represented as exercising his power, not *there*, but *thence*.]

277. ἥελιος, nominat. for vocat. cf. Gr. 969, a, § 476. || ὅς — ἐπακούεις, cf. Od. 11, 108. Helios sees every thing in his daily course.

278. ποταμοὶ καὶ γαῖα, cf. v. 104. || καὶ οἱ ὑπ' ἐνερθε καμώντας ἀνθρώπους τίνυσθον. That we here with the Schol. must understand Hades and Persephone, is clear from the dual. Others, as *K.*, have thought of the Erinnyes, who, according to 19, 259, are the avengers of perjury. || καμώντας, who have done their work, i. e. the dead, cf. Od. 11, 475. According to Buttm. *Lexil.*, p. 237, the word means rather the *weary* or *enfeebled*.

279. ὁ τις — ὁμόσση The singular ὅστις with a collective often follows a plural.

281. εἰ μὲν κεν, i. e. *ἐὰν μὲν*, cf. 1, 90.

285. Τρῶας — ἀποδοῦναι, *then shall — give back.* The infin

is found also instead of the imperat. in the third person, cf. 2, 412.

286. *τιμὴν*, i. e. *ποιήν*, v. 290. Fine, cf. 1, 159. The *τιμὴ* first appears as a sort of compensation for the costs of war. *W.*

287. *ἡ τε καὶ — πέληται*. Köppen and Mad. Dacier, after the Schol., understand this of a tribute, which their posterity also were to pay. Such tributes were certainly known to the ancients; e. g. the Athenians had to furnish to the Cretans a yearly tribute for the murder of Androgeos, cf. Apollod. iii. 15, 9. *W.* and *H.*, referring to Il. 6, 358, consider the words to mean only that the *fame of this shall last among coming generations*; but the passage referred to does not confirm this meaning. *C.* (Barnes read *μίληται*, and *Btk.* follows him.)

289. *οὐκ ἰθὺλωσιν*, i. e. *if they refuse*. The usual negative after conditional particles is *μή*, but *οὐ* after *εἰ* denies only a single notion.

291. *εἴως κε — κειέω*. On *εἴως κε* (= *ἕως ἄν*), *until*, cf. Gr. 1263, § 841, 2. || *τίλος πολέμοιο*, not merely a periphrasis, like v. 300, but the *end of the war*.

292. *στομάχους*, here *the throats*: *στόμαχος*, from *στόμα*, properly an *orifice*.

294. *θυμοῦ*, i. e. *vitality*, like *μένος*.

297. *ᾧδε — Τρώων τε*. Each individual drank of the wine poured out to the gods, and repeated the oath. Cf. 2, 340.

298—301. As this wine in libation is shed on the earth, so may his brain be shed on the earth, who, &c.

299. *ἀπώτεροι — πημήνεια*. On the optat. cf. Gr. 1255, b, § 831, 4, a. *πημήνεια* is here intrans., *to do mischief*, then generally *to sin, to offend*, *ἐπὶ ὕρκια*, against the covenant, like *δηλώσασθαι*, 4, 236: it is found transit. with accus. 15, 41. *δαμνείν* is harsher than the vulgate *μυγνείν*, for it expresses likewise the state of slavery.

303. *Δαρδανίδης*, i. e. a descendant of Dardanus; for Dardanus was not the father, but a remote ancestor of Priam, cf. 20, 213.

305. *ἡνέμοισσαν*, cf. 2, 606.

306. *ἐν ὀφθαλμοῖσιν ὀρᾶσθαι*, cf. 1, 587.

309. *θανάτοιο τίλος*, poet. periphrasis for *θάνατον*, prop. the actuality, the consummation of death (the bourne of death). || *πεπρωμένον*, cf. *πορεῖν*, 210, 125.

310. *ἄρνας θέρο*. "He took the lambs with him, to make a sacrificial feast with. What simplicity of manners, that the king puts them in his own chariot!" *K.*

313. *ἄψορροι — ἀπονέοντο*, adj., poet. for adv. (*ἄψ ἀπονέοντο*). So *ἄψορροι κίονεν*, 21, 456. More commonly *ἄψορρον*, neut.

\**Ἀψόρρος* properly abridged from *ἀψόρροος*. In *ἀπονίσοντο* *a* is lengthened by the arsis.

315. *χῶρον* — *διμέτριον*, cf. Virg. *Æn.* xii. 116: *Campum ad certamen, magnæ sub moenibus urbis, Dimensi Rutulique viri, Teucrique parabant.*

316. *κλήρους* — *πάλλον* = *ἐπαλλον*, cf. Il. 23, 861, *they cast* (lit. *they shook*) *lots*. Both attended to the matter; and this does not at all disagree with v. 324. Köppen's emendation *βάλλον* (*they threw in*) is unnecessary. The lots, which probably were bits of wood marked in some way, were thrown into a helmet and shaken, till one sprung out, cf. v. 324. 7, 175. *Κλήρος*, from *κλάω*, because a *fragment* was used for a *lot*. || *κυνέη χαλκήρεϊ*, in a *brass-plated helmet*. In *κυνέη*, *helmet*, prop. *dog-skin*, the notion of *skin* is quite extinct, and thence it stands even along with *ταυρείην*, 10, 258. It was natural enough that they should take a helmet for the lots, and so in later usage, cf. Herod. iii. 128. Cf. Virgil: *Convenere viri, dejectaque ærea sortem Accepit galea.* *Æn.* 5, 490. (*Bth.*)

317. *ὀππότερος* — *ἀφείη*, cf. v. 299.

318. *λαοὶ δ' ἤρήσαντο*, *they prayed*, absolut., like v. 114. 10, 233. || *θεοῖσι δὲ χεῖρας ἀνίσχον*, the usual form in prayer to all the gods. Hence the old reading and punctuation are to be retained with Wolf against that proposed by Nicanor, *λαοὶ δ' ἤρήσαντο θεοῖς ἰδὲ χεῖρας ἀνίσχον.* *Ruhkopf.*

324. *πάλλεν*, cf. v. 316.

325. *ἀψ ὀρόων*, looking back, in order to avoid the appearance of partiality.

326. *οἱ μὲν*, the heroes altogether. || *ἤχι ἐκάστων*. Zeugma; for strictly *ἔκειτο* suits *τεύχεα* only; such a verb as *ἵστησαν* is required by *ἵπποι*.

327. *ἀροῖ ποδες*, lifting the feet, high-trotting.

328. *τεύχεα* denotes the armour generally: Paris was without armour, cf. vv. 17, 18.

330—332. These verses are found also 11, 17—19. 16, 131—133. 19, 369—371. The *κνημίδες*, *greaves*, were two plates of metal, which were fastened about the ankles by clasps (*ἐπισφυρίαις*).

333. *ἤρμοσε*, here intransit., it fitted him exactly.

334. *ἀμφὶ* — *ἀργυρόηλον* (*manubrium ensis argenteis clavis distinctum.* S.). Cf. 2, 45.

335. *σάκος*, cf. 2, 389.

336. *ἰθίμῳ*, deserving notice for its strength, thence an *epitheton ornans*: *his stately head.* W.

337. *ἵππουιν*, furnished with a horse-tail. The helmets were decorated with horse-tails, cf. Virg. *Æn.* x. 401.

338. ὃ οἱ καλὰ μῆψιν (126) ἀρήρει (210, 25), cf. Od. 17, 4. (*hasta*) *quæ erat aptata*, i. e. *habilis* (*suited*).

339. ὧς δ' αὐτως, i. e. ὡσαύτως δέ.

340. ἐκάτερθεν οὐίλου, *on both sides of the host*. Such adverbs often stand with the genit. Cf. Gr. 857, d, § 522, 1, obs. 1.

344. στήτην. The dual is interchanged with the plural according to the requirements of the verse.

345. σείοντ', i. e. σείοντε, *vibrantes*.

346. δολιχόσκιον, *far-shadowing*, according to the common derivation from δολιχός and σκιά. Usteri finds this explanation too far-fetched, and prefers the derivation from ὄσχος (*twig, shaft*), therefore *long-shafted*.

347. πάντος ἴσην, *everywhere alike*, i. e. extending equally from the centre in all directions, = the round; Schol. κυκλοτερῆ.

348. Spitz (who is followed by S. C.) retains χαλκόν, = the shield; which was commonly overlaid with brass. Instead of χαλκόν, Bek. and Bth. after Aristarch. read χαλκός, i. e. the lance, which appears (in C.'s opinion) to be merely an alteration of the grammarians, cf. 7, 259. 17, 248.

349. ὤρνυτο χαλκῷ expresses the elevation of the body, and the vigour of the assault, like the Latin *altior insurgens*, Virg. Æn. xi. 697.

351. ἀνα, vocat. for ἀναξ. || δὸς τίσασθαι, i. e. δὸς ἐμὲ τίσασθαι τοῦτον, cf. 1, 230. || ἔργα has, like ποιεῖν in prose, a double accusat., cf. 9, 540.

352. διον, *the noble*. It is merely a title of honour, like ἀμύμων, Od. 1, 29. Some interpreters would wrongly take it in a bad sense, like the Latin *insignis* for *scolestus*.

353. ἐρήγῃσιν, perf. subjunct. with present signification from ῥεγίην, *to shudder, to shrink with horror* (from the thoughts of doing any thing). Cf. 7, 114.

354. ξεινοδόκον, one who receives him hospitably. || φιλότητα, here *hospitable reception*; φιλότητα παρέχειν = φιλεῖν, v. 207. Menelaus appropriately prays to Zeus to avenge on Paris the violation of the laws of hospitality, for Zeus (Ζεὺς Ξένιος) notices all such offences. Cf. Od. 14, 284.

355. ἀμπεπαλὼν, i. e. ἀναμπεπαλὼν. 171.

357. διὰ, with ἰ for the sake of the metre, of which, however, this is the only example in Homer. W.

358. ἡρήρεστο, (*hasta*) *transacta erat*, cf. 7, 252, from ἐρείδω, in the passive, *to be driven through, to pierce through*, cf. 5, 856. [*In soni asperitate vim ictus agnoscunt* Schol. B. *Eadem occurrunt*, 7, 252. 11, 435. Heyne.]

359. ἀντικρέ, *over against, right opposite*, i. e. right beneath. Paris had drawn on his armour over his kitōn, the spear pierced through the armour, and tore that part of the kitōn which was just beneath.

360. κῆρα μέλαιναν, i. e. θάνατον. || ἀλεύατο, 178.

362. ἀνασχόμενος. The Scholiasts supply χεῖρα or ἔγχος: it is better to understand ἀνασχίσθαι of the entire elevation of the body, in order to strike the helmet so much the more forcibly, cf. Il. 23, 660. Od. 18, 99. The φάλος was a curved elevation on the top of the helmet, into which the plume was set, and which by its firmness and hardness furnished an additional defence against the blow of an enemy. Cf. Buttm. Lexil., p. 524.

363. τριχθὰ — χειρός. Eustath.: εἶποις ἂν σιδήρου θραυμένου ἀκούειν. There is just as fine a painting in the verse, τριχθὰ δὲ καὶ τετραχθὰ διέσχισεν ἔς ἀνέμου, Od. 9, 71. || διατρυνφέν (Schol. διακλασθέν), *shivered*, from διαθρύπτω, *diffringo*.

365. "Eustath. says, when great misfortune befalls men, then they blaspheme." *W.* Cf. 2, 375.

366. ἐφάμην, cf. v. 28.

368. ἦιθθ, the passive of ἀίσσω, is here used as a deponent, and signifies, *to fly away*, like 16, 404. || παλάμην, genit. for παλάμης (126).

369. λάβεν: αὐτόν understood.

371. ἄγχε, from ἄγχειν, *angere*. The thong with which the helmet was fastened throttled him.

372. ὀχεὺς τέτατο (from τείνω). Every helmet was fastened by means of a thong passing under the chin, which, because it performed the same service as the hank on the shield, was named ὀχεύς, *the hank, the holder*. It was broideder, πολύκεστος, like our worked leather. K. || τρυφάλειος. This word appears in Hom. to be synonymous with κόρυς, its derivation however is difficult. The Schol. say that τρυφάλεια stands for τρυφάλεια, and prop. signifies a helmet with three cones; it is better with *W.* and Buttm. Lexil., p. 531, to derive it from τρύω, so that it originally was a helmet with a round socket bored in it for the reception of the crest or plume.

373. καὶ νῦ κεν εἵρυσσεν, cf. 2, 155.

374. νόησε, sc. τὸ πρᾶγμα. Every fortunate turning aside of a danger that appeared inevitable, was ascribed to the immediate co-operation of a benevolent deity, cf. v. 54, and 5, 311. 375. || κραμένοιο [κτείνω, from which H. has ἔτατο (plupf.) and κτάσθαι, κτάμενος], *occisi*.

376. κενή, Ep. for κενή, *empty*. || χειρὶ παχείῃ, in opposition to one that is all skin and bone. *W.*

378. ἐπιδινήσας, *whirling*: ("whirling it aloft." Cowp.)



379. ὁ, viz. Menelaus. || ἄψ here of time, *denovo*.

380. Ἀφροδίτη. *Itaque fœdus deinceps fractum eo præcætu, quod evaserit, nec interfectus fuerit Paris.* Clarke.

382. κηῶεντι. The chamber was *fragrant*, because the ancients used to fumigate chambers with sweet-scented woods, cf 6, 288. Od. 15, 99.

383. καλίουσα, *vocatura*, future with σ dropt. *W.*

384. Τρῳαί, not the female attendants mentioned v. 143, of whom there were only two, but other Trojan women who were there looking on the combat, cf. v. 417. 22, 79.

385. νεκταρίου ἱανού, *by her beautiful [or fragrant, scented] robe.* The substant. ἱάνος, which is distinguished by its quantity from the adjunct. ἱάνος, is correctly derived from ἱω, ἱννυμι (as στίφανος from στίφω), cf. Buttm. Lexil., p. 240. || τινάσσειν, *to shake* a person, to arrest his attention.

388. ἥσκειν, a rare contraction for ἥσκειν, from ἀσκειν, *exercere, elaborare* [vocabulary artis, ut Heynius annotavit. Cf. 4, 110, &c. *Bth.*] Cf. 190. [*"Her unsullied wool Dressed for her."* Cowp.] || μιν: sc. τὴν γραῦν, a change of the subject, which in Hom. is not unfrequent. Cf. Od. 7, 171.

391. κείνος ὃ γε, *he yonder*; ὃγε is often used in this way to indicate place. Cf. 19, 344: κείνος ὃγε προπάροιθε νεῶν ὀρθοκραιράων ἦσται . . . || ἐινωτοῖσι, Schol. *τορνωτοῖς, rounded artificially, turned*: below, v. 448; the λήχεια are called *τηητά*, of perforated work.

392. κάλλει τε στήλων. Στήλβειν is used here, as *nitere*, of the brightness of a fine skin. and of the clothing, cf. Od. 6, 237. The explanation in Athen. 1, 15, by μέροις ἀλειφόμενος is against the language.

393. χορόνδε, *to the dance*, for it is then that people dress themselves out the most, cf. Od. 6, 65.

395. τῇ — ὄρinen. "The tumultuous state of feeling in Helen arose from her being attracted on the one hand by the beauty which was depicted to her as so charming, and on the other, by the manly bravery of Menelaus." K.

369. ὡς οὖν ἰνόησι, cf. Virg. *Æn.* 1, 406: *Dixit, et avertens rosæ cervicē refulsit.* The goddess had therefore laid aside again the form of the old woman.

397. ἱμερόεντα — μαρμαίροντα, *sparkling.* ἱμερόεις, *εἶσα, ἰν* (ἱμερός), *awakening desire or longing; enchanting* ("love-kindling." Cowp.): ἔργα γάμοιο, Il. 5, 429.

399. ταῦτα, *thus, in this way.*

400. ἢ πῇ με προτέρω πόλιων, i. e. προτέρω πη πόλιων, *further hence to any other city*, cf. v. 370. The sense is: Hast thou perchance a new friend, to whom thou wouldst lead me?

401. Μηρόνις, i. e. Lydia, cf. 2, 866.

403. οὐν·κα δὴ, *quia scilicet; doubtless because, because for-sooth* (with irony). *Db.*

404. στυγερὴν, *hateful, loathsome*, strongly expresses her shame. *W.*

406. θεῶν δ' ἀπέεικε κελεύθου. Wolf adopted this reading of Aristarchus instead of the usual θεῶν ἀπέειπε κελεύθους. The Schol. A. takes the θεῶν κέλυσθον in the prop. sense, the way of the gods to Olympus; and this explanation is specially supported by the following verse. Besides, ἀπειπεῖν would also in this sense require the dative θεοῖς, cf. Lexicon. Voss and others take the word in the metaphorical sense: forsake the immortals' course, i. e. the life of the gods.

408. περὶ κείνον δίζυε, Schol. ταλαιπώρει, *wail*. δίζυειν is not exactly our *whine*. The notion implied is, that a goddess is degraded by marriage with a man; as in the case of Thetis. *W.*

409. εἰς ὃ κε — ποιήσεται (= ποιήσῃται), cf. 2, 332. || ὃ γε, ike *ille* (Virg. *Æn.* 5, 437) brings the subject to recollection with emphasis, cf. 1, 190, and Gr. 986, § 655, obs. 2. || δούην, i. e. as a concubine, cf. *Od.* 14, 203.

411. πορσυνίουσα (πορσύνω, Ep. fut. πορσύνω) *λίχος, to prepare his couch*, cf. *Od.* 3, 403. πορσύνειν *λίχος* denotes the same as ἀντιῶν, 1, 31.

412. ἀχέ', *sorrow*, viz. of repentance. || ἀκρια, cf. 2, 246.

414. μή μ' ἐρεθε, cf. 1, 32. || μεθείω, Ep. for μεθῶ.

415. ἐκπαγλ' = ἐκπάγλως, cf. 2, 225.

416. μητίσσομαι (Ep. for μητίσσωμαι) is still dependent on μή.

419. κατασχομένη, *wrapped round, enveloped*, not from shame or pain, as K. explains the passage, but as women used to be on going out, cf. v. 141.

421. Ἀλεξάνδροιο δόμον. The palace of Alexander [*Paris*] was situated on the acropolis, close to the dwelling of Priam and Hector, cf. 6, 316.

424. φιλομυτιδής, *the laughter-loving* (kindly smiling).

427. ὅσσε πάλιν κλίνασα, *having turned her eyes away; with averted eyes*. Thus Virg. *Æn.* iv. 362, of Dido in wrath: *talia dicentem jam dudum aversa tuetur*.

427. ἡνίπαπε, cf. 2, 245.

428. "Helen's speech is taunting and bitter." *W.* || ὡς ὤφελεις, cf. 1, 415.

430. εὐχε', i. e. ἡύχου, *thou boastedst*.

434. κέλομαι, *jubeo*. "There lies in it an *exprobratio ignaviae*. *I will just advise you.*" *W.*

436. ἀφραδίως, *inconsiderately*.

438. μή — ἐνιπτε. On the double accusat. cf. 1, 236.

439. ἐνίκησεν σὺν Ἀθήνῃ. Whenever a hero fights with

great good fortune, a deity stands by his side, cf. 4, 390. 5, 116.

440. *ἰγώ*: *νικήσω* understood.

441. *τραπείομεν* = *ταρπώμεν*, *delectemur*, from *τέρπω*, cf. 210, 142. Cf. Od. 8, 292.

442. *ἀμφεκάλυψεν*, Schol. *κατέσχε*. The expression *ἀμφικαλύπτειν φρένας*, to hide, fetter the senses, to hold the mind enchained, is often used in this way of violent passions, cf. 14, 294. 17, 591.

445. *ἐν Κρανάῳ*. According to the common tale this was the small island Helena, by the promontory Sunium in Attica. More probably it is the island Kranæ, now Marathonisi, lying in the Laconic gulf, before Gythium.

448. *τρητοῖσι*, cf. v. 391.

449. *θηρὶ ἰουῶς*, like a wild beast that scents its prey in the neighbourhood, cf. v. 23.

450. *εἰ που*, *if perchance*, cf. 1, 66. || *θεοειδέα*, *synizesis*, cf. v. 237.

453. *φιλότητι*, from *friendship*. || *ἐκείθ' αὖτον*, Ep. = *ἐκρυπτον*.

454. Connect *ἴσον* with *κηρὶ*, like death, cf. 1, 212. 9, 312.

456. *Δάρδανος*, cf. 2, 819.

457. *φαίνει'*, = *φαίνεται*, is quite manifest. *W*.

459. *ἀποτινέμεν*, infin. for imperat.

460. Cf. v. 287.

## BOOK IV.

1. The first part of this canto was called by the ancients *ὀρκίων σύγχυσις*, the breach of the truce (cf. v. 269); and the second part, *Ἀγαμέμνων ἐπιπώλησις* (cf. v. 353); because Agamemnon goes through the army, and exhorts the princes. || *πᾶρ Ζηνὶ ἡγερόωντο*. The assembly of the gods always took place in the palace of Zeus, cf. 1, 531, where at their banquet they consulted about the affairs of mankind.

2. *δαπιδῶ*. Properly *δάπεδον* is the floor, pavement, here *per synecdochen* for hall: ["on the golden floor of Jove's abode." Cowp.] This in the palace of Zeus was laid with gold, cf. 1, 420. || *Ἥβη*, *Hebe*, the daughter of Zeus and Hera, appears again as cup-bearer of the gods, 5, 722. 905. Od. 11, 603. In this office she was succeeded by *Ganymede*, whom the poet mentions 5, 266. 20, 232, sqq. Cf. Apollod. 3, 12. 2.

4. *δειδέχατ'*, Ep. for *δεδέχατο*, pluperf. mid. from *δίδειναι*.

(cf. 210, 41, 4), with the signification of the imperf. The mid. *δείκνυσθαι* signifies also *to salute, to welcome*, cf. 9, 196. Od. 4, 59. It is, therefore, *they welcomed one another with their cups*, i. e. they drank one to another. And so the Scholiasts also explain it, *ἐδειξιούντο, προπίνοντες ἑαυτοῖς*. Cf. Athen. 1, 11, 5, 4.

6. *παραβλήδην* is variously explained by the ancients: *ἀπατητικῶς, trickily, feignedly* (Apoll.), or *παραβολικῶς*, alluding by way of comparison: *allusively, with a covert allusion*. (Porphyr. Quest. 16.) The comparison is found in vv. 7—10, inasmuch as he puts Aphrodite along with the two other goddesses. Wolf rejects this explanation, and considers the word to be of nearly the same meaning as *ὑποβλήδην*, i. e. *throwing in something into the speech of another*, the adv. *παραβλήδην* having, perhaps, a slightly different shade of meaning. It is thus, he says, used twice by Apollon. Rhod. ii. 448; iii. 106. Passow explains: *with a mocking or malicious side glance*.

8. Ἡρῇ Ἀργεῖη. Herē (or, Hera) had a famous temple at Argos, cf. v. 32. Pausan. 2, 17. || Ἀλαλκομένης. Athene took this by-name from the city *Alalcomenæ* in Bœotia, where she had a very ancient temple, Pausan. 9, 33.

9. νόσφι: τοῦ Μενελάου understood.

10. τῷ, *to this one*, i. e. to Paris, Aphrodite is ever at his side.

11. παρμέμβλωκε, Ep. perfect to *παραβλώσκω, to go with one, to help him*, cf. 105. On the relationship between *μολεῖν* and *βλώσκειν* cf. Buttm. Lexil., p. 84.

12. διόμενον, here, *sensu malo, fearing* [i. e. it is said, that he *thought* he should die; that he *feared* this, is only implied].

14. ἡμεῖς δὲ φραζώμεθ'. "That this matter was now for the first time to be taken into consideration, is the most provoking cut of all to the two goddesses." W.

16. ὄρσομεν = ὄρσωμεν.

17. εἰ δ' αὖ πως, *in autem forte*. So Wolf after Aristarchus, instead of the common reading αὖτως, which Buttm. Lexil., p. 175, prefers; if now this be pleasing and agreeable to all of you in the same manner, viz. as to me.

18. οἰκίετο πόλιν: οἰκεῖσθαι, *to be inhabited, = to remain standing*.

20. ἐπιμύζω (μύζω), aor. 1 ἐπέμυξα, *to murmur: prop. to say μῦ to, always spoken of inarticulate sounds. ἐπέμυξαν is explained either, they sighed for vexation, or they angrily murmured at it. The latter explanation is better, and so the Scholiasts also explain it. Cf. 8, 457. ["Low-murmuring deep disgust." Cowp.]*

21. πλησῖαι: ἀλλήλαις understood.

22. ἀκίων, cf. 1, 34, and 211.

23. σκίζομαι, depon. only pres. and imperf. poet. (from κύων, to snarl like a dog), to mutter, to be angry, to be displeased, absol., τινί, at any one.

24. Ἡρῇ — χόλον. The dative Ἡρῇ, which Wolf adopted for the nomin. Ἡρη, is used in Homer for the genitive. || ἔχαδε, from χανδάνειν, to contain, cf. 17, 34. 210, 159. "The breast of Herē could not contain her wrath."

25. Cf. 1, 552.

27. ἰδρῶ, Ep. for ἰδρῶτα, cf. 148. ἰδρῶ ἰδρῶσαι, to sweat sweat, acc. cognate significationis. || καμίστην — ἴπποι. Herē therefore had incited the Greeks.

29. ἱκαινίομεν, future, cf. 3, 383. ἱκαινέιν, here to consent, approve, cf. v. 380.

30. Cf. 1, 517.

32. ὄρ' ἀσπερχέας μενεαίνεις. "Or", according to Wolf and Passow, stands for ὄρι. Thiersch, 31 (§ 321, 2) rejects the elision of i in ὄρι, and takes ὄρ' as a causal ὄρε, while (as, since) thou so longest, cf. 1, 244.

33. Cf. 1, 129.

34. εἰ δέ — βεβρώθεις, if thou couldst swallow; a mark of raging wrath, as Xenoph. Anab. iv. 18, 12: τοῦτους, ἦν πως δυνάμεσθαι, καὶ ὥμοδς διὲ καταφαγεῖν. [Non mediā de gente Phrygum exedisse nefandis Urbem oditis satis est. Virg. Aen. 5, 785. Bth.] On εἰ with optat. cf. 1, 255. According to Buttm., βεβρώθεις belongs to a peculiar verb with strengthened sense βεβρώθω (from βρω, with epenth. θ).

37. μή — γίνηται, cave ne — sit.

38. ἔρισμα is a lasting subject of contention, νείκος a passing quarrel; the former, however, is not so much as μῆνις. W.

39. Cf. 1, 297. 5, 259.

40. ὁπότε κεν, cf. 1263, § 843, 3.

41. τήν, i. e. ταύτην.

42. διατρίβειν, for imperat. || ἱᾶσαι, absol., let me, i. e. allow me to do so. Cf. 17, 449.

43. ἔκων ἀίκοντι γι θυμῷ, of free will, but yet with repugnant heart. The complete opposites to ἔκων is ἀνάγκη, βίη. He who is persuaded, but not compelled, to do a thing, acts ἔκων, but ἀίκοντι θυμῷ.

44. αἱ γὰρ — πόλεις, for of all cities, which.

45. ναυεράδουσι, cf. 2, 648.

46. περὶ κῆρι, quite to my heart. W. and Nitzsch on Od. 5, 46, read περὶ here: i. e. consider it an adv., very, exceedingly, = περισσῶς: which then strengthens κῆρι. Spitzner rejects this explanation, and writes περὶ κῆρι; because none of the ancients has written περὶ in this connexion, and compares with it περὶ φρεσίν, 16, 157.

47. εὐμμελίῳ (125), gen. from εὐμμελῆς, *lance-brandishing*. cf. 2, 461. μελία, lit. *having a good ashen spear*. (The common form εὐμμελῆς does not occur in Hom.)

48. ἔϊσης, cf. 1, 468.

49. τὸ γὰρ λάχομεν γέρας ἡμῖς: οἱ θεοὶ understood. The sense is: *that is the prerogative of the gods*. λαγχάνειν, *sortione accipere*, is used even of the gods, to express that something belongs to them as their due. *W*.

52. Μυκῆνη = Μυκῆναι, cf. 2, 569.

53. διατέρσαι, infinit. for imperat.

54. τῶν — πρόσθ' ἵσταμαι: *to set or place oneself before a person*, is an old expression for *to defend him*, cf. v. 129. || οὐὲ μεγαίρω, *I hinder it not*; μεγαίρειν and φθονεῖν often signify, *to hinder a thing, to forbid a man to do it*.

56. φθονέουσα, *invidendo*.

58. καὶ γὰρ ἐγώ, *for I also*. Cf. Gr. 1477, i, § 786, obs. 7.

59. πρῆσβυτάτην, i. e. τιμιωτάτην, *highest in dignity*; for, according to Apollod. i. 1, 5, Hestia was the eldest.

61. ἐκκλημαι, i. e. εἰμί.

62. ταῦθ', *herein*, cf. 3, 399.

64. ἐπιτεῖλαι, as in v. 53

65. ἔλθειν — πείραν depend on ἐπιτεῖλαι.

66. ὑπερκύδαντας Ἀχαιοὺς, Schol. Venet. *μεγάλως γαυριάσαντας ἐπὶ τῇ Μενελάου νίκῃ, who were proud of the glory of victory, victory-boasting*. V. ὑπερκύδαντας, poet. defect. accus. plur. from a nomin. ὑπερκύδας, *αντος, ὁ, exceedingly famed*. (According to Schol a partcp. aor. 1 from an old word κύδω, κυδαίνω, whence κύδας, like γήμας; some take it as an adj. ὑπερκυδᾶς, Dor. for ὑπερκυδῆς, contr. from ὑπερκυδῆεις, hence prop. to be accented ὑπερκυδᾶντας, cf. Spitzner ad loc.)

67. δηλῆσασθαι is here constructed with accus. of the person: δηλῆσασθαι τινα, *to hurt or injure one*. Cf. 1, 156.

72. ἐπὲρ ὅρκια, *against the treaty*. The construction is different v. 236, and 3, 107.

73. πάρος μεμανίαν. Homer is fond of this expression, when a person is urged to what he is already inclined to.

74. Cf. 1, 44. 2, 167. ἀίσσιν denotes impetuous movement.

75. οἷον δ' ἀστέρῃα ἦκε, sqq. The poet compares the rapid flight of the goddess with such a fire-ball as in those regions was often seen in clear day. Such fiery meteors were always looked upon by superstition as portentous signs (τέραρα). If such a fire-ball was noticed shortly before a battle, or before the outbreak of a storm, it was held as a sign of these events. That by ἀστὴρ we are not to understand any star, nor asteroid, but a fire-ball, or some similar fiery meteor, appears from v. 79. For

the hosts behold the phenomenon now in clear day. || ἤτε. On the aorist cf. 3, 10. || Κρόνου παῖς. From Zeus, the god of the heavens, come all natural phenomena, cf. 11, 192.

77. τοῦ, viz. ἀσπίδος—σπινθήρες, sparks. || δὲ τε, cf. 1, 403. "Expressitur autem per δὲ τε, aliud accedere, vel novum aliquid apparere, quod cum re antea commemoratâ aut causæ aut similitudinis nexu ita coheret, ut æqualitatis notio una cum distinctione comprehendatur." Hand (ap. S.).

79. ἔθορε, 210, 68. || εἰσορόωντας. That such a fire-ball really fell at the time, is assumed by Köppen without foundation; it is merely a comparison in reference to the rapid motion of the goddess; it may, however, be supposed, that a flame-like brightness surrounded her. W. and H. Cf. Hymn. in Cerer. 279, 280.

84. ταμίης πολέμοιο, the dispenser, overruler of war, arbiter belli, cf. 19, 224. By these words they mean to say: this is an appearance which foretells the event, be it what it may: the matter therefore must soon be decided. W.

86. κατεδύσαθ', 178: Wolf, κατιδύσαθ'.

87. Λαοδόκῳ Ἀντηνορίδῃ, cf. 2, 822.

88. Πάνδαρον, cf. 2, 827.

89. εὔρε, asyndeton, cf. 2, 169.

91. Αἰσίοιο, cf. 2, 825.

93. ἢ ῥά νύ μοι τι πῖθοιο, an interrogative sentence with the optative, which however is seldom found, may be considered as virtually forming, in direct interrogation, the protasis to a conditional apodosis: *wouldst thou hearken to me*, instead of: *if thou wouldst hearken to me, then thou wouldst venture*, &c. So Th.; compare, however, Gr. 811.

94. ῥλαίης κεν, cf. 2, 250.

95. πᾶσι Τρώεσσι, a dativus loci for ἐν πᾶσι Τρώεσσι, cf. 2, 285.

96. βασιλῆϊ, king, for prince. So the Latins also called the sons of kings reges.

97. τοῦ — παρ', i. e. παρὰ τοῦτου πάντων πρῶτον.

98. αἶ κεν = ἰάν, cf. 1, 128.

99. πυρῆς ἐπιβάντα, rogo impositum. ἐπιβῆναι πυρῆς, to mount the pile, for to be laid upon it, cf. 9, 542.

100. δίστευσον Μενελάου. The genit. partit. is used with verbs of aiming at, cf. Gr. 863, § 505.

101. Ἀπόλλωνι λυκηνεῖ, Pandarus was to pray to Apollo; for Apollo was a national deity of the Lycians, cf. 2, 827. || λυκηνεῖς, born in Lycia, is formed like θηβαγενής. The birth of a deity was often assigned to the place where he was originally worshipped. The explanation of the grammarians: "Father of light" (τῆς λύκης), as an allusion to the rising sun.

is at once set aside by the usage of the language; for *γενης* in composition has always a passive signification. Moreover, in Homer Apollo is not the sun-god.

103. *νοστήσας*, cf. 1, 77. || *Ζελαίης*, cf. 2, 824.

105—108. The shot of Pandarus is now described, and that with much particularity, because it was a point of chief moment to the whole aftercourse of the narrative. *W.* || *ἰσύλα*, Schol. *ἐγύμνου*, *ἐξέβαλε τῆς θήκης*, *he took the bow from the case*, cf. Od. 21, 54. In such a case or sheath bows were also preserved in war. Others explain: he took the bow down, viz. from his shoulder, cf. 6, 28. *Passow.* || *ἰβάλου*. Voss. translates the adjunct. *ἰβάλος* by (*üppig*), *wanton, salacious*, according to the derivation from *ἰξός*, *the loins*, and *ἄλλομαι*. [It has nothing to do with *ἄλλομαι*, the termination *-αλος*, *-αλον*, &c. being frequent.] The Schol. derive it from *ἰκω*, and explain it by *πηδητικός*, *δρμητικός*, *leaping, springing, climbing*.

106. *ἀγρίου*, cf. 3, 24. || *ὑπὸ στήρνοιο τυχήσας* (*Ep.* for *τυχάν*). Pandarus, viz. shot upwards from a low spot, cf. 5, 579.

107. *δεδεγμένος* is to be taken as *active*; having been watching for it. || *ἐν προδοκῇσιν*, [*“in ambush.”* Cowp] *ἡ προδοκῇ* is the place where hunters stand on the watch for game.

108. *βεβλήκει*, cf. 1, 221. The pluperfect denotes the suddenness of the stroke, and the rapidity of its effect.

109. *κέρα*, for *κέρατα*. Bows were made of goats' horns. || *ἑκαίδεκάδωρα*, from *δῶρον* (*a palm*, or four fingers' breadth). Each horn was therefore sixteen palms long. Pallas saw a horn which measured thirty-nine inches along the curve, and twenty-seven inches in a straight line. *K.*

110. *καὶ τὰ μὲν — τέκτων*. The horn-worker wrought (*ἀσκήσας*) the horns, and fitted (*ἤραρε*, 210, 25) the two lower ends of them to each other, so that they now made one bow. *K.*

111. *λειήνας*. The artist smoothed and polished the horns, for they are naturally rough and knotty. || *κορώνην*, a ring or small hook (*σρεπτὴν κορώνην*, Theocr. 25, 206), to which the string, which at other times hung slack, was fastened when the bow was bent.

112. *τὸ μὲν εὖ κατέθηκε*, *bene deposuit*, viz. Pandarus. After he had bent the bow, he laid it carefully (*εὖ*) again on the ground, cf. Od. 21, 82, in order to take the arrow from the quiver.

113. *ἀγκλίας*, i. e. *ἀνακλίας*.

115. *βλήσθαι*. The syncop. aor. 2 mid. has always a passive signification, cf. v. 211, 518. On *πρίν* with infinit. cf. 1, 98.

116. *σύλα*, for *ἰσύλα*, Schol. *ἀφῆρει*. || *φαρίτρης*, cf. 1, 145.



117. ἀβλήτρα, a new arrow, never yet shot. || περὶ φέαντα, feathered. On the arrows were placed the feathers of large birds of prey, in Hesiod Scut. 124, ὅπισθεν καλυπτόμενον πτερύγεσσι. || ἔρμ' ὀδυνάων, cf. Buttm. Lexil., p. 301. ἔρμα is prop. the stay, support, cf. 1, 486. The expression is a sort of personification; the black cruel pains put all their trust in so sharp an arrow; the bearer, bringer of black pains. It is a similar personification, when the arrows are said to fly about "full of eagerness to feed on the flesh of the combatants." B. Cf. 126. Passow prefers the notion of a foundation being laid for pain by the penetrating of the arrow into the flesh of the wounded person. Spitzner: *dolorum causam et principium*.

122. γλυφίδας, plural for sing. γλυφίς, is the notch or groove at the bottom of the arrow which fits to the string, cf. Od. 21, 419. In shooting they held the bow before the breast with the left hand, and with the right laid hold of the string along with the arrow that was placed on it, and drew it back with such force that the string touched the breast of the archer, and the point (σίδηρον) of the arrow, the bow. || νεῦρα βόεια, the string consisted of leather thongs.

124. ἐπεὶ δὲ κυκλοτερὲς μέγα τόξον ἔτεινεν, cf. Virg. Æn. xi. 860, 861: *Et duxit longe, donec curvata coërent Inter se capita,* &c. The bow was drawn so strongly, that it completely formed a circle.

125. λίγξε — ἰάχην. Quintilian (1, 15) cites this verse, when he laments the want of onomatopy among the Romans. λίζην and ἰάχην are words expressive of sound; the former signifies the click, the latter here the twang of the string. ἰάχην is used not only of the tone of various inanimate things, but also of the battle-cry of warriors, cf. 5, 343.

126. ἐπιπρίσθαι μεναιίνων, *cupiens involare*. Such personifications, which represent inanimate things as living beings, are employed by the poet in the case of the lance also, cf. 21, 168. 11, 573; and of ships, Od. 5, 176.

127. οὐδὲ σέθεν, Μενέλαε. The address (apostrophe) gives the narration a certain weight and solemnity. Similar passages are v. 146. 16, 653, and Od. 17, 272.

128. Διὸς θυγάτηρ, i. e. Athene. || ἀγελίη, the giver of booty, from ἄγην and λεία. The ancient warriors depended much on booty, cf. 5, 765.

129. πρόσθε στάσα, cf. v. 54.

130. τόσον, even so, just so. Very often τόσον is merely equivalent to αὐτως, like our so thrown in, for ὀλίγον, μόνον. || χροός, i. q. σώματος, ὡς ὅτε μήτηρ ἱέρην. Spitzner has received the subjunctive from the Cod. Venet., as also Th., § 322, 6, requires. Cf. 2, 147.

131. 8θ' — λίσεται, for λίσηται. Cf. *ὅτε χάσεται*, 1, 80. *Λίγισθαι*, to lay oneself down; thence *λίξασθαι*, to lie asleep. W.

132. ἴθουνεν ὄθι (οὐ), viz. *thither, where*. || ζωστήρος ὀχῆς, *the clasps of the belt*. The cuirass consisted of two arched plates of brass for the breast and back, and covered only the upper part of the body from the neck to the navel. To this was joined, for the protection of the abdomen, the ζῶμα, a broad girth or apron, which, from being thus attached to the cuirass, became, as it were, a part of it, cf. v. 136; thus in v. 186 the cuirass is named ζῶμα, which is here called θώρηξ (cf. Apollon. Lex. in ζωστήρ). Beneath this ζῶμα they wore a broad woollen bandage (μίρη), which was strengthened by plates of metal. Over the ζῶμα there was also placed a broad belt (ζωστήρ), held together with clasps, cf. Heyne. Eustath. incorrectly considers ζῶμα and ζωστήρ as synonymous; the Schol. Br., on the other hand, explains ζῶμα by ὁ ζωστὸς χιτῶν (the girded under-clothing of warriors).

133. σύνεχον, according to Köppen, *actively; constringebant*, viz. τὸν ζωστήρα. It is better, with Wolf, to consider it *intrans.* neuter: *there where they came together*. || διπλὸς ἦν τε το θώρηξ, where the plates of the cuirass met and overlay the ζῶμα. Bothe says: ubi alterum ejus γόalon cum altero junctum erat; in commissurâ eorum sub brachiis. And so S.

134. ἀρηρότι (εὐ ἡρμοσμένῳ Sch.), viz. σώματι, *closely fitting*, cf. 15, 530, cf. Virg. *Æn.* xii. 273: *Teritur qua sutilis alvo Balteus et laterum juncturas fibula mordet*.

135. ἐλάτατο (from ἐλαύνω), was driven in by the force of the shot.

136. ἡρήμιστο, cf. 3, 358. The belt must therefore have covered a part of the cuirass.

137. ἔρυμα χροός, i. e. σώματος, v. 130. || ἔρκος ἀκόντων, a defence against spears, cf. 1, 284.

138. εἶσατο (from εἶμι, 204) = διήλθε.

139. ἐπίγραψε, *scratched*. The original signification of γράφειν, cf. 13, 553. [*“And the hero's skin inscribed.”* Cowp]

141—144. A beautiful simile, derived from the then existing art of dyeing ivory purple, which is now quite lost. W. || ὡς ὅτε — μίην, cf. 2, 147. *μυαίνων*, prop. *to stain*, then generally to colour, cf. Virg. *Æn.* xii. 67. || φοίνικι. The purple colour was already universally known, cf. 6; 219.

142. Μρονίς, i. e. a Lydian female, cf. 2, 861. || Κάειρα, as if from Κάηρ, contracted Κάρ. || παρήιον: ἀγαλμα understood, an ornament for the cheek, head trappings of ivory for the bridle. “A similar sort of trappings are the snake-heads on the gear of hussar-horses.” K.

144. ἀγαλα, that which joys the heart, a figure wrought by art.

146. Μενέλας, cf. 127. || μίανθην, according to Eustath. for μίανθεν = μίανθησαν, with which Th. agrees, § 215, 44. Buttm. (under μαινω, p. 293) considers it a transition into the subjunct. without a mood-vowel, and as arising out of μίανσθην as third dual. Krüg. says: "3rd dual or plural from the (syn-copized) aor. pass."

151. νεῦρον, the binding, or string, with which the iron arrow-point was fastened to the shaft. || ὄγκους, the barbs on the arrow. These had not entered the flesh, therefore the wound was not deep.

152. ἀψορόν οἱ — ἀγέρθη: ἀγείρειν θυμόν = *colligere animum*, and is said of one who recovers from a swoon or great fright, cf. 7, 413.

153. τοῖς δέ, i. e. among the heroes who stood about Menelaus, cf. v. 156, 211. Wolf rejects this explanation, and takes τοῖς in the neuter as a formula of continuation, then, there-upon.

155. φίλε, with ἱ, because of the arsis, cf. 2, 357. || θάνατον, death to thee, epexegetical accusat., cf. 3, 50.

156. οὖν, i. e. μόνον.

157. ὥς, since, seeing that, *quandoquidem*, cf. 1, 277. 10, 116. || κατὰ — πᾶτησαν, as we also say, to tread under foot, i. e. to disregard.

159. Cf. 2, 341.

160. εἰ περ, cf. 1, 82, i. e. if he does not take full vengeance at once, while the deed is fresh.

161. οὖν — μεγάλῳ: κακῶ understood, as in Latin, *cum magno tuo malo* (Schol., viz. τόκῳ, with great cost, i. e. heavily. Passow). || ἀπίρισαν. Köppen wrongly explains the aorist as signifying repetition. It rather stands here in place of the future, since the speaker represents things to come, which to him appear indubitable, as having already taken place: "heavily then have they rued it." "It is an old moral apophthegm, that punishment, as the poets represent, comes halting behind, cf. Horat. Od. 4, 5. 24." W.

164. ὅρ' ἄν. *Sed conjunctivus saepe habet fortioiorem quandam vim ac futurum, ita ut etiam a futuro distinguatur, sed plerumque mollitur hæc significatio, ut dubitanter loquendo affirmes.* Herm. de leg. quib. sublt. 1, p. xiii. (S.)—Cf. Virg. Æn. 2, 324: *venit summa dies et ineluctabile Fatum.*

166. ὑψίζυγος ["high-throned." Cowp.], that has a seat on high, high-enthroned, prop. one who sits high on the rowing-bench, cf. Eurip. Phœn. 74.

167. ἐπισσεύουσιν depends on the ἔραν. || αἰγίδα, cf. 1, 202.

2, 448. When Zeus against them all shakes his terrible ægis, i. e. when he himself comes to battle.

168. *τῆσδ' ἀπάτης*, genit. of the cause.

169. *ἄχος σέθεν*, for thee. Cf. 1, 188.

170. αἱ κε, cf. 1, 90. || *κότμον*, Bekk., al. *μοῖραν βιότρου*, the term of life which is fixed by destiny.

171. *ἐλέγγιστος* (152), cf. 3, 284. || *πολυδίψιον*, ἀπ. εἰρ., the very thirsty = the ill-watered Argos. This epithet relates to the tale, that Poseidōn once took all the water from this place, cf. Apollod. ii. 1. || *κοίμην*. On the optat. with *άν* in the apodosis, cf. Gr. 1293, b, § 857, 3.

173. Cf. 2, 160. 176.

174. *πύσει*, putrefaciet, from *πύθω*.

176. καὶ κε — ἰρείε, cf. 1, 175.

177. *ἐπιθρώσκων*, leaping on his grave in contempt. [It agrees exactly with the Lat. *insultare*. S.]

178. αἰδ' οὕτως, cf. 2, 371. "Oh! that in all cases besides, Agamemnon's wrath had such an issue." K.

181. *σὺν κενῇσιν* (= *κενῇσιν*) *νηυσί*, with empty ships, viz. without Helen and her goods.

182. *τότε* — *χθών*. "If I must suppose things thus, then rather might the earth swallow me;" like Virg. *Æn.* iv. 24: *Sed mihi vel tellus optem prius ima dehiscat*. || *ἐβρεῖα*, for the adverb, cf. Od. 2, 257.

184. *δειδίσσειο* [210, 46, (6)], here transit. frighten, cf. 2, 190.

185. *ἐν καρτίῳ*, in loco letali: τὸ καίριον is the dangerous place, where wounds are fatal; a vital part. Cf. 8, 84.

186. *ζωστήρ*, cf. v. 132. || *παναίολος*, according to Buttm., p. 66, very flexible; for the girdle round the body is jointed and moveable. ["In this part of the body, above all others, suppleness and flexibility are essential." B.] Others, very variegated.

187. *ζῶμα*, cf. v. 132.

189. αἱ γὰρ — εἴη, *utinam sit*, cf. 2, 311.

191. *φάρμαχ'*, all sorts of medicaments, especially medicinal herbs. || *ἂ κεν παύσῃσι μελαιάνων ὀδυνάνων*, sc. σί, a relative sentence for sentence of purpose, cf. 3, 287. 15, 15, *ἐπαυσεν* "Ἐκτορα μάχης.

192. *κήρυκα*, cf. 1, 334.

193. *Μαχάονα*, cf. 2, 732.

194. *φῶρ*. The employment of this word here is thought rare, and said to be superfluous. This, however, is not the case, for *φῶρ* is not absolutely the same as *ἀνθρωπος*, but a more dignified word, an illustrious man, like *ἥρωα*, v. 200. Cf. Il. 21, 346. Od. 21, 26. || *Ἀσκληπιοῦ* — *ιητῆρος*, cf. 2, 731.

197. τῷ—πένθος, epexegetical accusative, cf. 3, 49.

199. βῆ δ' ἵνα, cf. 2, 183.

202. Τρίκης ἔξ, cf. 2, 729. The poets use this word with single or double κ, as the metre requires: so e.g. Ἀχλλεύς and Ἀχλλεύς. *W.*

204. ὄρσ', i.e. ὄρσο, 210, 111. Cf. 3, 250.

205—208. On this repetition, cf. 1, 273.

209. βάν, = ἔβησαν, viz. Machaon with the herald.

211. ἦν does not belong to βλήμενος (*wounded*, cf. v. 115), but, *where he was*. *W.* || ἀγγέραθ' (pluperf. from ἀγείρω), *congregati erant*. Cf. Virg. *Æn.* x. 837: *Stant lecti circum juvenes: ipse exor.*

214. τοῦ—δγκοι. The Schol. Vill. employs here a double punctuation, so that πάλιν may belong either to ἐξελομένου or to ἀγιν. The former punctuation deserves the preference: τοῦ δέ, i.e. διστοῦ, as the arrow was drawn out, the barbs were broken off; for ἀγιν is poet. for ἰάγησαν (Schol. ἐκλάσθησαν, *συνεθλάσθησαν*), cf. 210, 4. 'Voss., Wolf, Heyne, and others, connect πάλιν with ἀγιν, and translate: *they bent (intrans.) backwards*. The signification *bend* for ἀγινμι is without proof (for ἀγινσθαι in Herodot. 1, 185, of a river, is a metaphorical use. *Passow*); and ἀγιν as aor. 2 pass. from ἀγω (as Heyne would have it) is not Greek.

218. ἐκμυζήσας, from ἐκμυζᾶν, *to suck out*. This was a practice among all people in rude times.

219. οὐ—πατρί, for τῷ αὐτοῦ πατρί. || Χείρων, *Chiron*, son of Cronus and the nymph Philyra, is styled the most just of the Centaurs. Achilles was another of his pupils in the art of medicine, cf. 11, 882.

222. οἱ δέ, the Achæans: κατὰ—ἰδον, they had laid aside their weapons during the single combat.

223. ἐνθ' οὐκ ἂν—ἰδους, *non videres*. Gr. 631. The *second person*, as thus used, is equivalent to *any one*; one || βριζοντα, *sleepy, sluggish*, cf. Od. 9, 151. βριζιν, poet. (related to βριθεῖν), *to feel heavy*; gener. *to be drowsy, to be inactive*, Il. 4, 223.

224. καταπτῶσιιν (πτῶσσω) = καταπήσσειν, only pres. *to hide oneself fearfully, to cringe*, Il. 4, 224. 340. 5, 254; metaph. *to be terrified, to be dismayed*, Il. 5, 476.

225. κυδιάνειραν, cf. 1, 490.

227. ἀπάνευθ', *far off*, apart from Agamemnon. || φυσίωντας, *snorting*, because they had to remain standing. *W.*

228. Πυρᾶιδας, from Πείραιος; *Eurymedon* was son of Ptolemaeus and grandson of Peiræus. A servant of Nestor of the same name is mentioned at 8, 114. 11, 613.

229, 230. παρίσχιν, viz. τὰ ἄρματα, "to keep it close by him." *W.* || ὀππότε κεν—λάβῃ. Thiersch (Gr. § 321, 8) thinks

the subjunct. incorrect, because it is in *oratio obliqua*, and dependent on ἐπέτελλε: he recommends the adoption of λάβοι (from two MSS.), *whenever fatigue might seize him*. Spitzner defends the subjunct. on the following grounds: nam primum ὀππότε ἂν et ὀππότε κεν apud Homerum nunquam deprehenduntur cum optativo —; deinde Agamemno aurigæ imperat, ut si forte exercitum obeundo fatigaretur, currum et equos paratos sisteret. Denique locos simillimos, non nisi verborum ordine discrepantes, præbet Od. 10, 293, sqq.; 23, 274, et Apoll. Rhod. iv. 1355.

231. ἐπεὶ ὠλεῖτο. \* Now follows Agamemnon's ἐπιπώλησις, while he walks through the ranks of the troops.

232. οὗς — ἰδοι, cf. 2, 187.

234. μή πω, elsewhere μήπως, *not at all*. || θούριδος, from θούρις, fem. to θούρος (from θόρω), *fierce, hot, violent*, always with ἀλεή. || μεθίναι here intrans., *to cease, to abate*.

235. ἐπὶ ψεύδεσσι. So Wolf and Spitzner after Aristarchus, for the usual reading ψεύδεσσι. The former is the dative masculine from ψεύδης, i. e. ψευστής, *a liar*. The sense, therefore, is: *he will not protect liars*. Ἀρωγός or ἱπαρωγός εἶναι τινι suits the concrete better. Voss follows the common text ψεύδεσσι, from ψεύδος, *lies*.

236. οἱ περ — δηλήσαντο, cf. 3, 299.

237. τῶν — χροά γυῖπες ἔδονται (210, 49), an old saying for *they will fall in the battle*. Cf. 1, 5.

240. Cf. v. 232.

242. ἰώμωροι, *ye arrow-fighters*, V.; *arrow-braves* (Schol. περὶ τοῦς μεμωρημένοι), according to most interpreters from ἰός, *arrow*, and μῶρος, a word of uncertain signification, probably related to μόρος, μοῖρα. It denotes that a person takes part in any thing, or is conversant with it (cf. ἔγχεσιμωρος, 2, 692). Köppen takes it as an epithet of honour; more probably blame is implied in it (cf. v. 241): “ye, who can only fight against the foe at a distance with arrows, but will not attack him at close quarters with sword and lance,” i. e. ye are no ἀγχίμαχοι; for fighting with the bow was, according to several passages in Homer, held in comparatively little repute. Schneider and Riemer derive it from ἰά, *the voice, ready with the voice, mouth-heroes*. [Others, from ἰον, explaining it, “destined to the fate of the violet,” i. e. a short-lived fate, or, to a violet-coloured, i. e. a dark fate, &c.] Cowper: “*arrow-doomed*.” || οὐ νυ σέβεισθε, “Are you not ashamed to lose your glory?” W. Cf. 5, 530.

243. τίφθ', τίποτε — ἔστητε, for ἔστατε, ἐστήκατε, an Homeric abbreviation, cf. 198. || τεθηπότες, *stupefied, amazed*, Schol. ἐμβρόννητοι: as when one is struck by lightning, or in any way

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loses the use of his senses: *thunderstruck*. W. || νεβροί, *fauns*, in antiquity a standing image of timidity, cf. 21, 29.

244. πολέος (i. e. εὐρέος) πεδίοιο, cf. 2, 801.

247. ἡ μένετε. Μένειν is construed with the accus. and infin. The meaning is: "Will you let the Trojans force their way into the camp, and then wait to see whether a god will defend you?" K.

248. εἰρύατ', i. e. εἰρυντο (from εἶρω), cf. p. 153, note 6, and 1, 239.

249. αἰ κε, *whether*, cf. 1, 66. || ὑπερίχειν χεῖρά τινι, *to hold the hand over one*; a customary expression for *to defend one*, cf. 5, 455.

251. Κρήτῃσσι, cf. 2, 645. || ἀγὰ οὐλαμόν, *through the band*; οὐλαμός. Hesych. τάξις στρατιωτικῆ.

252. Ἰδομένηα, cf. 1, 145.

253. Ἰδομενεύς, viz. ἰθωρήσσετο. || σοὶ εἰκελος. Thus he compares Ajax also to a boar, 17, 281, and Idomeneus again, 13, 471.

254. Μηριόνης, the charioteer of Idomeneus, cf. 2, 651. || πυμάτας ὠτρυνε φάλαγγας, *he was exhorting the troops in the rear*, i. e. he was οὐρράγος. Xen. Cyrop. iii. 3. 40. K.

256. μελιχίοισιν, sc. ἐπίεσιν, cf. 1, 539.

257. περὶ — Δαναῶν, *pre-eminently among the Danai*. Wolf accentuates περί as adverb. Spitzner, on the other hand, writes περὶ Δαναῶν.

259. ἡδ' ἐν δαίθ', i. e. δαίτ'. Distinguished men were honoured at the banquet by a larger portion of meat and wine, cf. 12, 311; for the rule (to which this was an authorized exception) was, that all partakers had equal portions (δαῖς ἴση). || ὅτε περ with subjunct. poet. = ὅταν, cf. 1, 519. || γερούσιον — οἶνον, not *old wine*, but *wine of honour* (a larger portion, &c.) for the seniors. Cf. Od. 13, 6—8.

261. εἰ περ, cf. 1, 81.

262. δαιτρόν: μέρος understood, the assigned portion of meat or wine: ὁ δαιτρός is the slave who carved the meat into portions, Od. 17, 331.

263. ὅτε — ἀνώγοι, cf. 1, 610.

264. ὄρσει, Ep. for ὄρσειο. 210, 111.

267. ὑπίστην, Schol. ὑπεσχόμεν, cf. 2, 45.

269. σὺν γ' ὅρκι' ἔχευαν, i. e. συνέχευαν. Συγχέειν, *confundere*, *to annul*, *break*; in the proper sense, Il. 15, 364, of a boy who piles up a sand-hill, and then throws it down again (ἀψυνέχευε).

271. ἐπεὶ — δηλήσαντο, cf. 4, 67.

274. νίφος — πεζῶν. This metaphorical expression is used prop. of a multitude of birds, which, like a black cloud, stretch

along the sky, cf. 17, 755, *ψαῶν νέφος*; then of a band of warriors, who, like a black thunder-cloud, stand or march, cf. 16, 66. K.

275. ὥς δ' ἔρ', with indicat., cf. 3, 33. || νέφος — ἐρχόμενον κατὰ πόντον. "A black cloud, of the sort from which, through the multitude of electrical particles which it contains, arises that formidable phenomenon the *waterspout*, and when they pass over the land, hurricanes break forth. These are particularly frequent on the Syrian coast." K. Cf. Virg. *Æn.* xii. 451, sqq.

276. Ζεφύροιο ἰωῆς. The west-wind is in Homer a violent wind, cf. 2, 245.

277. μελάντερον, ἥτε πύσσα. According to the Schol., the comparative is used here for the positive (black as pitch). Buttmann (in *Lexil.*, p. 313), on the contrary, assumes that ἥτε is for ἦ, and compares it with the German use of *wie*, in the popular dialect (*schwärzer wie Peck*). Spitzner gives the right explanation, as Damm had already done, according to which ἥτ' implies *likeness*, and the comparative is used elliptically ("magis nigrum, quam reuera est"). Cf. 1, 32.

278. ἰόν, from εἶμι.

279. ῥίγησεν. The poet treats his similes as special individual pictures, cf. 3, 33.

281. φάλαγγες κύνεαι, the dark squadrons that march on formidably as a storm-cloud, cf. 16, 66.

282. πεφρικυῖαι, *bristling*, from φρίσσειν, which is prop. said of wild animals that are rough with bristles; then of other objects on which any thing stands up, and here of bands of warriors, as in Latin *horreare hastis*, cf. 13, 339.

286. σφῶϊ — κελεύω. It is usual to attach ὀτρυνόμεν to κελεύω, and to construe: σφῶϊ κελεύω ὀτρυνόμεν (thus Voss), which the following verse, v. 287, might recommend; but, in the first place, ὀτρυνόμεν, then standing without a regimen, is too harsh, and, secondly, the punctuation adopted by Wolf gives also a far better sense; for it is much more natural to say, "I believe that there is no need to cheer on you," than to say, "I believe that there is no need to cheer on you, that you cheer on." κελεύειν τινά, without infinitive, is an unusual construction (the *dative* being regularly used), and chosen by the poet on account of the metre. Cf. Buttm. *Lexil.*, p. 423.

287. αὐτῶ, *sponte*, 290, 291. Cf. 2, 273, 374.

288. Cf. 2, 371. 290, 291. Cf. 373, 374.

292. τοὺς, i. e. the two Ajaxes and their troops.

293. λιγύν — ἀγορήν, cf. 1, 248.

294. οὖς, *suos*. || στίλλοντα, Schol. διατάσσοντα (*marshalling*). Heyne remarks here, that the poet, by the enumeration



of these elsewhere unnoticed men, makes his tale credible, by showing himself able to introduce the particular persons.

297—300. These verses are celebrated as containing the first elements of tactics: cf. besides some passages where mention is made of putting in order particular bodies of men, 2, 362, sqq. 13, 126. 16, 213. 9, 65. This battle array of Nestor, so celebrated in antiquity, was followed also by other ancient nations, e. g. the Assyrians. Cf. Xenoph. Cyrop. iii. 3, 60.

299. ἔρκος ἔμην, i. e. ὥστε εἶναι. || κακούς, of warriors, cowards.

300. καί, even, even though. || τις, many a one, or every one, cf. 2, 355.

302. σφούς, suos. || ἔχμεν, for κατέχμεν. Nestor requires that they should hold their horses in, and not at once, in a disorderly way, charge on the enemy: no one, moreover, was to rush before the rest; no one to keep behind, and no one to leap from his chariot. Κ. || κλονίσσθαι, to drive confusedly among one another. Cf. 11, 148.

303—305. Remark here the transition from indirect to direct narration. This sudden transition is not, as Köppen thinks, to excite attention, but is required by Homer's lively style of representation, for a long indirect speech would be too feeble. W. Cf. Gr. 1394, § 890. || ἡγορήφι, for ἡγορήγ.

305. ἀλαπαδόνετροι, weaker. Cf. 2, 675.

306, 307. These two verses are amongst the most difficult in Homer, and were variously explained by the ancients. Eustath. gives four explanations of them, of which not one is suitable to the context. Köppen, with whom Wolf agrees, gives the best and simplest explanation: "He who from his own chariot (i. e. without leaping from his own chariot) can reach (ἵκηται) another (i. e. an enemy's chariot), should push with his spear (against the enemy). This is far better (φέρτερον) than to leap down from the chariot, which in the press of the battle might easily bring the warrior into danger." This leaping down, according to the following verse, was not the ancient practice; in Homer, however, there are many instances of it.

309. τόνδε νόον καὶ θυμόν, i. e. inasmuch as they united thoughtfulness with courage.

310. Connect πάλαι with εἰ εἰδώς.

313. εἰθ' = αἰθ', if but (utinam), always with optat., as after αἱ γάρ.

314. ὧς τοι γούναθ' ἔποιτο, the languor and weakness of old age show themselves chiefly in the knees (Horat. Epod. 13, 4: dum virent genua); ἔπισθαι, to follow, or attend upon = obey; here figuratively of the bodily powers: "How I wish that thy firm heart were but supported by as firm a knee." Cowp.

315. ἀλλά, *but as it is, but now*. W. || ὁμοίῳ γῆρας, *old age* that is common (to all). Ὀμοῖος is Ion. for ὁμοίος, as several grammarians rightly explain it. Homer gives this epithet in this form to those things, the power of which all must feel, as death, old age, war; and since these are usually sad, unfortunate things, some grammarians said that the form ὁμοῖος signifies *unfortunate, hurtful*. || ὡς ὄφελεν, cf. 1, 415.

316. ἔχειν, viz. γῆρας.

318. μάλα — ἐθέλοιμι. This recollection is quite characteristic of the old man. W.

319. ὡς ἔμεν, i. e. τοιοῦτος εἶναι. || Ἐρενθαλίῳνα. *Ereuthalion* was a prince of the Arcadians, whom Nestor slew in a war of the Pylians before Phēa, cf. 7, 133.

321. ἔα, Ep. for ἦν, cf. 7, 133. || γῆρας ὁπάζει. “Old age *attends*, but along with it, that is Nestor’s meaning, I have the experience and wisdom of age, as heretofore I had, when a young man, the strength of youth.” K. Ὀπάζει is the reading of Spitzner, and is mentioned by Aristarchus. Ὀπάζειν is used (in the sense of δῶκειν) of what *follows* and *persecutes* its object: of old age in 8, 103. In Il. 11, 493, χειμάρρους ὁπαζόμενος Διὸς ὀμβρῶν *pressed with* = *swelled by it*.

323. γέρας, *the honour, the honourable office*, cf. v. 49.

324. αἰχμὰς αἰχμάζειν, cf. v. 27.

325. γεγάσι = εἰσί.

327. Μενεσθῆα, cf. 2, 552.

328. μήστωρες, from μῆδεσθαι, *prop. the counsellors, advisers*; then = ἐπιστήμονες, *skilful*.

330. πᾶρ, *adv. near by*. || Κεφαλλήνων, cf. 2, 631.

331. ἀκούετο, i. e. ἤκουε. The mid. ἀκούεσθαι as deponent, like ἀκούάζεσθαι, v. 345. Though the battle was already just begun again, yet they had heard nothing of it; for they stood at a distance from the centre.

332. νῦν, *just now*, cf. Od. 17, 2. || κίνυντο = ἐκινούντο.

333. οἱ δέ, Menestheus and Ulysses.

334. πέργος, in Hom. *a mass, a squadron*; later, of the placing which forms a regular square.

339. κακοῖσι δόλ. κεκασμένε. Tricks are generally mischievous; therefore κακός is an *epitheton perpetuum*. || κερδαλέφρον = *crafty*, not *covetous*. W. With these words he points at Ulysses.

341. σφῶϊν — ἐπίοικε — ἰόντας ἱστάμεν. It might also have been ἰούσι, but for the sake of perspicuity the accus. is used with the infinit., cf. 1, 541.

342. ἀντιβόλῃσαι, like ἀντιᾶν τινος, to take part in a thing, cf. 1, 66.

343. πρῶτω — δαιτὸς ἀκούζεσθον ἐμεῖο (= ἐμοῦ), *you are the*

*first to hear from me about a banquet, i. e. you are first invited,* cf. 2, 466.

344. ὀκπότε, cf. 3, 233.

345. φίλ' instead of φίλα, viz. *ἔστιν* = φίλον *ἔστιν*, cf. 1, 107 (where, however, the interpreters differ).

347. νῦν — φίλως χ' (κε) ὀρώμετε (= ὀράοιτε), *now you would see with pleasure.* || *καὶ εἰ, even if.* It is no hyperbaton for *εἰ καί*, cf. Spitzner, Excurs. xxiii.

348. ὑμῶν, Ep. for ὑμῶν.

350. ἔρκος ὀδόντων, *the fence of the teeth*, i. e. the row of the teeth, which form, as it were, a bank or stockade, as H., W., and Nitzsch., on Od. 1, 64, rightly explain it. The old expositors understood this expression *of the lips.* *We say; a word is gone out of his mouth or lips* [Pa. xvii. 1: "My prayer that goeth not out of feigned lips."]

351. μεθέμεν, viz. ἐμὶ ὀρ ἡμᾶς — ὀκπότε.

352. ἐγείρομεν, i. e. ἐγείρωμεν. || Ἄρηα, i. e. μάχην, cf. 2, 358.

354. Τηλεμάχῳ — πατέρα, with emphasis, for ἐμὲ, cf. 2, 260.

355. ἀνεμώλια, for ἀνεμῶνια, *idle, useless.* || βάζω (βάξω, βέβαιμαι), *to prate, to speak, to talk*; with accus. ἀνεμώλια, μεταμῶνια, *to prate idle things, to talk idly*; πεπνυμένα, ἄρτια, *to speak discreetly, to the point*, Od. 8, 240. δίχα βάζειν, *to speak differently*, Od. 3, 127; with double accus. βάζειν τινά τι, *to say any thing to any one*, Il. 9, 59; and pass. ἔπος βέβασται, Od. 8, 408.

357. γνῶ, for ἔγνω. The genit. after γινώσκειν is the rarer construction; it is, however, found in Od. 21, 36. 23, 109. || λάξετο: λάξεσθαι is = λαμβάνειν: πάλιν λάξεσθαι, *to take back, retract*, like Palinodia.

359. περιώσιον, Schol. περισσὸν κατὰ τὸ προσῆκον. It is an old Doric pronunciation for περιούσιον, *excessive*, so that one does too much of the thing; *above measure, too sharply.*

361. ἡπια δῆνεια οἶδε: ἐμοὶ understood. Εἰδέναι is often used of the sentiments, and ἡπια δῆνεια εἰδέναι, *to cherish friendly sentiments towards one*, is the same as being a man's friend. 16, 73. δῆνεια, τὰ (related to δῆω), *resolutions, purposes, designs, thoughts*; ἡπια, *gentle thoughts.* In a bad signif. *artifices, plans, wiles*, ὁλοφῶια, Od. 10, 289 (Hesych. assumes τὸ δῆνος as sing.).

362. ἀρεσσόμεθ', from ἀρίσκω, which in the mid. signifies, *to make a thing good again, to make compensation*, cf. Od. 22, 55.

363. τὰ δὲ — μεταμῶνια θεῶν, i. e. *all that I said may the gods bring to nothing*; viz. that so it may not excite any enmity between us, cf. v. 355. μεταμῶλιος, ὄν = μεταμῶνιος. μετα

μῶνιος, *on*, poet. (*ἄνεμος*), prop. with the wind, i. e. *idle, vain, profitless*. (Wolf has μεταμῶνιος for μεταμῶλιος, after the best Cdd.)

365. Διομήδεα (read *δεα* with synizesis), cf. 2, 406. 563.

366. κολλητοῖσιν, prop. *soldered*; then *bound with metal*, and thence = *mounted with brass*, cf. v. 226.

367. πὰρ δὲ οἱ, next to him on the chariot, as ἡνίοχος. || Σθίνελος, cf. 2, 564.

371. ὀπιπτεῦεν (*ὄπτω*), to *look about oneself* at any thing, to *observe with curiosity*, to *explore*. || πολέμοιο γεφύρας, the *bridges of war*. By this the ancients understand the spaces between the ranks, ἔξοδοι, by which one may best flee away. Between the different bodies of the Greeks were narrow spaces, cf. Köppen's Art of War, p. 179. Köppen takes it, but incorrectly, for the space between two armies.

376. Tydeus, son of Œneus, had, in consequence of having slain his uncle Alcathous or the sons of Melas, fled to Adrastus at Argos (cf. 14, 119). With him and Polynices he visited Mycenæ, in order to obtain aid against Eteocles. This first Theban war took place a generation before the siege of Troy, cf. Apollod. i. 8, 3.

378. οἱ ῥα, viz. Polynices and Adrastus.

380. οἱ δέ, viz. the inhabitants of Mycenæ.

381. ἔτρεψε, Schol. ἐκώλυσε, viz. αὐτούς. || παραΐσια σήματα, *unfavorable omens*. The poet probably points here to certain prodigies mentioned in more ancient poems.

382. οἱ δ', Adrastus and Tydeus. || πρὸ ὁδοῦ, *forth on their way*.

383. Ἀσωπὸν δ' (i. e. δὲ = *and*). The *Asopus* flows south-westwards from Thebes, and falls into the Eubœic sea.

384. ἀγγελίην ἔπει, i. e. ἐπὶ ἀγγελίην, *with a message*. This is the old reading, but C. prefers ἀγγελίην ἐπὶ Τυδῇ στείλαν, i. e. ἐπίστευαν Τυδῇ ἀγγελίην, the accusat. pointing out the purpose; for intelligence, to bring it, cf. 11, 140, and 3, 206. This is the reading of Wolf, Buttmann, Lexil. ii. p. 203, and Th., § 268. 2, a. || Τυδῇ, a rare accusat., like Μηκιστῇ, 15, 339.

385. Καδμείωνας and Καδμείουσιν, v. 388, i. e. the Thebans, a name of honour from Cadmus, the founder of the Cadmæa.

386. βίης Ἐτεοκλείης, cf. 2, 666. *Eteocles*, son of Œdipus, brother of Polynices, had unjustly kept possession of the sovereignty of Thebes.

389. προκαλίζετο. After the banquet they commonly amused themselves with sportive combats, and to such Tydeus challenged them. Just so the Phœacians in Od. 8, 97. || πάντα, viz. ἄλλα.

390. ἐπιρροθος, a helper, a second, cf. 2, 172.
391. κέντρος ἰππων = ἰππεῖς; they used, instead of a whip, a stick armed with a goad, cf. 23, 337.
392. ἀψ — ἀνερχομένῳ. The verse begins with a trochee, cf. 17.
394. Μαίων, cf. Apollod. iii. 6, 3.
398. θεῶν τεράεσσι πυθήσας (*obeying*). What these signs from the gods were is unknown.
399. τὸν νιόν, his son there, demonstratively.
400. εἰς χεῖρα, i. e. χειρίονα αὐτοῦ, 155.
401. Diomedes is silent from modesty, as being the younger man, cf. 14, 12.
402. ἐνική, ἢ (ἐνίπτω), a harsh address, always in a bad signification, blame, reproof, Il. 4, 402; threatening, insult, Od. 20, 266; often strengthened by an adj., Il. 5, 492. Od. 10, 448.
404. μὴ ψεύδε' (i. e. ψεύδου), ne mentiare, was not an un-courteous expression in antiquity. W.
405. ἡμεῖς. The sons of those seven princes (οἱ ἐπίγονοι) undertook a new expedition and destroyed Thebes, cf. Apollod. iii. 7, 2. K.
406. ἔδος Θήβης, merely a circumlocution for Θήβην, like ἔδος Οὐλύμπου, 24, 544.
407. ρείχος ἄρειον, the walls of Ares; for Ares was the chief deity of the Thebans; not merely, the strong walls. || ἀγαγόνθ', i. e. ἀγαγόντε, Diomedes and I.
409. κείνοι, viz. οἱ πατέρες. The fathers marched against Thebes contrary to the will of the gods, which Amphiarus had declared to them; therefore they were unfortunate. The sons, on the other hand, followed the signs of the gods, cf. v. 380. Eustath., against probability, refers κείνοι to the Thebans, who committed atrocities on the dead. || ἀτασθαλία, ἢ (ἀτάσθαλος) indiscretion, haughtiness, impiety, insolence; always in the plur.
410. τῷ, therefore. || μὴ μοι — τιμῇ. The aor. imperat. μὴ only Epic. ἐντιθεσθαι τιμῇ is a circumlocution for τιμᾶν.
412. πάπα, ἄπ. εἰρ., prop. Papa! a soothing address, like ārra, which young persons use to their elders.
416. δηῖω, contr. δηῶ (δηῖος), fut. δηῶσω, aor. ἐδήωσα, aor. pass. ἐδηώθην, prop. to treat in a hostile manner; to desolate, to destroy, to cut down, to slaughter, to tear in pieces (ἐγχεῖ, χαλεπῶ).
418. θούριδος ἄλκις, cf. v. 234.
420. βράχω, derived from the sound it describes, to crash, to rattle, to creak, to resound, of inanimate things; as here, mostly of the rattling of armour; of the creaking of a chariot, Il. 5, 835; of the resounding of the earth, Il. 21, 387; and of the roaring of a river, Il. 21, 9. Of living beings: to cry, to

roar; of the wounded Mars, Il. 5, 863; of a horse, Il. 16, 468 (where Spitzner, however, with probability, understands the noise of his fall).

421. ὑπό κεν — εἰλεν. The condition to the conditional chief sentence lies in the adjunct. || *ταλασίφρονά περ, were he ever so stout-hearted*, cf. 9, 157. Od. 3, 231.

422. With this noble simile the poet introduces the description of the first battle, cf. Virg. *Æn.* vii. 528. Georg. iii. 257. || *κύμα θαλάσσης*. Such a towering wave (in sea language named a breaker, a surf) always begins to form itself at some distance from the shore. It increases (*κορυssaται*), the nearer it comes to the shore. Its height reaches to fifteen or twenty feet. Then it hangs (*κορυφούται*) as it were over the peaks of the rocks on the shore, and tumbles down like a waterfall. The noise which this fall makes is so loud, that in a still night it may be heard at the distance of many miles. K. Cf. *Kephallides, Travels through Italy*, i. p. 33, sqq.

423. Ζεφύρου ὑποκινήσαντος. So Bekk. with Spitzner after the Cod. Venet. for Ζεφύρου ὑποκινήσαντος, which Wolf translates: *Zephyro submovente*. The former is more in accordance with the language of Homer. Cf. 2, 147. 4, 276.

426. κορυφούται, from κορυφή, *points itself, raises itself up to a point*. || *ἄχνην, the sea-foam; ἄχνη, prop. the spray*, here the drizzle which the wave raises as it falls and breaks.

428. *ωλεμέις* and *ωλεμέως*, adv. *unceasingly, perpetually, ever* (comm. *ωλεμέις αἰεί*), comm. deriv. from *νη*, and *λείπω*.

429. ἀήν ἴσαν, cf. 3, 7. || οὐδέ κε φαίης, cf. 3, 392.

431. σημάντωρ, *ορος, δ, poet. (σημαίνω)*, prop. one who gives a signal, a leader, commander, sovereign (espec. a driver of horses, Il. 8, 127; βοῶν, a keeper of cattle, a herdsman, Il. 15, 315).

432. τὰ (= δ) εἰμένον, *quibus induti*, cf. 3, 57.

433. Τρώες δ', cf. v. 436. Τρώων, an anacoluthon, cf. 3, 211. 2, 353. || πολυπᾶμων, *ον, gen. ονος (πᾶμα), possessing much, wealthy, rich*.

434. γάλα λευκόν, *the white milk*. Such epithets merely paint the thing as it is in nature.

435. ἀζηχῆς, *ἐς, gen. ἰος, continual, unceasing, incessant, ὀδόνη, ὀρμαγδός*. The neut. ἀζηχῆς as adv. *unceasingly, μεμακύναι; φαγῖν*, Od. 18, 3. (The Gram. derive it from *ἀ* and *δέχω*, so that ἀζηχῆς = ἀδιεχῆς by a change of *δ* into *ζ*; according to Rost, prop. dry, hard, from *ἀζα*.)

437. θρόος, *cry, uproar; γῆρυς, voice, sound*.

438. γλῶσσο' ἱμέμικτο, cf. 2, 804, 805. || πολύκλητοι, *called together from afar*, belongs to ἐπικούροι.

439—441. *Ares*, the god of wild battle-fray, inflames the Trojans; *Athene*, the goddess of war, waged in an orderly and

scientific manner, animates the Achæans. To the suite of Ares belong δῆμος (fear), and φόβος (terror, prop. a person who puts the foe to flight); according to 15, 119, the sons and charioteers of Ares, Hesiod. Th. 933, and Ἔρις the excitator of the battle, cf. 5, 518. 11, 3, 74.

443. ἰσθῆριξε, she thrusts her head up into the clouds. Aorist for present, cf. Gr. 752, § 402, 1. "Originally this proceeds from the idea, that from little quarrels great ones arise. Afterwards, however, this notion is, as it were, realized, and no longer allegorical. All the gods who are objects of fear were considered as of vast size." *W.* Cf. Callim., h. in Cer. 59, and Virg. *Æn.* iv. 173.

444. ὁμοῖον, cf. v. 315.

445. ὀφείλουσα, cf. 1, 510. 3, 62.

447. σὺν ῥ' ἔβαλον ῥινόεας, *then they pushed shield to shield, viz. in battle.* || μένι' ἀνδρῶν, cf. 2, 387.

449. ἐπληντο, *appropriating*, cf. πελάζω.

450. εὐχολή, *boasting*, with which a warrior usually accompanies the smiting down of a foe.

451. ῥέε δ' αἵματι γαῖα, poet. for αἶμα ῥεῖ ἐν γαίᾳ. [Just so in English: *to flow with blood.*]

452. Cf. Virg. *Æn.* ii. 305. xii. 523. || χειμάρροι ποταμοί are mountain streams, which are swollen by sudden rains, tumbling brooks, cf. 11, 492. || κατ' ὄρεσφι, for κατ' ὀρέων, cf. 5, 107.

453. μισγάγκιαν (μίσγιν), as it were, a mixing vale, a deep valley, where waters mix. || συμβάλλετον, subjunct., with its mood-vowel shortened. *T.* Verbs of the dual form are connected with substantives in the plural, as often as two objects are spoken of, which unite the one with the other. Some expositors incorrectly assume here that the dual stands for the plural. The dual is quite suited to the context; for the poet compares the two armies with two streams running down from opposite sides.

456. ἰαχὴ τε πόνος τε, al. φόβος τε, *outcry and terror.* "Φόβος to us is harsh. It is prop. *the terror* (frightening) which causes others to flee." *W.*

457—462. Now follows the relation of individual exploits. || Ἀντίλοχος, son of Nestor, friend of Achilles, whose bravery is often celebrated, cf. 5, 580. 6, 32. || ἔλεν, *interfecit*: ἐλεῖν, in Hom. *to slay*, prop. *to take hold of*.

458. Θαλυσιάδην, i. e. son of Thalysius.

459. τὸν ῥ' ἔβαλε—φάλον, double accusative with *strike, hit, wound*, according to the σχῆμα καθ' ὅλον καὶ μέρος.

460. ὁστέον εἶσω, accusative of the mark in space with an adverb, cf. 1, 71.

462. ἤριπε, *cecidit* (from *ῥίπειν*), always intransit. in the aor. 2. || ὥς ὅτε πύργος, viz. ἤριπε, cf. 2, 394.

463. ποδῶν, *by the feet*, cf. 1, 197. Friends held it as a sacred duty, to drag over to their own side the body of one slain, in order to bury it. || Ἐλεφήνωρ, cf. 2, 540.

465. ὄφρα — συλήσειε. As soon as a hero has felled a foe, he strips off his armour, in order to preserve it as a trophy of victory. To denote this stripping συλᾶν is the *verbum primum*. Cf. 6, 28, 71.

467. νεκρὸν γάρ ῥ' ἱρύνοντα ἰδὼν. Construe ἰδὼν ἱρύνοντα (Ἐλεφήνωρα) νεκρὸν. || Ἀγήνωρ, son of Antenor, one of the bravest heroes, cf. 11, 59, 12, 93, 21, 570.

468. παρ' ἀσπίδος, *near the shield*, not *below the shield*; this would be ὑπό. *W.* Cf. Virg. *Æn.* x. 424.

469. ξυστόν, τό (ξύω), prop. a smoothed stake; a *spear-shaft*, a *spear*. || λύσει γυῖα: λύειν γυῖα, *to loosen the limbs*, is used prop. of whatever enfeebles them, cf. 13, 85, then especially of death, cf. 5, 269.

470. ἐπ' αὐτῷ, in the sense of space, round about him, near him. || ἔργον, for μάχη.

472. ἀνήρ—ἰδυοπάλλειν, cf. Virg. *Æn.* x. 631, *legitque virum vir*. δυοπαλλίζειν, *to shake violently*, *toss to and fro*, cf. Od. 14, 512; then *to throw down*.

473. νιόν. Here νι is short, as 6, 130.

475. Ἰδηθεν. In the dells of Ida are many pastures; Antenor also fed his flocks there, 2, 821, and Paris, 20, 91. || Σιμόεντος, cf. 2, 465.

478. θρέπτρα, originally θρεπτήρια (like λύτρα, for λυτήρια), later in Hesych. θρίπτα, payment for the first nurture or care. According to Greek notions, the child had to pay (ἀποδιδόναι) this by care and maintenance of his parents, cf. 17, 302. Cf. Hesiod. Op. et D. v. 186.

479. ἐπλεθ', i. e. ἐπέλετο.

480. μιν — στήθος, double accusat., cf. v. 459.

482. ἐν κονίσι, cf. 1, 575. || αἶγιμος, a *proplar*.

483. ἐν εἰαμενῇ ἔλεος, "on the pasture ground of a swampy fen." *K.* According to the Schol., εἰαμενή signifies a meadow-ground, a piece of moist grass-land, such as is generally seen round a morass (ἐν καθύδρῳ τόπῳ, Schol. Ven.). The derivation and accent are however doubtful. It is commonly derived from ἡμαι, *sedere*; thence εἰαμένη, for ἡμένη. Spitzner reads εἰαμενή, because both the derivation and the best grammarians require the *spiritus asper*, cf. Buttm., Lexil., p. 325.

486. κάμψη. On the subjunct. after the aorist, cf. Gr. 1306, § 806, 1, 2.



488. Ἀνθεμίδην, for Ἀνθεμιωνίδην, like Λευκαλίδην for Λευκωνίδην, 12, 117.

489. Ἀντιφος, cf. 11, 102. || αἰολοθώρηξ, "one who as he goes moves his cuirass with ease," or "himself in his cuirass," like κορυθαἰολος, 2, 816 (V., "nimble in armour"), cf. Buttm. Lexil., p. 66. Others explain it, but not so well, "who has parti-coloured armour."

493. ἄμφ' αὐτῷ, near him, cf. 2, 388.

495. κεκορυθμένος αἰθοπι χαλκῷ, armatus ære, applies to the whole armour, κεκορυθμένος, cf. 101. This verse end often occurs, cf. 5, 562, 861.

497. κεκᾶδοντο, recesserunt, Ep. aor. from χάζομαι (210, 159).

500. Ἀβυδόθεν. At Abydos (cf. 2, 836) Priam had, according to the Schol., a sort of stud, over which Democoon had the superintendence.

501. τὸν — κόρην, on the temple, double accusative, cf. v. 459.

504. δούπησεν — αὐτῷ. "This is a fine picture. We must think of Democoon as a charioteer." W. Cf. Virg. Æn. x. 488.

508. Περγάμου ἑκατιδών. Pergamos (in Hom. ἡ Πέργαμος, later τὸ Πέργαμον) was the citadel or acropolis of Troy. Here Apollo, the stanch tutelary deity of the Trojans, had a temple, cf. 5, 446.

509. χάρμης, i. e. μάχης — ἐπεί οὐ.

510. σίδηρος. Construe ἐπεί οὐκ ἐστὶ σφί χρώς λίθος.

511. χαλκὸν — βαλλομένοισιν, i. e. ὥστε ἀνασχέσθαι. || τὰ μείχρως, οὐς, ὃ, ἡ (χρώς), cutting or wounding the skin, lacerating the body.

512. οὐ μὲν οὐδ' cf. 2, 703.

513. πίσσει, cf. 1, 81.

515, 516. τριτογένεια, the Triton-born. Athene obtains this by-name probably from the forest brook Triton, by Alalcomenæ in Bœotia, where was the most ancient seat of her worship. According to some grammarians, it should signify the head-born, from τριτώ, in the Cretan dialect = κεφαλῇ.

517. Διώρα, cf. 2, 622, with ἰ, cf. 1, 205. || μοῖρ' ἐπιδήσεν, i. e. then his inevitable destiny befel him, cf. Od. 3, 269. Cf. 2, 111.

518. χερμάδιον (χείρ), a stone, prop. as large as can be grasped in the hand, Il. 4, 518. 5, 302. Od. 10, 121. || βλήτρο, cf. v. 115. || ὀκρίεντι, rough and sharp at the corners, jagged; from ὀκρίς = ἄκη, an old word which onomatopoeitically imitates sharpness. W.

520. Πείροος, cf. 2, 844. || Ἀλνόςθεν, from Ænos, a place in Thessaly, on the Hebrus.

521. *λᾶς ἀναιδής*, not the odious, audacious stone, that spares nothing; but the huge, mighty stone, as in Latin *improbus*, that which exceeds the ordinary measure, cf. 13, 139. 5, 593. *W.*

522. *ἄχρως*, Schol. *ἄκρως*, to the utmost, wholly = *διαπρό*. || *ἀπαλοιᾶν* (*ἀλοᾶν*), Ep. aor. 1 *ἀπηλοίησα*, prop. to thresh out, then to beat in pieces, to crush.

523. *κάππειεν*, i. e. *κατίπειεν* — *οὔτα*, syncop. aor. from *οὔτάω*.

526. *χολάς*, *ἄδος*, ἡ, comm. plur. αἱ *χολάδες*, the entrails, the bowels.

529. *θάς*, cf. 2, 638.

531. *ἐκ δ' αἰνυτο*, i. e. *ἀφηρείτο*.

533. *ἀκρόκομοι*, ἄπ. εἰρ., with hairy crowns. Like the Germans of old, and some modern Tatars, they had the hair on the top bound together into a knot.

535. *σφείων*, Ep. for *σφίων*, *σφῶν*. || *πελεμίχθη*, in a pregnant sense, he was so hotly pushed by the pressing Thracians, that he fell precipitately.

536. *τετάσθην*, from *τείνω*.

537. *ὁ δ' Ἑπειῶν*, i. e. *Diores*. Cf. 2, 622.

539—542. The sense: "Now the fight was at the hottest." This the poet thus expresses: "Could any one without being slain have passed through both armies, he would not, on the closest examination, have found any thing to blame." || *δνόσαιο*, Schol. *μίμψαιτο*.

540. *ὅστις* — *δινεύοι* = *εἰ κε δινεύοι*, cf. Gr. 1251, § 831, 3. This relative sentence contains the (virtually) conditional *protasis* to the principal sentence *ἐνθα* — *δνόσαιο*.

THE END.

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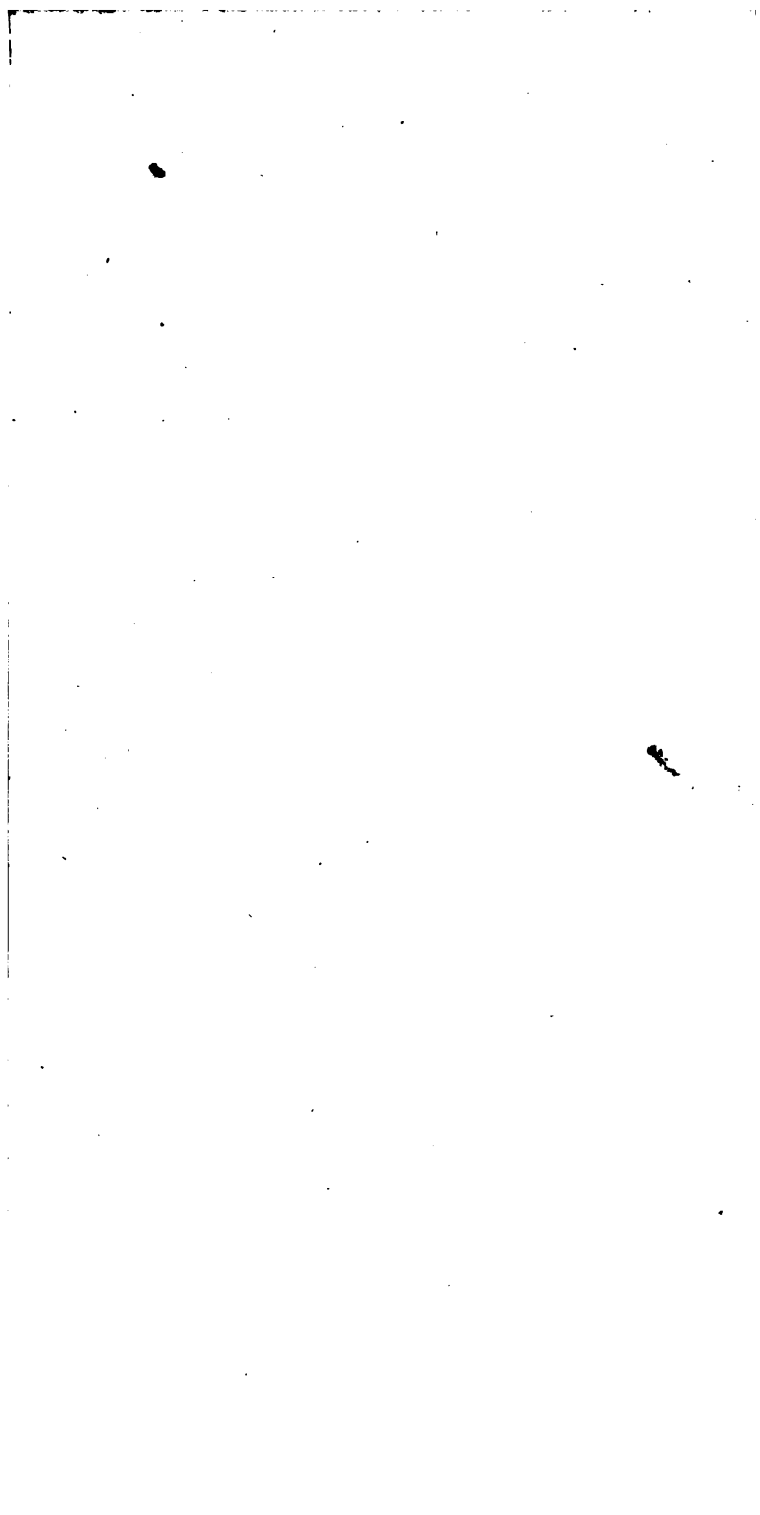
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